

St. Leo.

some other Letter unfitly inserted in this: It contains a Prohibition of ordaining Bishops in the Villages or Castles, and an Advertisement to the Virgins that had been defiled by the Barbarians, that they ought not to reckon themselves, according to the Judgment of the Author of this Fragment, neither among the Widows nor Virgins. Lastly, He therein speaks of a Bishop of *Africk*, called *Lupicinus*, who had been excommunicated in *Africk*, notwithstanding the Appeal which he made to *Rome*, and in whose Place they had ordained another Bishop, before the Pope had given Judgment. This shews, that the Bishops of *Africk* retained their Liberty about Appeals for a long time, and did not recede from their Rights in the least, when this Letter was written by *St. Leo*, or by some other Pope.

The second Letter is written about the Year 442 (g), to *Rusticus* Bishop of *Narbonne*. This Bishop sent his Archdeacon *Hermes* to *St. Leo*, to propose several Questions to him touching Discipline, and communicate to him his Proceedings against two Priests, who were under his Jurisdiction, who had withdrawn themselves before their Judgment was pronounced: *St. Leo* leaves it to his Discretion to censure them as he thought fit; and exhorts him only to do what he was able to recal them again to the good way, by treating them with Gentleness. He afterwards diverts him from his Purpose to leave his Bishoprick, and pass the remaining part of his Life in a Retreat. At last, he answers several Questions, which that Bishop had put to him. I shall in this place relate the Answers of this Pope.

In the first place he declares, that they who have not been either chosen by the Clergy, or desired by the People, nor ordained by the Bishops of the Province, with the consent of the Metropolitan, may not be accounted Bishops, that they ought not to be allowed the Dignity, which they have not received: Nevertheless, if he finds that these false Bishops have ordain'd Clerks in the Churches by the consent of such as preside, that is to say, the Bishops of these Churches, their Ordinations may be approved of, upon condition that they continue in these Churches; but ought to be looked upon as Null, if they had not been fixed in one Church, nor approved by a Lawful Authority.

In the second he says, that it is not allowable to put a Priest or a Deacon to do publick Penance, although he desires it, and if he find himself guilty of any Crime, he ought to retire himself, and do Penance in private. This Rule of *St. Leo* is contrary to the Ancient Discipline of many Churches and to the Canons of the first Council of *Orange*, and second of *Arles*.

In the third, he orders, that the Ministers of the Altar, that is, the Deacons, and Subdeacons, as it appears by his Letter to *Anastasis* of *Theſſalonica*, should be subject to the Law of Continence, as well as the Bishops and Priests. He adds, that being Laicks or Readers they may be married and have Children, but being arrived at the sacred Ministry of the Altars, 'tis not to be permitted them; that their Marriage ought to be changed from carnal to spiritual, that so they may neither forsake their Wives, nor have any carnal Knowledge of them. *St. Leo* is the first who hath extended the Law of Celibacy to Subdeacons. His Predecessors *St. Symon* and *St. Innocent*, speak of none but Deacons. The Usage of the Church of *France* was contrary in the very time of *St. Leo*, as it appears by the Canons of the first Council of *Orange*, the second of *Arles* and *Anjou*, where only Deacons were obliged to Continence; for the Decree of the Council of *Orange* was only for the future. It cost a great deal of Trouble to bring the Deacons to a Submission to that Law, seeing that the Bishops were forced to renew it often. It was afterwards enlarged to the Subdeacons in some Churches, as appears by the Councils of *Venice* and *Agatha*, but that Discipline was not general in all Churches of *France*, as we learn by the Letter of *Lupus* of *Troyes* [*Tricassinus*] and *Euphrasius* of *Autun* [*Augustodunensis*] to *Thalafius* Bishop of *Anjou*.

In the fourth he declares, that a Clergyman, who gives his Daughter in Marriage to one that hath a Concubine, ought not to be treated as if he had given her to a Person already married, because Concubines cannot be counted lawful Wives, nor the familiar Commerce with them Marriage; at least, they are not free, endowed nor joyned together by publick Marriage.

In the fifth he saith, that the Daughters of those Parents, who have married them to Persons that have Concubines, do not sin in dwelling with those to whom they are married.

In the sixth, that it is not the Sin of Adultery, but a virtuous Action, for a Man to cast off his Concubine, that he may live only with his Wife. The Concubines, which are spoken of in this Place, are Slaves, with whom Men lived as with their Wives, without having any Commerce with others, although they were not solemnly married to them.

In the seventh he saith, that they are much to be blamed for their Negligence, who attend dying Persons, to require

Repentance of them, but do not insist upon it, when they are returned to Health again; that they ought not to give over wholly their Design, but bring them by frequent Exhortations to perform that which Necessity obliged them to require; because we ought to despair of no Man so long as he is in this World, and it often happens that Men do that in their riper Age which they have deferred thro' Distrust.

In the eighth, that those that die after they have undergone their Penance, without being reconciled, ought to be left to the Judgment of God, and no Signs of Communion be allowed them. This Practice was contrary to that of the *African*, *French* and *Spanish* Churches.

In the ninth he speaks of those who having demanded Penance, when Afflictions lay upon them, would not undergo it when they were mitigated. He saith, that it may be this Disposition doth not proceed from a Contempt of Repentance, but from a Fear of sinning, and that it must not be deny'd them, if they request it a second time.

In the tenth he saith, that a Penitent ought not to go to Law before the secular Judges, but before the ecclesiastical only, because he ought to abstain from such things as are permitted.

In the eleventh he saith, that altho' it is nothing but the Nature of Gain that excuseth or condemneth Trading, yet it is most convenient for a Penitent wholly to forbear it, because it is hard to avoid Sin in Commerce, either on the part of the Seller, or on the part of the Buyer.

In the twelfth he observes, that it is contrary to the Laws of the Church, to become a Soldier after a Man hath done Penance.

In the thirteenth he says, that he could wish that those who have done Penance when they were Boys, would not marry; yet he excuses young Men who do it, when it is to avoid Incontinency.

In the fourteenth he orders, that the Monks, who have married, or listed themselves for Soldiers, should be made to do Penance, because they cannot leave that Profession without Sin, when they have once embraced it, but are obliged to perform their Vows.

In the fifteenth he condemns the Virgins, who married after they had voluntarily put on the Habit of Virgins, and embraced Virginity, altho' they were not yet consecrated.

In the sixteenth and seventeenth he affirms, that they must be baptized anew who have not any Proof that they have been already baptized, altho' they remember that they have been heretofore in the Church.

In the eighteenth he saith, that it is sufficient to lay Hands upon, and call upon the Holy Spirit, over those that do remember that they have been baptized, but know not in what Sect.

In the nineteenth, and last, he saith, that those Infants, who after Baptism have lived among the Heathen, ought to be put to publick Penance, if they have worshipped Idols, or committed Sins; but it is sufficient to purge them by Imposition of Hands, and Fasting, before they are permitted to approach the Communion, if they have been only present at the Heathen Feasts, and eat only of Meats offered to Idols.

It must be observed after *F. Quesnel*, that most of these Questions have been determined by the Canons of the Councils of *Orange*, *Vaiso*, and *Arles* II, in which *Hilary* Bishop of *Arles* was President; and 'tis likely, that *Rusticus* Bishop of *Narbonne*, who was evil affected to that Bishop, had rather have Recourse to the Bishop of *Rome*, than to the Councils of his Province; but these Decisions of *St. Leo* are not conformable to the Customs of the Church of *France*, as we have observed, and may be seen by consulting the Canons of those Councils.

The third Letter of *St. Leo* is directed to the Bishops of *Campania*, *Hetruria*, and *Picenum*, and other Provinces, dated October the 14th. in the Year 443. *St. Leo* observes in the Beginning of this Letter, that as the Order of the Churches was a Joy to him, so he was troubled when any thing was done contrary to the Canons and Discipline of the Church. He adds, that if the Bishops did not restrain the Disorders with all possible Diligence, since they are appointed to watch over the Flock of Jesus Christ, they are inexcusable; to suffer, that the Body of the Church, which they ought to keep in Purity, should be defiled and corrupted with Dissensions, is a great Fault. He annexes to this Admonition these following Canons.

In the first he forbids, that such Persons be not received into the Clergy, as are Slaves, as also Farmers, or Sureties, or any other, who depend in any manner soever upon Masters, at least, that those upon whom they depend, do not require it: He gives two reasons for this Prohibition; the first, because the sacred Ministry is as it were made Contemptible by such sort of Persons; And the second is, because it doth an Injury to their Masters. Pope *Gelasius* allows the contrary, in respect of the Farmers, in his ninth Epistle.

(g) In 442 The Question which *Rusticus* propounded to *St. Leo*, proves, that he wrote in a time when the Christians were much distressed by the Barbarians. *F. Sirmondus* hath refer'd this to the Inruptions of the *Huns* into *France*, under the con-

duct of *Attila*; *F. Quesnel* to the taking of *Carthage*, and the Desolation of *Africa* by *Gensericus*, in 450. This Opinion is confirmed by the Eighteenth Question; wherein he speaketh of the Christians of *Africa* and *Mauritania*.

St. Leo.

In the second Canon he finally reproves the Ordinations of Persons that have been twice Married, and commands, by virtue of his Apostolical Authority, that they be hindered from doing the Offices of their Ministry, reserving to himself the Cognizance of the Cause of such as bring some Excuse for it; and that no Man might pretend Ignorance (although 'tis not sufferable for a Bishop to be Ignorant of what is ordered by the Canons) he tells them, he had sent this Letter by three Bishops, which may be a Reason to think, that it was written in a Synod.

The third and fourth Canons are against Usurers. These are the first, which forbid Usury to Lay-men. In the last Canon he declares, that those that will not obey these Decrees, shall be deprived of their Dignities, and that they that will not conform to the Discipline of the Church of Rome, shall have no part in her Communion. Lastly, he commands them to keep the Decrees and Ordinances of his Predecessors, but especially of Pope Innocent. Those, saith he, which have been promulgated about the Order of the Church, and Canonical Discipline. *Quae de Ecclesiasticis ordinibus, & Canonum promulgata sunt disciplinis.* For so it ought to be read, as it is in the MSS. and not *Ordinata*, as it is in some Editions. *Hincmarus* reads *promulgata*, and much amplifies this passage in *Opusculo*, 33. Ch. 10. This Letter was sent to the Bishops of Italy subject to the Church of Rome, as their Metropolis, and therefore it is no wonder if St. Leo speaks to them with so much Authority.

The fourth Letter to *Anastasius* Bishop of *Thessalonica*, is taken out of the Acts of the Council of Rome, under *Boniface II.* which is to be found in *Holstenius's* Collection. In this Letter St. Leo made *Anastasius* his Deputy in *Illyria*, imitating therein the Example of *Siricius*, who had first granted that place to *Anysius*, and he exhorts him to imitate his Predecessor, and to have a care of the Churches which he committed to his Charge. Above all, he recommends to him, that he cause the Canons about the Ordination of Bishops to be observed, and that he oppose the Election of Persons who have been twice Married, especially when they have married the first Wife before Baptism. He would not have him suffer the Metropolitans of *Illyria* to ordain any Bishop without his Approbation, nor themselves to be ordained but by himself. He charges the Bishops to come to the Synods which he shall call, to judge in common what concerns the Discipline of the Church; and desires him, that if there happen any Cause of great Consequence which they could not determine, he would give him an Account of it, that the Holy See might decide it according to the ancient Custom. Whereupon he observes, that he entrusted him with his Authority, in such manner nevertheless, as that he reserved to himself those Causes which could not be ended in the Province, or in which there should be an Appeal to the Holy See. He admonishes *Anastasius* to make known all these Orders to all the Bishops, that they may have no ground of Excuse, if they did not put them in practice, and that he had written to the Metropolitans, that they ought to acknowledge him the Deputy of the Holy See. In the conclusion, he reproves the fault of some Bishops, who ordain'd Priests and Deacons upon other Days than *Sundays*, an Usage, which he says, was contrary to the Canons and Tradition of the Fathers. This Letter is dated *January* the 11th. 444.

The fifth Letter, which is directed to the Metropolitans of *Illyria*, is that which he mentions in the foregoing. St. Leo exhorts them to take care that the Canons be not broken, and tells them, that he had made *Anastasius*, Bishop of *Thessalonica*, his Deputy, that they might obey him in those things which concern the Discipline of the Church. He sends them at the same time some of the Rules which he wrote in the foregoing Letter, and repeats them in this.

The sixth Letter is superscribed to a Bishop of *Aquileia*, his Name is not found in any Manuscript, nor in the more ancient Editions. In the latter Editions the Name of *Nicetas* is put before it, without any other Reason, but only, because there is another Letter of St. Leo's that bears the Title of *Nicetas* Bishop of *Aquileia*. But since there is also one to *Januarius* Bishop of the same See, there is nothing that can determine to which of these two this Letter belongs, but only the time when it was written. That which is directed to *Nicetas* bears Date in the year 458, and that to *Januarius* in 447. This of which we are now speaking, is not far from 447, for St. Leo therein speaks against the *Pelagians*, whom he opposed in the Beginning of his Pontificate; at the same time, when he attacked the *Manichees*, as the Author of the Book of *Predictions and Promises* attributed to St. *Prosper*, shews, in Chap. 6. Now it is certain, that it was in 444, that he set upon the *Manichees*. And consequently it must be to *Januarius*, and not *Nicetas*, to whom this Letter was written. In it St. Leo tells him, that he had heard, by the relation of *Septimius*, that some Priests, Deacons, and other Ecclesiastical Persons, who had been engaged in the Heresie of *Pelagius*, or *Caelestius*, had been admitted to the Communion of the Church in their Province, without being required to condemn their Error expressly. Inasmuch, that while the Shepherds slept, the Wolves have entered into the Fold of Jesus Christ, without laying aside

their Cruel Disposition. That they had likewise done a thing which the Canons and Constitutions of the Church do not allow the most Innocent, in leaving the Church, where they had been admitted Clerks, to go to other Churches. That their design was, by this means, to corrupt many Churches, by hiding the Heresie, with which they were infected, under the show of Communion to which they had been received, without being obliged to any Profession of Faith. To remedy their disorder, he enjoins the Bishop to whom he wrote, to call a Synod, and to compel all his Clergy to condemn openly the Authors of their Heresie, and to make a Confession in Writing, that they do firmly hold all the Synodical Decrees made for the Extirpation of that Heresie, and confirmed by the Authority of the Apostolick See. He adds, that great care ought to be had, that they make use of no obscure, or ambiguous Terms, because he knows them to be so deceitful, that if they can avoid the Condemning any Branch of their Errors by that means, they will put themselves under any disguise. That one of their principal Artifices is, when they pretend to condemn all their Doctrines, and renounce them sincerely, to slide in this pernicious Maxim, *That Grace is given according to Deserts.* That that Opinion is contrary to the Apostle's Doctrine, who teaches us, that Grace, which is not given without Merit, is not Grace, and that the disposition to Good Works is also an effect of the Grace of Jesus Christ, which is the beginning of Righteousness, the Source and Original of our Merits. That when they say on the contrary, that Natural Industry must go before it, their design is to insinuate by it, that our Nature hath not been impaired by Original Sin. Then he exhorts *Januarius* to beware, lest his People raise new Scandals by obliging them to purge themselves from all manner of suspicion, upon pain of being driven out of the Church. He admonishes him also about the end, that he should not suffer the Priests, Deacons, or other of the Clergy, to pass from one Church to another at their own pleasure, but force them to continue in that Church wherein they have been once ordain'd. Lastly, he discovers to him the Obligation that all Bishops are under, to see that the Canons be observed, because if they do not do it, they keep up the Disorders of their Inferiors by their Gentleness, and increase the Evils by not using the Remedies sufficient to cure them.

The following Letter to *Septimius* Bishop of *Altinum*, (now *Torzello*) a City of the Patriarchate of *Venice*, is upon the same subject with the former, and contains the same things in short. This, and the fourteenth to *Januarius*, are written much about the same time, but this applies to the *Pelagians* in particular, what is said in the fourteenth in general against Hereticks and Schismatics, that they ought not to be received, till they have abjured their Errors, and condemned the Authors of them. Besides this, the Letter to *Septimius* doth only repeat what had been said in the first Letter to *Januarius* concerning those Clerks, who leave their Church to go to another; whereas in the fourteenth he speaks nothing of this Change, but he orders, that those Clerks who are converted, ought to look upon it as a great favour, that they are allowed to continue in the Clergy in which they are, provided, that they have not been baptized twice, and they may not hope to be raised to any higher Dignity. The seventh hath no Date, the fourteenth is dated *December* the 29th, or *June* the 24th, Anno 447. It was intitled to *Julian* in the vulgar Editions. But *Dionysius Minor*, *Cresconius*, *Hincmarus*, and all the MSS. carry the Name of *Januarius* Bishop of *Aquileia*. There are three other Letters which bear the Name of St. Leo, very like for the subject. The first and second, that is to say, the sixth and seventh, contain nothing but the same thing exactly, but the one is a great deal longer than the other. The seventh and fourteenth are not so like in the subject, but they are much more so in the terms, or rather they are the same thing, a few Lines excepted. Which made F. Norris believe, that they were really two Copies of the same Letter sent to two different Bishops. But that Conjecture doth not seem possible to be defended; for besides, that the Sense of the last part of these two Letters is wholly different, it cannot be of the *Pelagians* of whom he speaks in the latter, but in general of all Hereticks, and Schismatics, and particularly of the *Donatists*, who caused themselves to be re-baptized. It cannot then be said, that these two Letters are two Copies of the same Letter, they are certainly two different Letters; for is it likely that St. Leo, who had so great a facility of Writing, should be brought so low, as I may say, as to copy out his own Writings himself, Word for Word, and to follow the terms only of one of his Letters to write another to a distinct Person upon a different subject? this is not at all Credible: 'Tis more probable, that one of these two Letters is forged, but which of the two is disputable. Father *Quesnel* thinks 'tis the seventh, and his Adversary maintains that it is the fourteenth. Let us consider their Reasons.

F. *Quesnel* proves, that the 14th. is authentick, by the Testimony of *Dionysius Exiguus*, and *Cresconius*, who have inserted it in their Collections of *Hincmarus* who hath cited this Letter, and by the Authority of the more ancient MSS.

St. Leo.

St. Leo.

On the contrary, he rejects the 7th. which is not in the ancient Collections, but in *Isidore's* only, by these Conjectures: The most valid is taken from this Term, *Metropolitan of the Province of Venice*, which is to be found in this Letter, which is not in the 14th. We shall never find, says he, that the Metropolitan of the Province of *Venice* was ever spoken of, before the City of *Venice* was made an Episcopal See, and what Sense can that Expression have, when *Venice* was not the Metropolis of any Province, and the Province it self was not called *Venice*, but *Istria*? The Bishop of *Aquileia* was never called Metropolitan of the Province of *Venice*, but of the Province of *Istria*, and the Bishops of that Country, Bishops of *Istria*, and not of the *Venetian* Province. *Photius*, in the 54th. Code of his *Bibliotheca*, says well, that *Septimius* had written to St. *Leo* against the Heresie of the *Nestorians* (he means of the *Pelagians*, for they were known in the East under the Name of the *Nestorians* only) who would exalt themselves; but he says not that St. *Leo* had sent a Letter to *Septimius*.

The Adversary of F. *Quesnel* doth not oppose the Proofs, by which the 14th. Letter is upheld, but he makes it his Business to relate such Conjectures as prove it supposititious, and answers to those which F. *Quesnel* hath brought against the 7th. He says, then, against the 14th. 1. That the Conclusion is not answerable to the Beginning; that it is an unshapen Monster; for in the beginning, St. *Leo* commends the Zeal of the Person to whom he writes, and at the end threatens him, if he neglects to have his Decrees put in practice. 2. That this Conclusion is taken, word for word, out of the 6th. Letter of St. *Leo* to the same *Januarius*; that nevertheless it is all that is different almost in this Letter from that which is directed to *Septimius*. Now what probability is there, that St. *Leo* should use the same Conclusion in two distinct Letters written to the same Person? 3. It is probable, that the Terms, which are in the 14th. Letter and not in the 7th. have been added. 4. That the 6th. Letter to *Januarius* confirms the 7th. It is certain, that *Septimius* had written to St. *Leo*, concerning the *Pelagians*, which is also confirmed by the Testimony of *Photius*. There is then a greater probability, that the Letter, which is written to him upon that Subject, is genuine, than another Letter to *Januarius* concerning the *Donatists*. For when we have two Writings, one of which is certainly forged, and we find one to have relation to the Circumstances of the History of the Time, and the other none at all; we ought to uphold the former rather than the latter.

These are the Arguments which M. the Abbot of *Anthelmi* brings against the 14th. Letter. Next, he answers to those which F. *Quesnel* hath offered against the 7th. Letter; since there is none but that which respects the *Metropolitan of Venice*, which appeared strong to us, we will not stay to discuss the other. M. Abbot *Anthelmi* is sensible of the force of it. And, first, he endeavours to elude it, by saying, that among the Records of the Ancients, the Names of *Venice* and *Istria* are to be found. Whereupon he quotes two Inscriptions, and the 25th. Letter of St. *Ambrose* to the Church of *Vercelle*, wherein he speaks of the Provinces of *Liguria*, *Emilia* and *Venice*. But distrusting this first Answer, he says, that the Name of *Venice*, in this Letter, is evidently added or changed for *Istria*. And he endeavours to discover after what manner this Change might be made, but he doth not prove it by the Authority of any MSS. that it hath been done; yet this is all that he hath brought to prove it. This is what he saith on both sides concerning the Authentickness of these two Letters. Altho' it doth not belong to me to judge between two Persons, so judicious as these Critics are, nevertheless I cannot but give my Opinion concerning these Letters, yet upon this condition, that it be not reckoned of any great worth.

The Authority of the Collections of *Dionysius Exiguus* and *Cresconius*, seem to me to prove the Authentickness of the 14th. Letter, to which 'tis hard not to yield Assent. It is true, we have rejected some Parts of the first Letter, altho' they are in the Collection of *Dionysius Exiguus*. But 'tis because we had a lawful Reason to doubt, whether they were there heretofore, and because *Cresconius* had not put them in his Collection, and because they are not to be found in the ancient Manuscripts, and because they are evidently added. It is certain, that *Dionysius* hath recited that Letter, *Cresconius* hath followed him, the Manuscripts agree, and there is nothing that proves the Letter supposititious, for the Conjectures of M. Abbot *Anthelmi* do not seem strong enough.

The first is grounded upon this Supposition, that the last Words of that Letter are directly applied to *Januarius*, but this is not altogether so, for they may, as well relate to other Bishops. Furthermore, these Words are not so sharp, but St. *Leo* might make use of them to awaken and increase the Zeal of the Bishop to whom he wrote.

The 2d. is not at all more concluding. It is not very unusual for the same Man to write two different Letters after the same manner, and to repeat the same Sentence in two different Places. St. *Leo's* Letters afford us many Examples of it. Read but the 97th. and the 134th. Letters, and you will find there 6 or 7 Chapters transcribed out of the one

into the other. Besides, the Conclusion of these two Letters is perhaps a Form of Threatning, which the Popes ordinarily used. But however that be, it is not less allowable to St. *Leo*, to take this Conclusion out of his 6th. Letter, than to Pope *Adrian* I. to take the whole 4th. Chapter of this same Letter, and insert it into his 97th. Letter.

The third is the very Point about which all the Contest is. F. *Quesnel* holds, that what there is over and above in the 14th. Letter is no Addition, but what comes naturally in with the Text; and that it is the 7th. Letter which is defective. Let the Reader judge. The Sense of the 2d. Part is quite different. The Order, which is found in the 14th. Letter, by which it is forbidden to promote converted Clergymen to any higher Degree, is certainly ancient; it bears a Mark of Veneration, and is expressed in Terms suitable to St. *Leo*. This is in my Judgment, of great Weight.

The last Conjecture of M. Abbot *Anthelmi*, although he thinks it able to determine the Point, yet doth not seem to me to be altogether so. The Forgers of Writings do often take occasion to counterfeit Books from some Circumstance of Chronology. They think not upon new Notions, nor of Affairs very lately transacted, but they ordinarily derive them from the Ancients. It was much easier for an Impostor to forge a Letter of St. *Leo*, to *Septimius*, by taking the History of the 6th. Letter, and the Terms of the 14th. than to produce one wholly from his own Fancy.

The Conjectures which F. *Quesnel* hath alledged against the Letter to *Septimius*, are not altogether decisive; but if we must necessarily assert, that one of the two Letters is forged, and the other genuine, I shall readily conclude in favour of the 14th. And must, withal, acknowledge, that the Objection taken from these Words, *Ad Metropolitanum Episcopum Venetie*, is almost unanswerable; a like Example cannot be produced. The Word *Venetia*, in the singular Number, is no where to be found, nor *Provincia Venetie*, but *Liguria*, *Emilia Venetiarumque partes*. In fine, It was never heard, that the Bishop of *Aquileia* was called *Metropolitanus Venetie Provinciae*. It is not likely, that this Place hath been added or changed, since the Letter was written. The Abbot *Anthelmi* supposeth, that the precedent Letter, in many Manuscripts was intitled, *Ad Metropolitanum Provincie Venetie*, and that that gave an Occasion to the Notary, who saw that the precedent Letter was spoken of in this, to change *Istria* into *Venetie* upon the Credit of the Title only. But there are only two Manuscripts wherein this Letter is so superscribed. In all the other, it is only directed to the Bishop of *Aquileia*, and yet we find in the Letter to *Septimius*, *Metropolitanum Provincie Venetie*. It is then far more probable, that it was the 7th. Letter, which gave occasion to intitle the 6th. so, in some Manuscripts, than that the meer Title of the 6th. Letter should be the cause, that the Text of the 7th. hath been corrupted. But we have stayed too long upon a critical Point of little Importance.

The 8th. Letter of St. *Leo* is dated Jan. 30. 444. In many MSS. it is directed to the Bishops of several Provinces. In one, to the Bishops of *Sicily*, but commonly to the Bishops of *Italy*. St. *Leo* writes in this Letter, that he had found out and convinced many *Manichees* of their Error in the City of *Rome*; that he received such of them to Penance, as acknowledged their Sin, and the rest he had banished according to the Edicts of the Emperors. He exhorts those to whom he writes, to be Vigilant, as good Pastors, to discover those, who might lurk in their Diocesses.

The 9th. Letter to the Bishops of the Province of *Vienna* had never been published, had it not been found in a MSS. in the Library of the Abby of *Fleury*. It is a very dubious Piece, as F. *Quesnel* shews in his Notes, for, 1. The date, by the Consuls, is apparently false. *Valentinian* had been Consul 4 times in 435. but never had *Avienus* for his Colleague, who was not Consul till 450. St. *Leo* was not yet Pope, when the first was Consul, and *Hilarius* Bishop of *Arles*, to whom this Letter was written, was dead, when the latter was Consul. But the date may be amended, by putting it under the Consulship of *Valentinian*, the 6th. time, and of *Nomius*. 2. The Style of this Letter is altogether different from St. *Leo's*. 3. We find therein the Name of Archbishop, which the *Latin* Authors did not use at that time. 4. Nor is it probable, that St. *Leo* did write two Letters to the same Bishops at the same time, and upon the same Subject; and the 10th. being certainly St. *Leo's*, this ought to be accounted a Forgery. 'Tis very short. He therein revokes the Privileges granted to the Church of *Arles*, because *Hilarius* had refused to submit to his Judgment, and restored them to the Church of *Vienna*.

The 10th. Letter to the Bishops of that Province, is about the difference between *Hilarius* Bishop of *Arles* and St. *Leo*. For the full understanding of which we must observe, 1. That there had been a Contest, a long time, between the Bishops of *Vienna* and the Bishop of *Arles*, about the Rights of the Metropolis in the Province of *Vienna*. 2. That the Council of *Taurinum*, to appease this Quarrel had ordain'd, that whosoever, of the two, could prove, that his City was the Civil Metropolis, should enjoy the Right of the Ecclesiastical Metropolis of all the Province; but that,

St. Leo.

St. Leo. that, in the mean while, each should have for Suffragans, the Bishops which were nearest to his City, and so they should live peaceable. 3. That the Bishop of Arles would not only have the Title of Metropolitan of the Province of Vienna, but also that of Exarch of the 7 Provinces of Narbonne. Zosimus acknowledges this Right, in his 5th. Epistle; and the Bishop of Arles obtained an Edict in 418. by which it was granted him. Pope Boniface opposed his Claim, and bewails it in a Letter to the Bishop of Narbonne, that the Bishop of Arles had ordained a Bishop in the Church of Lutetia, which belongs to the Province of Narbonne, without the consent of the Metropolitan of that Province. 4. That Hilarius, Bishop of Arles, desirous to maintain the Right of the Metropolis and Exarchy, given to his Church, went his Visitations, into all the 7 Provinces, and having light upon a Bishop called Celidonius, of the Province of Vienna, who had been married to a Widow, and who had had secular Employments, he deposed him in a Synod. This Bishop went to Rome, and there complained of the Judgment given against him by Hilarius. 5. That Hilarius, Bishop of Arles, followed him, and after he had visited the Church of St. Peter and St. Paul, to pray to these Apostles there, he went to St. Leo, and humbly besought him not to trouble the Churches. He made his complaints concerning the French Bishops, who, after they had been deservedly condemned in France, were, notwithstanding, allowed to assist at the Holy Sacrament in the City of Rome, and earnestly desired him to yield to his Persuasions, declaring to him at the same time, that he was not come to accuse his Adversary, but barely to make his Protestations and Declarations, and if it did not please him, he would return home, as he really did, when he saw, that St. Leo called a Synod to bring the Matter to Tryal. 6. That after his Departure, St. Leo absolved and restored him to his See.

Upon this occasion, and in this juncture of Affairs, did this Pope write in 445. to the Bishops of the Province of Vienna, this Letter of which we are speaking. He begins with an Encomium of the Apostolick See, and says, that he had been consulted very often by the French Bishops, and had disannulled and confirmed their Judiciary Sentences, which had been brought to him by Appeal. He complains that Hilary had disturbed the Peace and Union of the Churches; that he had endeavoured to make the Bishops of the seven Provinces subject to his Authority, without submitting to St. Peter's, whom he had resisted and lessened, being puffed up with a Spirit of Pride. He adds, that having examined the cause of Celidonius, he found him really Innocent of what he was accused, and therefore had made void the Sentence which had been given against him, which nevertheless he would have ratified, if what was alledged had been true.

He speaks afterwards of the cause of another Bishop of the Province of Vienna, named Projectus: He complains, that Hilary would have ordained, in his Place, a Person who had been chosen neither by the People, nor Clergy, nor Nobility. He demands why St. Hilary did intermeddle with the Ordinations of another Province. He reproves his departure from Rome, and at length declares, that he had ordained that Projectus should remain in his See.

He then commands the Bishops to ordain Canonically, in pursuance of the Election of the People or Clergy, and that every one of them keep within their own Bounds. He condemns Hilary for carrying along with him armed Men in ordaining or driving out Bishops: He forbids him the calling of Synods, and declares him deprived not only of his Right of Primacy, which he had pretended to, but also of the Right of Metropolis in the Province of Vienna, which he had usurped. He will not have him ordained, and declares him fallen away from the Communion of the Apostolick See. He brings here an excellent Rule about Excommunication, *We must not, saith he, easily excommunicate any, nor ought it to be inflicted upon any at the Humour of every peevish Bishop, but we ought to use that Means to punish a great Crime.* He adds, *That none may be excommunicated but the Guilty, not they that have no Part in the Action.*

He exhorts the Bishops to whom he wrote, to put in execution what he had commanded: He makes them take notice, that he did not assume to himself the Ordinations of their Churches, but preserved them from the incroachments of Hilary. Lastly, He forbids them calling a Synod, of more than one Province, without the consent of Leontius an ancient Bishop (he doth not tell us of what See, but in the Life of Honoratus, written by Hilary Bishop of Arles, there is one Leontius Bishop of Frejus [Forum Julii, a City in Provence] spoken of). St. Leo, by this, gives him the Primacy for a Time, upon the account of his Age, but yet wholly by the Leave and Approbation of the Bishops of France, *si vobis placet*, and without diminishing the Rights of the Metropolitans.

It remains that we observe, that neither Hilary Bishop of Arles, nor the Bishops of France did give place to St. Leo, and that this Pope continued firm to his opinion, although Hilary sent two Deputies to him to appease him. This is evident by the Letter of Auxiliarius, Governor of Rome, recited by Honoratus; in which he tells this Saint, that he hath spoken with Pope Leo, and adds: *In reading this you*

will be stirred, for you are always the same, and in the same Resolution. He advises him to soften his Terms, because, saith he, Roman Ears are tender.

St. Leo.

Upon this account it was that the Pope, labouring with all his Might to have his Decrees put in execution, obtained an Edict of the Emperor Justinian, which he sent after this Letter; by which the Emperor declares, that the Primacy of the Apostolick See ought not to be lessened, being built upon the Merits of St. Peter; and confirmed by the Authority of the Councils. He blames Hilary Bishop of Arles, for having arrogated the Ordinations to himself that did not belong to him, and having deposed Bishops unjustly. He commands, that the Sentence given against him by the Holy See, which ought to take place without the Imperial Authority, be executed, that no Man oppose it, and that there be no Disturbances in the Churches for the future. He ordains, that for ever hereafter, neither the French Bishops, nor the Bishops of other Provinces, shall undertake any thing without the Authority of the Bishop of Rome; That all that he orders shall be acknowledged for a Law; and that the Bishops, which he shall cite, shall be compelled by the Governor to come to Rome. This Edict, which is contrary to the Canons, as also to the Decrees of the Council of Sardica, hath no place here. It is dated the 6th. of June, in 445.

The eleventh Letter to Dioscorus Bishop of Alexandria, was written, certainly, some time after the Ordination of that Bishop, and consequently in 445. St. Leo having spoken of the Union and Agreement that there ought to be between the Church of Rome and Alexandria, because the first was founded by St. Peter, and the second by St. Mark his Scholar: He exhorts Dioscorus to observe that which was practised in the Church of Rome, touching the Times of Ordinations, which ought not to be conferred on all Days indifferently, but only on Saturday-night, just before the Lord's-day, which may be looked upon as belonging to the Lord's Day. He would have them, who celebrate Ordination, to be fasting, and that they they continue the Fast of Saturday upon the Lord's Day; that is to say, that since they begin to fast all Day upon Saturday, they do not eat till the Evening of the Lord's Day, after the Ordination is ended; so we ought to understand St. Leo's Words. This Explication is confirmed by Urban II. in the Council of Clermont in the Year 1095. where speaking of Ordinations, he says, *Et tunc protrahatur jejunium usque ad crastinum, ut magis appareat in die dominico ordines fieri. And then let the Fast be lengthened till the Morrow, that it may be the more apparent that Orders are conferred on the Lord's Day.*

In the second part of this Letter, he advises him to observe the Custom of the Church of Rome; which was to reiterate the holy Communion, when so great Numbers come to the Church upon solemn Festivals, that all those that come can not enter. It was evidently the same, who began the Sacrament again, for the Bishop ordinarily administered it, and it was not allowed to a Priest to offer in the presence of a Bishop. He wrote this Letter to Dioscorus, by Possidonius a Deacon of Alexandria, who is evidently the same that St. Cyril sent to St. Celestine; for St. Leo witnesses, that he had often been present at the Ordinations and Processions of Rome.

The twelfth Letter is to Anastasius Bishop of Thessalonica, and altho' the Date of it be not well known, yet it is referred to this Year. St. Leo in this Letter lays some Faults to the Charge of this Bishop, and prescribes him some Rules, which he would have him observe. He tells him, that he and his Predecessors being made his Deputy, he ought to execute that Charge with Moderation, and suspend the Judgment of Matters of Consequence, and which have some Difficulty to make Report of them to the holy See. He tells him, that he must act with Gentleness and Charity, principally in reproving Bishops, and that he must rather amend them by Kindness than Severity. He afterward objects some Faults against him, not directly laying them to his Charge. *They, saith he, who seek their own Interest more than that of Jesus Christ, take no Care how they manage Affairs; they depart from the Laws of Charity; they love rather to rule than to advise; the Honour pleaseth them, when it raiseth them, and they abuse the Title which hath been given them for the Preservation of Peace.* He adds, that it is a Grief to him; that he is forced to use such Terms, but he thinks himself in Fault, when he knows, that he, whom he hath made his Deputy, is departed from the Laws which he hath given him. He then tells him, that the Reason of this Imputation is the Severity which he hath used towards Atticus Metropolitan of Epirus, because he had not appeared at the Synod, to which he had been summon'd. He tells him, that altho' he were blame-worthy, yet he had not Power to condemn him, without waiting for the Judgment of the holy See; because being but Deputy, he was assumed, *in partem sollicitudinis, non in plenitudinem potestatis; To share in his Care, not exercise the same Authority.*

He appoints, in the second Canon, that Metropolitans should preserve the Rights which are granted them by the Canons.

St. Leo. In the third, he says, that such Persons may not be chosen for Bishops, as are Laymen, or Novices, or twice married or have married Widows. In the old Edition it is, *Sed nec qui viduam copularit; Neither he that marrieth a Widow: It ought to be read, Qui unam vel habeat vel habuerit, sed quam sibi viduam copularit; He that hath or shall have but only one Wife, but whom he married when she was a Widow.* F. Quesnel hath thus corrected it, following the Authority of the Collections of Councils.

In the fourth Canon he commands the Bishops, Priests and Deacons, to live unmarried, and observes, that the Use of Marriage was not allowed to Sub-deacons. Nevertheless, St. Gregory, lib. 2. Regist. Ep. 42. says, that it was too hard to refuse it to the latter.

In the fifth Canon he saith, that he ought to be made a Bishop, who is chosen by the Clergy and People. He gives Power to the Metropolitan, in case that their judgments be divided, to preter him who is of greatest Worth, and hath most Votes: But he peremptorily forbids him making any Person a Bishop, whom the People would not have.

In the sixth Canon he judges it very fit, that the Metropolitan should write to his Vicar concerning the Election, that it may be confirmed by his Judgment, and so, after the Death of the Metropolitan, he wills that the Bishops of the Province should assemble themselves and chuse one of the Priests or Deacons of the vacant Church, and that they give an Account of their Election to his Vicar that he may confirm it: He commands him, notwithstanding, to return a speedy Answer; *Sicut enim, saith he, justas electiones nullis volumus dilationibus fatigari, ita nihil permittimus te ignorante presumi; For as we will not have due Elections to be disturbed with Delays, so we do not allow that any thing be presumed on without your Knowledge.*

In the seventh Canon he appoints, according to the Nicene Council, that two Synods be held every year in each Province. He requires, that if there be any Cause among the Bishops, accused of Crimes, which cannot be determined in the provincial Synod, it should be made known to his Vicar, and, if he could not end it, he should write to the holy See.

In the eighth he declares, that he that would go from one Church to another, out of Contempt of his own, shall be deprived both of that he would have, and of that he hath. *Ut nec illis præsideat, quos per avaritiam concupivit, nec illis quos per superbiam sprexit. That he may not preside over those whom he thro' Covetousness hath desired, nor those whom thro' Pride he hath contemned.* St. Leo in this follows the Canon of the Council of Sardica; but those of Nice and Chalcedon permitted them to continue in their first Church.

In the ninth he forbids the Bishops to receive or invite the Clergy of another Church. He will so have it, that if a Clerk, being come out of his own Diocese, abide in the same Province, he should be compelled to return to his own Church by the Metropolitan; and if he be out of the Province, by the Vicar of the holy See.

In the tenth he enjoins him to observe a great deal of Moderation, in calling his Brethren together. He requires, that if it be necessary to convene a Synod about some weighty Affair, he would constrain no more than two Bishops of each Province to come to it, and those such as the Metropolitan should chuse; and that he should keep them no longer than five Days.

In the last he commands Anastasius, that if in any thing he found his Judgment different from his Brethrens, that he should write to him before he did any thing, that all things might be done with Unity and Concord. He observes, that altho' the Dignity of Bishops be common (for so it ought to be read, *Et si dignitas communis, non est tamen ordo generalis*) their Order is different; that altho' the Apostles were equal, yet a Primacy was always given to one only: That, according to this Platform, the Distinction of Bishops is formed; and it hath been provided, that all should not assume to themselves all sorts of Rights. For this Reason it is that Metropolitans have greater Authority than other Bishops; that in great Cities there are those that have a greater Charge: And, that, lastly, the Care of the universal Church belongs to the See of St. Peter, that all the Churches may agree with their Head: That he must not take it ill to have one above him, who is himself above others, but he ought to obey the rather, as he desires others should obey him, and as he would not bear an heavy Yoke himself, he must not impose it upon others.

It is to be observed, that St. Leo wrote this Letter to a Bishop of Thessalonica, whom he had made his Vicar in the Diocese of Illyria, which he had a mind to add to his Patriarchate, and govern it with the same Authority that he did the Sub-urban Provinces.

The thirteenth Letter directed to the Metropolitans of Achaia, is taken out of the Collection of Hultenius. It is dated January the 6th. 446. St. Leo tells them how joyful he was at the Receipt of their Letters, understanding thereby, that they approved of what he had done, in committing the Care of the Churches of Illyria to Anastasius Bishop of Thessalonica. He admonishes them, that if there arise any Controversies among the Bishops of that Country, which cannot be decided in the Province, they ought to be brought

before him, and determined by his Judgment, but if they are of very great Consequence, and cannot be ended in the Provinces, nor accommodated by the Mediation of the Bishop of Thessalonica, the Bishops of the Provinces must come to a Synod, which he will call, and two or three Bishops at least of each Province must be present at it. He then reproves the Metropolitan of Achaia, because he had ordained many contrary to the Canons of the Church, and particularly had not long before made a Person Bishop of Thessalonica, who was unknown to the Inhabitants and whom they were against. He thereupon forbids Metropolitans to ordain such Persons as they thought good of, Bishops, without waiting for the Consent of the People and Clergy, and enjoins them to accept him who shall be chosen by the common Consent of all the City. Lastly, He requires them to observe the Canons, which forbid a Bishop to take a Clerk of another Bishop, if he do not shew Letters from his own Bishop, that he is willing to let him have him. He looks upon this Point of Discipline as being very useful to uphold Agreement and Peace among Bishops.

We have already spoken to the fourteenth Letter written to Januarius Bishop of Aquileia.

The fifteenth Letter written to Turribius, is of July the 21st, 447. St. Leo therein commends that Bishop, that he had care to give him notice, that the abominable Heresie of the Priscillianists began to spring up afresh in Spain. He also calls it the Sect of the Priscillianists because, he says, it was an heap of detestable Errors, and most filthy Superstitions.

He adds, that that Heresie hath been condemned by the Church as often as it hath appeared, and that the Magistrates themselves have had so great an hatred for that detestable Sect, that they have used the severity of the Laws against them, punishing the Author and principal Abettors with Death. And that not without Reason, because they saw that all Laws, Divine and Humane, would be subverted, and the Civil Society disturbed, if such Persons, who divulged so detestable Errors, were suffered to live. That this severity had been used a long time together with the lenity of the Church, because, tho' the Church being contented with the Judgment of her Bishops, avoids all sanguinary Punishments, yet it is helped by the Edicts of Princes, which cause them, that fear temporal Penalties, to have recourse sometimes to spiritual Remedies. St. Leo in the next place relates the sixteen Articles, in which Turribius makes the Doctrine of the Priscillianists to consist; and shews us, that they contain so many Impieties. The Articles are these, 1. That the Father, Son, and Holy Ghost, are only one Person. 2. That there come from the Essence of God, Virtues, that is to say, Spiritual Beings, which proceed from his Essence. 3. That Jesus Christ is the Son of God only, because he was Born of the Virgin Mary. 4. That they fast on Christ's Nativity, and Sundays. 5. That the Soul is from the Divine Essence. 6. That Devils were never good by their Nature; that they were not created by God, but they were formed out of the Chaos, and Darknes. 7. That Marriage is forbidden, and that Generation is a detestable thing. 8. That the Bodies of Men are made by the Devil, and that they shall not rise from the Dead. 9. That the Children of the Promise are born of Women, but are conceived by the Holy Ghost. 10. That the Souls of Men have their abode in Heaven, before they are inclosed in their Bodies, and that they are thrust into them upon the account of their Sins which they have committed heretofore. 11. That the Stars and Constellations govern all things by an inevitable Fate. 12. That the Body and Soul are subject to certain Powers, those that govern the Soul are called Patriarchs, and those that rule the parts of the Body, are Stars. 13. That the whole Body of the Canonical Scriptures is contained under the Name of the Patriarchs, which denote the twelve Virtues, which restore and illuminate the inner Man. 14. That our Bodies are subject to the Stars and Constellations. 15. St. Leo observes, that they have corrupted the Books of Scripture, and make use of Apocryphal Works full of Errors; that the Bishops ought to take them from them and burn them, altho' they bear the Names of the Apostles, and have some show of Piety, because they ordinarily have an hidden Poison in them, and lead Men into Error. In the 16th. Article St. Leo prohibits the Book that Dictinius had composed, being a Priscillianist. He also speaks of their Infamous Mysteries, like to those of the Manichees, whom he had made to acknowledge their Crime. Lastly, He condemns those Bishops, who are in those Errors, which he before observed, or rather, who did not oppose them, and would not curse them.

In fine, as to that which Turribius hath noted to St. Leo, that some of the Orthodox did doubt, whether the Flesh of Jesus Christ was really in the Sepulchre, during the time that his Soul went down into Hell? He answers, that he wondered that any Christian should doubt of that Truth, since it is plain by the Testimony of Holy Scripture, that the Body of Jesus Christ was buried, and was raised again from the Dead. He concludes, that it is necessary that a Council be called in Spain in some convenient place, where the Bishops of the Neighbouring Provinces may be present, and there examine, if there be any Bishop who hold these

Errors

St. Leo. Errors which he hath related, and if any be found, they must be excommunicated, because it is not to be endured, that they who ought to preach the Faith to others, should have the boldness themselves to dispute against the Creed and Gospel. He says, that he hath written to the Bishops of the Provinces of *Spain* to assemble a National Council, and that it belongs to him, to whom he writes, to cause it to be put in execution; but if that cannot be done, the Bishops of *Gallacia* should at least meet. He leaves the care of calling the Council not only to *Turribius*, but also to *Idacius*, and *Caponius*, to which two Bishops *Turribius* wrote a Letter which he sent a little after along with that which St. Leo wrote to him. That Bishop shews therein his Grief which he was in, to find his Country infected with so many Errors, and commands them not to suffer the Christians to read such Apocryphal Books, as the Acts of St. *Andrew*, St. *John*, St. *Thomas*, and the Book intituled, *The Memoirs of the Apostles*.

The sixteenth Letter to the Bishops of *Sicily* is dated *October* the 21st, 447. St. Leo in it reproves the Custom of the Churches of *Sicily*, in administering Baptism upon the Feast of *Epiphany*, and says, that no Man ought to be baptized, but upon the Feasts of *Passover* and *Pentecost*, according to the Custom of the Church of *Rome*, which he would have them to understand, that they are obliged to follow, because they were ordain'd by the Bishop of *Rome*. Nevertheless he pardons their fault, because he had not as yet given them notice of it, hoping they would alter this Custom. He then proves, that they ought to observe certain times for the Celebration of the Mysteries of Religion; that the Feast of *Easter* is the most proper time for the Administration of Baptism, because that is the time when those Mysteries are remembred, which are represented by Baptism; that the Feast of *Pentecost* may also be joined with it; that those who thro' Sickness, or Absence, could not receive the Sacrament of Baptism at *Easter*, might not be deprived at *Pentecost* of the Grace which it confers, and which the Holy Spirit pours out upon the Faithful; that the Apostles themselves have authorized this Usage; but that there is no other Feast on which Baptism can be administered after a solemn manner, because, tho' we ought to give a due respect to all the Festivals which are appointed for the Honour of God, yet we must keep the Mystical Representation of that Sacrament; that this Law nevertheless doth not hinder from succouring those at all times which are in danger of Death; that those, who respect the Feast of *Epiphany*, as a fit Season for the Administration of Baptism, because Jesus Christ upon that Day received the Baptism of *John*, ought to consider, that there is a great deal of difference between the Baptism of *John*, and that of Jesus Christ, and that this last was not instituted till the Side of Jesus Christ was opened, and there came from thence Blood and Water. This was the reason that St. Leo defended the Custom of the Church of *Rome*, to which he endeavoured to oblige the Bishops of *Sicily*, who were in his Patriarchate, and commanded them to send every Year three Bishops to the Synod which he did hold at *Rome* the 29th. of *September*.

There is another Letter to the same Bishops, dated the next Day in which this last was written, wherein upon the Complaints of the Clergy of two Churches of *Sicily*, who had accused their Bishops for squandering away the Revenues of their Churches, he forbids the Bishops, that they do not give, pawn, change, or sell the Goods of their Churches, unless it be for the advantage of the Church, and with the advice of all the Clergy. But for fear lest the Priests and Deacons should agree with their Bishop to make away the Church-goods, he forbids them, upon pain of Excommunication, to do any thing of that Nature, because it is just, saith he, that not only the Bishops, but all Ecclesiastical Persons, should preserve the Revenues of the Church, and unreasonable, that the Goods given by the Faithful for the Salvation of their Souls, should be embezzled, or consumed.

Father *Quesnel* doubts, whether this Letter be St. Leo's, being induced to it by these Conjectures, 1. It is not found in any MSS. under the Name of St. Leo. *Vossius* having met with it in a MS. of Cardinal *Sirli's*, hath printed it under St. Leo's Name, upon the account of the Date. 2. 'Tis not this Pope's Style, and there are in it many Expressions (b) which he never uses. 3. What probability is there, that S. Leo would write to the same Bishops two different Letters, two Days together? Could he not have written in the former what is in this latter? 4 The Abuse which is reproved in this Letter, doth not in the least agree with the times of St. Leo, and the Discipline which is therein establish'd hath yet less resemblance. Who will believe, that in the time of St. Leo, it was allowed to a Bishop to alienate the Goods of the Church with the consent of his Clergy only? 5. The Author of this Letter imposeth this Penalty upon the Clergy, who abuse the Goods of the Church, to be deprived both of their Office, and the Communion of the Church. In St. Leo's time they never join-

ed these two Punishments together. These Conjectures are certainly very probable, and make me of F. *Quesnel's* Judgment, who thought this Letter forged, or at least, that it is another Leo's, and the Names of the Consuls have been added to it. This last is so much the more probable, because it is cited by *Gratian* under the Name of Pope Leo the 12th. *Quest. 2. cap. 52. sine exceptione.*

The eighteenth Letter is written to *Dorus*, Bishop of *Benaventum*, and dated the 8th. of *March*, in the Year 448. He reproves that Bishop, for having disturbed the whole Order of Priests, by preferring a younger Priest before the more aged. He commands, that the more ancient should take their Places, unless it were those two who had consented, that the Person, of whom he speaks in this Letter, should be preferred before them, tho' they were elder than he.

The nineteenth Letter, dated *June* 1. 448. is an Answer to a Letter that *Eutyches* had written to St. Leo before he was condemned by *Flavian*. He had told him, that some Persons did revive the *Nestorian* Errors again. St. Leo returns him Answer, that he commended his Care; and tells him, that he would provide a sure Remedy, when he should be informed more at large, who they are that have attempted it.

The following Letters, for the most part, concern the Affair of *Eutyches*, and the History of the Councils of *Constantinople* under *Flavian*, of *Ephesus* under *Dioscorus*, and of *Chalcedon*. We shall put off speaking of these, till we shall make a particular Relation of that Affair. We shall satisfy our selves to speak, in this place, of those that have no reference to it.

Of this sort is the thirty sixth Letter to the Bishops of the Province of *Arles*. He congratulates them, for that, according to the desire of the Clergy, Nobility and People, they had, with one consent, ordained *Ravennius* Bishop of *Arles*, in the room of *Hilarius*, whom he calls a Bishop of blessed Memory. This Letter is dated *Aug.* 449.

The thirty seventh Letter is written to *Ravennius*, to congratulate his Promotion to the Bishoprick of *Arles*. He tells him, that he was much rejoiced at it, not only for his own sake, but upon the Account of the Church of *Arles*; for it is an Honour, as well as an Advantage to the Faithful, to have a Bishop who can help them, and give them an Example. He says, that he hath heretofore experienced his Moderation (*Ravennius* having been sent to *Rome* heretofore by *Hilarius* his Predecessor.) He exhorts him to join Authority with that Moderation, to mingle Justice with Lenity, to avoid Pride, to love Humility, and to keep himself within the bounds prescribed by the Laws of the Church. Lastly, he desires him to inform him often of his Government.

The following Letter is also directed to *Ravennius*, to whom he wrote about a Vagabond, named, *Petronianus*, who being in *France*, boasted himself to be a Deacon of the Church of *Rome*. He gives him notice, that he was a Cheat, and desires him to write to all the Bishops of his Province, that they should not receive him into Communion. It is dated the 26th. of *Aug.* 449. but it is not very certain, that it is really St. Leo's.

The Bishops of the Province of *Arles* having receiv'd a Letter from St. Leo, concerning the Ordination of *Ravennius*, thought that they had a favourable opportunity given them of obtaining of St. Leo, a restitution of the Rights belonging to the Metropolis of *Arles*. They preferred a kind of Petition to him, in which, after they had shewn what respect they owed to the Holy See, and thanked St. Leo for the approbation he had given to their Election of *Ravennius*, they which had been diminished by St. Leo's last Declarations. To prove the Prerogatives of that Church, they alledge, 1. The Antiquity of the Church of *Arles*, which they say, was founded by *Trophimus*, to whom they attribute the first planting of Religion in the Province of *France* called *Narbonne*. They observe, that *Trophimus* was sent by the Apostle St. Peter, which ought to be understood according to the ordinary manner of speaking used at that time, by the Bishops of *Rome*, Successors of St. Peter and the Apostles. 2. They confirm the Dignity of the Church of *Arles* by the Privileges, which the Popes themselves had granted to it. 3. As also by the Privileges which the Emperors *Constantine*, *Valentinian* and *Honorius*, had bestowed upon the City of *Arles*. 4. They alledged, that the Bishop of *Arles* was in the present possession of three Provinces adjoining to *Vienne*, as subject to his Care; and besides these, which he governed by his own Authority, he had the Inspection over all *France*, as Apostolick Vicar, to enforce them to observe the Rules of the Church. Moved, by these Reasons, they intreated him to render to the Church of *Arles* all his Prerogatives.

The 50th. Letter to the Bishops of the same Province, is an Answer to the precedent Petition, or the Judgment which St. Leo gives upon their Demand. After he hath declared the Joy, that he did conceive for the kindness which the *French* Bishops had for *Ravennius*, he says, that the

(b) Expressions.] Of which these are some Examples, *Ab omni Episcoporum usurpatione rescare, Ecclesia nuditatem deplorare, quærimoniarum causam deferre, exemplum fiat imitabile, diversis modis*;

alienare, conniventiam in Ecclesia damno miscere. All the Letter is written after a dry and barren way.

St. Leo. Bishop of *Vienna* had prevented him from granting their Petition, having sent Letters and Deputies to complain, that the Bishop of *Arles* had ordained the Bishop of *Vasio*. He adds, that having considered the Reasons, on both sides, he had found, that the Cities of *Arles* and *Vienna*, having always been very famous, had disputed about their Church-Privileges; that sometimes one was Superior, and sometimes the other got uppermost; so that he must not leave the Church of *Vienna* without any Prerogative, especially since he had lately honoured it with the Power which he had taken away from *Hilarinus* Bishop of *Arles*. He therefore grants him four Suffragan-Bishops, which are *Valentia*, *Tarentum*, *Geneva* and *Gratianople*, and leaves the other under the Jurisdiction of the Bishop of *Arles*, who will be, as we require him, faith he, so great a Friend of Peace and Concord, that he will not think that taken from him that is given to his Brother.

The fifty first Letter is directed to *Ravennius*. He sends to him his Letter to *Flavian*, and exhorts him to get himself a Name in the beginning of his Episcopacy, by defending the Catholick Faith, about the Incarnation. 'Tis dated May 5. 450.

The seventy sixth Letter is also written to the same Bishop, but upon another Subject. He gives him notice on what day the Feast of Passover was to be celebrated in the year 452. and commands him to publish it to all the *French*; which shews, that he acknowledged him his Vicar among the *French*.

This Letter is followed by a Letter of *Ceretus*, *Salonius* and *Veranus*, *French* Bishops, in which they thank *St. Leo*, that he had sent them his Letter to *Flavian*, and pray him to review and correct the Copy, which they had taken of it. This Letter is not so considerable as the next to it, which is a Synodical Letter of a *French* Council to Pope *Leo*, to thank him for sending them his Letter to *Flavian*. The name of *Ravennius* is in the beginning of it, which may make us think, that the Synod was held at *Arles*. The Subscriptions shew, that it was composed by 44 Bishops out of the seven *French* Provinces. These Bishops, after they have excused themselves, that they gave him an Answer no sooner, because they could not meet together, say, that they received *St. Leo's* Letter as a sum of Faith; that many of them acknowledged the Doctrine which they had received by Tradition to be contained in it, and some of them had been better instructed by reading of it. They thank *S. Leo*, in the most obliging Terms, and scruple not to say, that next to God the Faithful are beholding to him for the purity of their Faith.

They add, that they had also written unto the Emperor upon the same Subject, to testify to him the Zeal which they had for the Faith, by following the example of the Pope, but that having received News from the *East*, they believed that it would be unprofitable. They call the Emperor *St. Leo's* Son, *Filium Vestrum*. In fine they write, that they never cease to give God thanks, that he hath given a Bishop of so much Holiness and Faith to the Apostolick Church, from whence comes the Origine and Source of our Religion: *Apostolica Sedes, undi Religionis nostrae fons & origo manavit*, they pray to God to preserve him a long Time in that See. They make an end by saying, that although they come short of his Merit, yet they have the same Faith *Impares meritis, pari fide*, and that they are ready to defend it and die for it. This Letter is full of Expressions very respectful to the Holy See, and very obliging to the Person of *St. Leo*.

St. Leo, also answers them in a courteous Manner in Letter 77. He therein accepts their Excuse, commends their Faith, explains the Errors of the *Nestorians* and *Eutyches*. He lets them know, that this last Heretick hath been condemned in a Synod of 600 Bishops, who confirmed the Catholick and Apostolick Faith. He observes, that the Catholick Faith may not be changed; that it may be assaulted by its Enemies, but that such Opposition rendred it more illustrious. He says, that the Synod hath approved the Letter which he had written, and had condemned *Dioscorus*. Lastly, he earnestly intreats them to give God thanks, to pray for the happy return of them who were gone to the Council: And he desires them to let the Bishops of *Spain* know what had passed in the *East*.

This Letter is followed by a Letter of *Eusebius*, Bishop of *Milan*, to *St. Leo*, in which that Bishop signifies to him the Joy that he had for the return of the *Western* Bishops, who had been present at the Council of *Chalcedon*, and assures *St. Leo*, that his Letter to *Flavian* hath been read and approved in the Council of *Milan*, where also the Error of *Eutyches* was condemned.

The following Letters are in the Council of *Chalcedon*. In Letter 78. to *Marcian*, after having congratulated the Council of *Chalcedon*, he blames the Ambition of *Anatolius*, Patriarch of *Constantinople*, who coveted those Rights that did not belong to him. He was willing, that the City of *Constantinople* should be equal to *Rome*; but he says, it must not be so in the Churches; that there is no solid Foundation, but that Rock which Jesus Christ hath laid for the Foundation of his Church; that *Anatolius* cannot prove, that his

Church is an Apostolick See; that the Privileges of Churches cannot be overthrown by any other way, being established by the Canons of the Fathers, and fixed by the Decrees of the Council of *Nice*; that he is obliged by his Office, to see them executed, and he should be much to blame if he should suffer them to be broken. He then exhorts the Emperor to desire *Anatolius* to desist from the Right he pretends to, and to which the Legates of the Holy See opposed themselves, and if he will not, to make use of his Authority to keep him in order, and hinder him from incroaching upon the Rights of other Bishops. This Letter is dated April 22. in the year 452.

He repeats the same things in the 79th. to the Empress *Pulcheria*, which is of the same date. In it he observes particularly, that *Anatolius* had obtained the Bishoprick of *Constantinople* through the favour of the Empress, and thro' his consent, *Pietatis vestrae beneficio, & pietatis meae assensu*. He had also said before in the precedent Letter, that he owed his Bishoprick to the kindness of the Emperor, *Vestro beneficio*. He urges also the Canons of the Council of *Nice* against the pretences of *Anatolius*, and declares that he doth cancel and make void, by the Authority of *St. Peter*, all the Constitutions which are contrary to the Laws established in the Council of *Nice*.

He represents the same things to *Anatolius* in the 80th. Letter. He therein commends his Faith, but condemns his Pretensions. He finds fault with him, that he ordained the Bishop of *Antioch*, and was willing to break the Decrees of the Council of *Nice*, by making the Church of *Alexandria* to lose the second place, and that of *Antioch* the third, and by depriving the Metropolitans in his Jurisdiction of the Rights and Honours which they had. He accuses him of endeavouring to make use of the Council, which was called for the suppressing of Heresie, to further his own Ambition. He assures him, that no Synod can hurt what the Council of *Nice* hath done, and that the Legates of the Holy See had reason to oppose his Attempts. He exhorts him, at length, to keep himself within the bounds of Humility and Christian Charity, and not give any further occasion of Scandal in the Church of Jesus Christ. He tells him, that he may not elevate himself upon the account of some pretended Constitutions of the Bishops, made 60 years since, which were never sent to the Holy See, and have never been executed. He forbids him disturbing the Metropolitans about their ancient Rights, and he declares, that he intends that the Churches of *Alexandria*, and *Antioch* should remain in Possession of their ancient Order. This Letter is also dated the same day.

St. Leo hath not contented himself with writing so strongly against the pretensions of *Anatolius*, but in his 81st. Letter written some days after the former, he commands *Julian*, Bishop of *Coos*, who had the charge of his Affairs in the *East*, not to consent to *Anatolius's* pretences. And since *Julian* had written to him in his Favour, he tells him, that tho' he had a very great respect for him, yet he will never do any thing upon his Recommendation, which is contrary to the Rules of the Church. He adds, that *Anatolius* ought to be thoroughly satisfied, that by his Suffrage he had been raised to the Bishoprick of *Constantinople*, without obliging him to break the Laws of the Church in favour of his Ambition. He commands *Julian* to have a greater regard to the order of the Universal Church, than the personal Friendship of *Anatolius*, and not desire a favour of him, which he cannot obtain, without making him that requests it, and him that should grant it, guilty of a great Sin.

The 82d. Letter is directed to *Rusticus*, *Ravennius*, *Venerius* and other *French* Bishops. *St. Leo* relates the definition of the Council of *Chalcedon*, and sends them a Copy of the Sentence which *Paschasius* and *Lucentius*, had pronounced in the Council of *Chalcedon*. It follows this Letter, but is something different from that which is found in the Council of *Chalcedon*.

The 83d. Letter is directed to *Theodorus* Bishop of *Fregus*, and dated June 10. Anno 452. *St. Leo* having been consulted by this Bishop, without communicating it to his Metropolitan, he admonisheth him, that he ought first of all, to address himself to him for the obtaining an Explication of his Difficulties, and if he were also ignorant of the Solution, they might joyn together to consult the Holy See, because there ought to be no Question made, faith he, of any things which concern the general observation of all the Churches, without the Authority of the Primates, i. e. the Metropolitans. Notwithstanding he doth not forbear to instruct this Bishop about that which he demanded of him, concerning the Discipline of the Church towards Penitents. He says, that Repentance is the only remedy for Sins committed after Baptism; that Jesus Christ hath given power to Priests to impose Penance upon Sinners, and to admit them when they are purified by proportionable satisfaction; to admit them, I say, to the participation of the Sacrament by the door of Reconciliation. He adds, that Jesus Christ comes between the action of the Priest, as I may say, inasmuch, that if the effect follow the action, we must believe that it is by the Vertue of the Holy Spirit; that if any Penitent die before

St. Leo.

fore reconciliation, he can't be reconciled after Death, but must be left to the Judgment of God; but he assures us, that it is very profitable and necessary, that Sins be remitted before the day of Death, by the Prayer of the Priest. He will not have reconciliation denied to those who demand Penance, when they see them in danger of death, but he admonishes Sinners not to trust or depend upon that Pardon, nor put off their Repentance till the hour of death. He saith, that it is a sufficient Reason to grant reconciliation to those, who are in manifest Danger, that they shew their desires of it by some Signs, or there are some to witness that they have required it. Lastly, he commands this Bishop to inform his Metropolitan of these Answers.

The 84th. Letter is written to the Emperor *Marcian*. St. *Leo* in the first place congratulates the re-establishment of the Catholick Doctrine. He then signifies to him, that he had had some suspicion of *Anatolius*, and upon that account it was that he had not, for some time, sent him Letters of Communion, but in consideration of the Emperor's Testimony, and the Profession of Faith which he had made, he had received him to his Communion, yet having advertised him, that he would not communicate with those who had persecuted *Flavian*, and that the Defender of the *Eutychian* Party should be deposed, that he was thoroughly satisfied, by his Letter, in which he signifies to him what had been decided in his Synod, but that he was surprized to hear, that after he had begun so well, he had deposed *Aetius* the Arch-Deacon, who was always an opposer of the *Eutychians*, to put into his place *Andrew* an *Eutychian*; which was done with so great Precipitancy, that he was ordained upon a Friday, contrary to the common Usage, and to Apostolick Tradition, and that in degrading the former, they had given him the charge of the Cœmety, condemning him by that means to a kind of Exile. He prays the Emperor to take *Aetius* into his Protection, and to compel *Anatolius* to revoke what he had done. This Letter is of *March* 10. 453.

He wrote also at the same time the 85th. Letter to the Empress *Pulcheria*. It is upon the same Subject, and contains almost the same things. He therein observes, that tho' *Andrew* had abjured the Error of the *Eutychians*, yet he ought not to be preferred before those who have always preserved the Faith in Purity.

He wrote also the next Day the following Letter about the same business to *Julian* Bishop of *Coos* his Agent in the *East*. It appears by that Letter, that *Anatolius* had taken away the Arch-Deaconry from *Aetius*, by ordaining him Priest (for a Priest not being capable of an Arch-Deaconry) under the pretence of raising him to a greater Dignity, he had really deprived him of the Office of Arch-Deacon, which was more Honourable. St. *Leo* complains of these proceedings, and so much the more, because he had put a Person that favoured the *Eutychians* into his Place. He commands *Julian* to observe diligently, in the Name of the Holy Apostolick See, what passes in the *East*, and speak freely to the Emperor about those things that respect the good of the Church. He would have him write to him about such matters as may administer Debates. He enjoins him to reprove *Anatolius* smartly, because he had put an Heretical Arch-deacon into the place of an Orthodox One. He accuses this Patriarch of having no Zeal for the Faith. He desires *Julian* to let him know what it was that disturbed the Monks of *Palestine*, whether they are *Eutychians*, or whether they are at odds with their Bishop *Juvenal*, because he is a Favourer of that Party. He observes, 'That they ought to be punished according to the Nature of their fault; for there is a great deal of difference, saith he, between opposing the Faith, and being a little too hot for the Faith.' He requires him also to give him intelligence of the Monks of *Egypt*, and the affairs of *Alexandria*. In the last place he tells him, that he had not received the Form of Faith which he had sent him. It is not known what Form of Faith this is which St. *Leo* speaks of in this place, and which *Julian* sent him. F. *Sirmondus* hath published one, which he pretends is this, but F. *Chiffletius* assures us, that he found it in that MS. of F. *Sirmondus* attributed to *Alcuinus*. F. *Quœfnel* believes, that the Form of Faith which *Julian* sent to St. *Leo*, was nothing else but the definition of Faith, which is in the Fifth Action of the Council of *Chalcedon*. St. *Leo* also desires *Julian* to send him a Translation of the Acts of the Council of *Chalcedon*, at large, which were not understood at *Rome*, because they were written in *Greek*.

The eighty seventh Letter is directed to the Bishops who were present at the Council of *Chalcedon*. In it St. *Leo* approves of the Decisions of that Council concerning Matters of Faith, but declares at the same time, that he will never consent to what hath been done there contrary to the Canons of the Council of *Nice*. This Letter bears Date *March* the 21st. 453.

St. *Leo* was obliged to write it for the satisfaction of the Emperor, who had required him to give his approbation plainly to that which had been defined in the Council of *Chalcedon*, for fear, lest he should take an occasion to oppose the Council, because the Pope would not acknowledge the Rights which he had granted to *Anatolius*. This St. *Leo* himself testifies in the following Letter to *Julian* of *Coos*,

wherein he praises the Zeal of the Emperor, and Empress, who had restrain'd the Insolence of some Monks. He also tells him, that the Emperor having privately bid him to admonish the Empress, he wrote presently to her, and he desires him to let him know what was the effect of his Letter, and if in short she hath approved of his Doctrine, or rather, St. *Athanasius*, *Theophilus*, and St. *Cyril's*.

As to the business of *Aetius*, he says, that he much commiserated his Affliction, but he thought he must bear it patiently, for fear he seem to carry things too high. In fine, he tells him, that *Anatolius* persisted in his Claim, and that he understood by the Messenger that brought him the News of the Ordination of the Bishop of *Thessalonica*, that he would make the Bishops of *Illyria* to subscribe it. For this reason it was that he did not write to them, although *Julian* had desired him to do it, because he knew by that, that he would not be amended by it. He sends him two Copies of the precedent Letter, the one by it self, the other at the end of the Letter which was written to *Anatolius*, that he might give that to the Emperor which he thought most convenient.

In the eighty ninth he writes to the Emperor about that which he required of him, to give his Approbation of what the Council of *Chalcedon* had defined concerning the Faith. He assures him, that he had approved it already, when he wrote to *Anatolius*, but that that Bishop would not publish his Letter, because he therein reproves his Ambition. He thanks God, that he had given them an Emperor who knew how to join the Priestly Vigor and Royal Power together. Perhaps you will wonder at this Expression, but as F. *Quœfnel* has already observed, there are many such in St. *Leo's* Letters. *Constantine* assumes to himself the Title of an outward Bishop of the Church. The Fathers of the Council of *Chalcedon* and of *Constantinople*, under *Flavian*, have not scrupled in their Acclamations of Praise to the Emperors, to give them the Title of Bishop. St. *Leo* also commends *Marcian*, because he took upon him to maintain the Decrees of the Council of *Nice*, and that he had suppressed the Commotions of the Monks. Lastly, he assures him, that he had declared his Judgment of the Council of *Chalcedon* in obedience to his Command. He says a little after the same things to *Pulcheria* in the ninetyeth Letter, dated *March* the 21st. 453.

In the ninety first written to *Julian* Bishop of *Coos*, he tells him, that he had omitted nothing that he was able to do for the defence of the Church's Cause; that it belongs to the Emperor to suppress the Disturbers of Church and State. He adds, that the Bishops ought not to allow the Monks to preach, and therefore he wondred, that *Thalasius*, who was Bishop of *Cæsarea* in *Cappadocia*, had given that Liberty, to one *George*, who was fallen from the monastick State by his Irregularities. He says, that he will write to him according to his Duty, if *Julian* judges it convenient. Lastly, he exhorts him to do his utmost Endeavour, that the Emperor do hinder the Hereticks from troubling the Peace of the Church. This Letter is dated *April* the 9th. in the same Year.

The ninety second Letter to *Maximus* Bishop of *Antioch* treats of several things. He observes in the first place, that the Catholick Faith keeps the Mean between the two Extreams of *Nestorius*, and *Eutyches*. He admonishes *Maximus* to be vigilant over the Churches of the East, but more especially over those, which the Council of *Nice* had entrusted him withal, to prevent that Heresie be not established in them. And that he might be able to do this with the greater Authority, he advises him to maintain the Rights, which the Council of *Nice* had allowed his Church, and preserve to himself the third place. That he will easily gain his ends, by doing so, because it is impossible, that the Order established by the inviolable Canons of the Council of *Nice* should be overthrown; that Ambition might prompt to make a Change as it already hath happened in the Council, where *Juvenal* endeavoured to usurp the Primacy of *Palestine*, and attempted to ground his Pretensions upon some supposititious Writings, and that St. *Cyril* being afraid of that Enterprize, had written to him, but that whatsoever Constitutions were made thereupon, against those of the Council of *Nice*, whensoever a more numerous Council should meet, it would not, nor ought to be valid; that if his Legates had consented to any Decree of the Council of *Chalcedon*, which did not concern Doctrine, he declared it null, because he had sent them for no other end but to defend the Faith of the Church against Heresies; that all that had been handled in the Synods of Bishops, except what concerned the Faith, may not be received, if it do not agree with the Decrees of the Council of *Nice*; that he will see, by the Copy of the Letter written to *Anatolius*, how vigorously he defends the Council of *Nice*. Lastly, he advertiseth *Maximus* to prohibit the Monks and Lay-men from Preaching, and so much the more because it belongs to the Bishops only to do it. This Letter is of the 10th. of *June*.

In the ninety third Letter to *Theodoret*, he, in the first place, testifies the Joy which he had when he understood by the Legates which he had sent to the Council of *Chalcedon*, that the Catholick Faith had triumphed over the Errors of the *Nestorians* and *Eutychians*, and that the Council had con-

St. Leo.

firmed by its Judgment, which was not subject to amendment, the Doctrines which he had asserted. These Words are very remarkable, because they evidently prove to us, that there is no Judgment but that of an universal Council, which may not be re-examined, and that the Judgment of the Pope himself is subject to amendment. This was it that made him add, that he was not troubled, that some People would not accept the Judgment which he had given, to evidence that the acknowledgment which the other Sees had made of his Supremacy, as given to him by God, was not meer Flattery. That the Opposition which the Truth had met withal upon that occasion, was the cause of some Good, because the Divine Favours are more thankfully acknowledged, when they are obtained with Difficulty, and God's Providence brings us to the fruition of Good by a kind of Evil. That the Truth is made clearer, and upholds it self with the greater strength, when the examination confirms that Faith which we have been taught; and that lastly, the Grandeur of the Priestly Dignity shews it self best, when we respect the Authority of the Bishops that are most highly promoted; yet with a Proviso, that we do not in any wise incroach upon the Privileges of such as are inferior to them. Afterward he invites *Theodore* to rejoice with him at the Victory which the Truth had obtained. He sets himself against the Outrages which *Dioscorus* had committed. He tells *Theodore*, that he must equally avoid the Errors of *Nestorius* and *Eutyches*. He thanks God, that he hath been freed from all manner of Suspicion; and at last, exhorts him to be watchful for the Defence of the Faith of the Church, and not permit either Lay-men or Monks to become Preachers. This Letter is dated *June 12*.

The ninety fourth Letter to the Emperor *Marcian*, is about a difficult Controversy which was in the Church, concerning the day on which *Easter* should be kept in the year 455. *St. Leo* says, that the ancient Fathers had imposed that Task upon the Bishop of *Alexandria* to find out the Feast of *Easter* every year, and to make it known to the Apostolick See, that he might give notice of it to the far distant Churches. That *Theophilus* had made a Calendar for an hundred years, beginning at the year 380. but that the Passover in the 76th. year, i. e. in the year of Jesus Christ 455, is appointed upon an extraordinary day, and too much advanced in the Month of *April*. He beseeches *Marcian* to command, that an exact Calculation be made, that all Churches may celebrate this Feast at the same time. The following Letter to *Julian*, is upon the same Subject. Both are of *June 16*. This last, in the ordinary Editions, is directed to *Eudoxia*. But the manner of writing, and MSS. prove to us, that it was really written to *Julian*.

The ninety sixth Letter is addressed to the Empress *Eudoxia*. In it he exhorts her to make use of her Authority to compel some Monks of *Palestine* to submit themselves to the Council of *Chalcedon*.

In the ninety seventh Letter to the Monks of *Palestine*, he explains the Opinions which he had asserted in his Letter to *Flavian*, and evinces; that his Doctrine is clear contrary to the Error of *Nestorius*, as well as that of *Eutyches*.

In his ninety eighth Letter, he desires *Julian* to give him an exact Account of the News of what happened at *Constantinople*, and to take effectual care that the Canons be observed. It is dated *June 25. 453*.

The ninety ninth bears date *Jan. 9. following*. He gives the Emperor thanks for appealing the Troubles of *Palestine*, and restoring *Juvenal*, Bishop of *Jerusalem*, to his See again.

The following Letter to *Julian* is of the same date. In it he shews much Joy, that the Monks of *Palestine* had acknowledged their Error, and that *Juvenal*, Bishop of *Jerusalem*, was restored. He adds, that *Proterius*, Bishop of *Alexandria*, [Successor of *Dioscorus*, who was deposed] did write him a Letter, in which he makes known to him the Purity of his Doctrine. He speaks of the difference between himself and this Bishop, about the Celebration of *Easter*, in the year 455. He says, that he hath approved nothing in the Council of *Chalcedon* but what concerns the Faith, and was much pleased that *Aetius* had been found innocent.

In the hundred and first Letter to *Marcian*, *St. Leo* assures this Emperor, that he will freely be reconciled to *Anatolius*, and for that end had already written to him, if his Letters, which he hath sent him, had had any effect, or he had answered them; yet if he will submit himself to the Canons, and renounce his ambitious Pretensions, he would instantly receive him to his Communion. This Letter bears date, *March the 9th*.

The following Letter to *Julian* is of the same date. He lets him know, that he had receiv'd a Letter from *Proterius*, in which he shews himself well principled in the Faith; but because he was extremely troubled with the Faction of the *Eutychians*, who having made a corrupt Translation of *St. Leo's* Letter to *Flavian*, would persuade Men, that it favoured the Error of *Nestorius*; he desires *Julian* to cause it to be translated into *Greek*, and send it to *Alexandria*, sealed with the Emperor's Signet. He commands him to get knowledge of the Emperor's Answer about the day on which the Feast of *Easter* is to be kept the next year, and

send him word of it, because the time of sending the Circular Letters for the Passover is at hand.

The hundred and third Letter is written to *Proterius* Bishop of *Alexandria*. *St. Leo* discovers to that Bishop, the Joy which he had conceived, when he understood, by his Epistle, that he is of an Orthodox Judgment, and that the Church of *Alexandria* hath received of *St. Mark*, the Scholar of *St. Peter*, the same Faith which the *Romans* have received of his Master. He exhorts *Proterius* carefully to defend this Faith. He adds, that he hath taught no new Doctrine in his Letter to *Flavian*, nor departed from the Rule of Faith received from his Ancestors; and if *Dioscorus* had done the same, he would not have separated from the Church, since he had the Works of *St. Athanasius*, the Sermons of *Theophilus* and *St. Cyril*, which ought to have encouraged him to resist the Error of *Eutyches*. He advertises *Proterius*, that he must carefully avoid speaking any thing, which may come near the Opinions of *Nestorius*; and that in teaching the People, he must let them know, that he vents nothing new, but teaches what the Holy Fathers have unanimously preached, and to convince them of it, it is not sufficient to say so, but it is convenient to prove it, by bringing and explaining their Authorities, to which he may join his Letter.

In fine, *St. Leo* says, that he applies himself to Antiquity, as well in Matters of Discipline as Faith, and for this reason it is, that he hath opposed them, who through their Ambition would rob the Church of *Alexandria* of her Privileges, and Metropolitans of their Rights. He advises *Proterius* to uphold the Customs which were in use in the time of his Predecessors; to keep the Bishops, who according to the ancient Canons, are subject to the Church of *Alexandria*, close to their Duty, by obliging them to be present at his Synod at the appointed times, or when there is some Business that requires their presence. This Letter is of *March 10. 454*. It hath never been published.

To this Letter the Epistle of *Proterius*, Bishop of *Alexandria*, to *St. Leo* touching the Feast of *Easter* in the year 455. is joined. He was of a contrary Judgment to the Pope, who at length yielded to the Opinion of *Proterius*. Those that are curious Enquirers after the Accounts which were then made, to find out the day on which *Easter* was to be kept every year, may find much satisfaction in it. About the end, he cautions *St. Leo*, that he should not venture to have this Letter turned into *Latin*, because it is very hard for Men that do not understand it well, to express exactly, in *Latin*, a Matter so hard and intricate as this is.

The hundred and fourth Letter to the Emperor *Marcian*, is of the same date with the hundred and third to *Proterius*, and contains almost the same things. *St. Leo* therein commends *Proterius*, because he had approved his Letter to *Flavian*. He says, that some Hereticks had falsified it, and desires the Emperor to cause it to be turned into *Greek*, and sent to *Alexandria*.

The hundred and fifth to the same bears date the 15th. of *April* following. In it he promises the Emperor to be reconciled to *Anatolius*, provided that he would desist from his Pretensions. He desires his Majesty to banish *Eutyches* further, because he divulged his Doctrines in the place of his Exile. He thanks him for sending a Person to *Alexandria*, that he might inform himself exactly of the time, when *Easter* must be celebrated.

The Letter of *Anatolius* to *St. Leo* is taken out of *Holstenius's* Collection. In it he complains that *St. Leo* had given over writing to him, and declares, that the Letter which he had written to others about him, had increased his trouble. He tells him, that he desired nothing more than to give him satisfaction, and that having seen a Letter which *St. Leo* wrote to the Emperor, he had immediately performed what he desired of him for the good of the Church; that he had preferred *Aetius* to an honourable Office among the Clergy, tho' not to be an Arch-Deacon, as appears by the following Letter; that he had expelled *Andrew* out of the Church, altho' he had made him Arch-Deacon, for no reason but that he came to that Dignity, by reason of his Age; that he had also put from the Communion of the Church, those who had been of the *Eutychian* Party, altho' they had satisfied him by their Subscriptions and Declarations, and that he would not receive them, till he had known from him, what he ought to do. He earnestly intreats him to write to him. Lastly, he protests, that as to the Dignity, which the Council of *Chalcedon* hath granted him in favour of the See of the Church of *Constantinople* he had not any hand in it, but it was the Clergy of *Constantinople* which desired it, and the Eastern Bishops, who had caused it to be ordained; that as for himself he had not concerned himself in it, but had always lived in such a manner, as could give no just Cause to think that he was ambitious or forward in such Attempts. The Body of this Letter is written in *Latin*, but the words are in the *Greek* Character.

St. Leo answers this Epistle in his hundred and sixth, and tells *Anatolius*, that it is not for lack of kindness, that he had desisted from writing to him, but being obliged to oppose himself against those things which he had acted contrary to the Canons, he had received no Answer from him. He commends him, that he hath composed the Business about

St. Leo.

about *Aetius*, and turned *Andrew* out of the Arch-Deaconry. He informs him, that he may receive him, and ordain him Priest, yea him, and all that have been engaged in the *Eutychian* Party, if they do profess publicly, in writing, that they condemn the Heresies of *Eutyches* and *Nestorius*, but that he ought not to make any Person Arch-Deacon, who hath ever been engaged in those Sects. He was not at all satisfied with the Excuse made by *Anatolius*, about the Privileges given to the See of *Constantinople*, by the Council of *Chalcedon*; for he says, that the Clergy could not do it without his consent. Notwithstanding, he was glad to see him so well disposed to give over that Enterprize, and exhorts him to do it forthwith. This Letter is dated *May 29. 454.*

The hundred and seventh Letter to the Emperor *Marcian* is upon the same Subject. He shews him, that he hath returned an Answer to *Anatolius*; that this Bishop ought to attribute the interruption of Commerce by Letters, which had been between them, to nothing but his own silence; that he did not doubt, but that it was the Emperor who had disposed him thus to amend himself: that he doth not reconcile himself to him but upon Condition that he abandons his Pretensions, which he hath contrary to the Canons of the Church, and will be watchful to discover close Hereticks; that he may drive them out by the Assistance of the Imperial Authority, that it is easy, by that means, to extinguish the other Heresies entirely, since *Palastine* was already returned, and *Aegypt* began to acknowledge him; that he was much pleased with that which he had done in favour of *Aetius*, and desires him to hearken to what *Julian* hath to communicate to him. Lastly, he requires him to prohibit the Monk *Carosus* from dispersing his Error in *Constantinople* as he hath done.

He wrote also another Letter to the Emperor at the same time, in which he thanks him for the Enquiry he had made, to let him know *Easter-day*. He assures him, that he had received *Proterius's* Letters, and that he will follow his Judgment, altho' he is not persuaded of the Reason, yet for Peace and Unity sake. Lastly, he prays the Emperor, that the * Receivers of the Church of *Constantinople* might not give up their Accounts before the secular Judges, but leave it according to the ancient Custom to the Bishop's Court.

The hundred and ninth Letter is a Circular Letter to the Bishops of *France* and *Spain*, in which he gives them notice, that the Feast of *Easter*, in the next year, shall be kept upon the 22d. of *April*. It is dated *July 28. Anno 454.*

The hundred and tenth is written to *Juvenal* Bishop of *Jerusalem*. In it he declares his Joy, that this Bishop, having condemned the Error of *Eutyches*, was again settled in his See. He exhorts him to defend the Faith of the Church about the Incarnation, of which the Holy Places, which are in his Bishoprick, are a convincing Proof. He explains the Catholick Doctrine, and tells him, that he will find it proved by Testimonies of Holy Scripture, in his Letter to *Flavian*. This Letter bears date *September 4th.*

The hundred and eleventh Letter is an Answer to *Julian's*, wherein he had sent him the News of *Dioscorus's* death. He tells him, that he hopes that it will render the Conversion of many more easy. He commands him to manage the Inclinations of the Emperor well, and to instruct him, what he may do for the good of the Church, because he knew that this Prince is persuaded, that he never acts so much for the good of his Empire, as when he procures the good of the Church. He puts *Julian* in mind to let him know, what condition the Church of *Alexandria* is in.

The hundred and twelfth, hundred and thirteenth and hundred and fourteenth Letters of *St. Leo* are written in 455. In the first, he thanks the Emperor *Marcian* for the care he had taken, to have it plainly settled on what day *Easter* ought to be celebrated; and assures him, that he submits to the Judgment of the Bishop *Alexandria*, and that he hath followed it in the Letters which he hath written to all the Bishops of the West, to give them notice of the day of that Feast. He also thanks the Emperor for expelling *Carosus* and *Dorotheus* from their Monasteries. In the second, he makes answer to *Julian's* Letter, who had written to him, that *Carosus* had professed the Orthodox Faith, but was yet at variance with *Anatolius*; that *John* was sent into *Aegypt* to restore the Faith, and settle Peace there. He desires *Julian* to let him know what success he shall have there, and tells him, that he is much troubled for the condition of the Bishop of *Antioch*, if what his Accusers say, be true. He adds, that he hath so great confidence in the Piety of the Emperor, that he doth not doubt but that he will hinder the establishment of Heresie. In the 114th. he exhorts *Anatolius* to labour with all his Might to extinguish the remainders of the Heresie. The last of these Letters is dated *March 13.*

We have nothing more of that year nor the next, because *Rome* having been taken by the *Vandals*, *St. Leo* was so busy about the Affairs of his own Church, he had no leisure to take care of others. Besides, that in the trouble he then was, it was hard to send or receive Letters from distant Countries. But as soon as he began to be a little at rest, he then began afresh to give Marks of his Pastoral Care and Vigilance over the Church.

The Hundred and fifteenth Letter to the Emperor *Leo*, dated *June 9. Anno. 457.* is the first. He prays the Emperor to protect the Faith, and not permit the Authority of the Council of *Chalcedon* to be questioned, particularly at *Alexandria*, where according to the account he had received from *Anatolius*, it was strongly opposed.

To him also he directs the following Letter of *July 11.* *St. Leo* praises him, because he was troubled to see the Church of *Alexandria*, reduced to so lamentable a Condition through the Outrage of the Hereticks; that the Emperor *Marcian* was taken out of the World, just when he was using Remedies for it; but (God be praised) he had left a Son, from whom the Orthodox Religion might expect the same protection; that he had written to him for that reason; that he ought to joyn with him in endeavouring to maintain the Decisions of the Council of *Chalcedon*, and prays him to let him know what he could do with him thereupon.

The Hundred and seventeenth is of the same date; In it he tells *Julian*, that he wondered he did not write to him; but being informed, by *Anatolius's* Letter, that he was gone to *Alexandria*, he had written to the Emperor to pray him to restore Peace to that Church; and to *Anatolius*, that he should use his Interest with the Emperor upon that Subject. He commands him to joyn his Solicitations with *Anatolius*, to uphold the Decrees of the Council of *Chalcedon*, and ordain an Orthodox Bishop at *Alexandria* in the place of *Proterius*.

The Hundred and eighteenth Letter, dated *Aug. 23, 457.* is directed to *Basilus* Bishop of *Antioch*. In the beginning he complains, that this Bishop had not given him Notice of his Ordination: He exhorts him to joyn with him and other Bishops that are Orthodox, to defend the Catholick Faith with Courage, because he is persuaded, that the Emperor and Lords of the Court will not undertake to innovate any thing, when they see the Orthodox Bishops firm and united,

In the Hundred and nineteenth Letter he exhorts *Euxithius* Bishop of *Theffalonica*, and *Juvenal* Bishop of *Jerusalem*, to be resolute, and not suffer that any Council be assembled to disanul what hath been done in the Council of *Chalcedon*. He sent these Letters to *Julian* and *Aetius*, that they might deliver them to the Metropolitans to whom they are directed, and by that means all the Bishops may know it. This appears by the 120th. and 121st. Letters.

In the Hundred and twenty second Letter he congratulates the Emperor *Leo*, that he declared himself for the Council of *Chalcedon*, and exhorts him to further the Peace of the Church. This Letter is dated *Sep. 1. 457.*

He comforts the Bishops of *Aegypt*, who had been banished from their Churches for the Orthodox Doctrine in the following Letter. This is of *Octob. 11.*

The Hundred and twenty fourth Letter is to *Anatolius*. After he hath thanked him for his care in writing to him the News, he exhorts him to oppose the Temptations of Hereticks vigorously, but he reproves him for suffering the Clergy of *Constantinople* to have Commerce with the Enemies of the Catholick Faith. This Letter is dated the 11th. or 14th. of *October*.

In the Hundred and twenty fifth Letter to the Emperor *Leo*, he endeavours to shew the Emperor that he ought not to revive again the Questions about the Incarnation of Jesus Christ, and that he ought to hold to the Decision of the Council of *Chalcedon*. He exhorts him to apply Remedies to the Distempers of the Church of *Alexandria*, and not suffer the Enemies of the true Faith to thrust themselves into the Government of that Church; that having received Petitions from both Hereticks and Catholicks, he easily discerned to which of them he ought to lend his Assistance, since on the Hereticks part there is nothing but Violence and Sacrilege, who have put to death an Innocent Bishop, casting his Ashes into the Air, overturning the Altars, laying open the Mysteries to Parricides and Wicked Men, casting down the Oblation, and destroying the Holy Oyl; that after all this they had the boldness to demand a Council; that the Emperor ought not to suffer this Impudence, but rescue the Church of *Alexandria* from the Oppression in which it was; that he had sent him a Letter treating of Matters of Faith, to instruct him fully in the Doctrine of the Church. Lastly, he complains, that some of the Clergy in *Constantinople* held Heretical Opinions. He accuses *Anatolius* of Negligence in not punishing them, and exhorts the Emperor to banish them out of the City. He recommends to him the Bishop *Julian*, and *Aetius* the Priest. This Letter is dated *Decemb. 1.*

In the Hundred and twenty sixth Letter he desires *Anatolius* to joyn with him in persuading the Emperor to maintain the Decisions of the Council of *Chalcedon*, oppose the Hereticks, and restore the Peace of the Church of *Alexandria*. He tells him, that he was very joyful to hear, that there were but four Bishops of *Aegypt* who were guilty of the same Crime with *Timotheus*, and who were of his Party; that he must do his endeavour to help the other Bishops of *Aegypt*, who were under Persecution, and assist those who are withdrawn to *Constantinople*; that their Presence is very necessary to divert the Emperor from calling a new Synod

St. Leo. nod. He admonishes him not to suffer *Atticus* and *Andrew*, two Clergy-men of *Constantinople*, to persist in their speaking against the Council of *Chalcedon*. He likewise makes sinart Reflections upon him for suffering them.

In the one hundred twenty seventh he comforts the Orthodox Bishops of *Egypt*, who had retired to *Constantinople*. *Anatolius* bore the reflections which St. *Leo* made upon him, with a sort of Disturbance. *Atticus* the Priest, whom St. *Leo* had branded, sought to justify himself, by sending some Writings, which he pretended to be Orthodox, but St. *Leo* was not satisfied with that, but insisted upon it, that he would plainly condemn the Error and Person of *Eutyches*, and sign the Profession of Faith made by the Council of *Chalcedon*. This Letter is dated in *March* 458.

The one hundred twenty ninth Letter of St. *Leo* to *Niceas*, or rather, to *Niceas*, Bishop of *Aquileia*, is dated *March* 21. in the same Year. The first and principal Question which he treats of in this Letter is this, *viz.* Whether those Women, who in the Captivity or Absence of their Husbands, whom they thought dead, having been married to others ought to return to their first Husbands, if perchance they return again? He answers, that they are obliged to it, if their first Husbands demand them again, although their second Husbands have not sinned in marrying them. And he at the same Time orders, that those Women be excommunicated, who would not return to them.

The second Question is concerning those who have eaten Meats offer'd to Idols, being urg'd to it through Hunger, or constrain'd through Fear. He says, that they must be cleansed by Penance, which ought to be considered not so much in respect of the length of Time, as of the Sincerity of Grief. He orders, that they do the same to those who have been baptized a second Time, either by Force, or because they have been engag'd in the Heretical Factions. He wisely observes, that the Time for Penance ought to be ordered according to the Devotion, Age or Profession of the Penitents. In fine, as to those Persons who have been baptized but once, but by the Hereticks, he says, that they ought to be confirmed by the Imposition of Hands, with Invocation of the Holy Spirit. *Sola invocatione Spiritus Sancti, per impositionem Manuum Confirmandi.*

In the one hundred and thirtieth Letter he comforts the Bishops of *Egypt*, who were retired to *Constantinople*, and advises them not to suffer those Matters to be disputed afresh, which were decided in the Council of *Chalcedon*. This Letter is dated *March* 21.

The one hundred thirty first is of the same Date. He exhorts the Clergy of *Constantinople* to continue stedfast in the Faith, and separate themselves from the Hereticks; and he admonishes them, that they ought not to suffer *Atticus* and *Andrew* to remain in the Church, if they will not make profession in Writing of the Faith of the Council of *Chalcedon*.

The next Day he wrote to the Emperor the One hundred thirty and second Letter, in which he declareth to him, that he ought not to suffer the Decrees of the Council of *Chalcedon* to be brought under Examination a second Time; but he could neither communicate with Hereticks, nor depart from the Decisions of the Synod; that he will send the Legates of the Holy See, as he hath desired; that he doth it not to enter into Dispute about that which hath already been decided, but only to clear it, and make it known.

In the one hundred thirty third Letter, to the same Emperor, dated *Aug.* 17. He writes to him, that he had sent two Bishops, to require him, in his Name, to take Care of the Peace of the Church, maintain the Faith, and not suffer the Definitions of the Council of *Chalcedon* to be called in question. He enlarges chiefly upon the latter, shewing, that if once it be allowed to dispute continually, and use Logical and Rhetorical Arguments in the Explication of the Mysteries there will never be an end. That Jesus Christ hath evidently prov'd that he would not have these Arts made use of, since he had not chosen Philosophers or Orators to preach his Gospel, but poor Fisher-men, lest the Heavenly Doctrine, which is so powerful, should be thought to need the Help of Humane Eloquence: That the Arguments of Rhetorick appear so much the more, by how much the things that are treated on are the more obscure and uncertain, and accounted true because they are defended with more Wit and Eloquence, but that the Gospel of Jesus Christ hath no need of that Artifice, because the Doctrine of Truth is clear in it self, and that no Man seeks what is pleasing to the Ear, when he desires only to know what he ought to believe. Next he explains, in a few Words, the Doctrine established in the Council of *Chalcedon*. He bewails the Outrage committed against the Person of the Bishop of *Alexandria*. He requires no Punishment, but hopes

that the Authors of it would amend, and suffer Penance for their Sin. In fine, he recommends to him his Legates, which he sent to him, not to enter any Dispute, but to represent to him what must be done for the Maintenance of the Faith, and Restoration of the Church's Peace. He prays him to send an Orthodox Bishop to *Alexandria*, and re-settle the Bishops of *Egypt*, which have been torced away by the Hereticks. This excellent Letter is one of those which F. *Quesnel* hath lately published. *Prudens*, Bishop of *Troyes*, hath copied out a part of it in his Book against *Joannes Scotus. Vigilins* and *Pelagius II.* have also cited it, and *Facundus* hath produced a Passage of it.

The one hundred thirty fourth Letter is a Discourse against the Error of *Eutyches*. St. *Leo* relates therein first of all the Errors of the Hereticks about the Myllery of the Incarnation. He proves, that the Council of *Nice* hath founded them altogether. He demonstrates, that it was necessary for the Reconciliation of Man to God, that Jesus Christ should be God and Man, and the divine and human Nature should be united in one Person. He proves afterwards by many Reasons, confirmed by Testimonies of Holy Scriptures, that these two Natures are really and truly in Jesus Christ: This, in the last place, he makes good by the Authority of the Holy Fathers, of whom he produces many Passages. In a Word, he proves and explains the Myllery of the Incarnation in a clear, noble and sublime manner, without involving himself in School Subtleties.

The one hundred thirty fifth Letter is written to *Neonas* Bishop of *Ravenna* (for so it ought to be read, and not *Le-gio*.) F. *Quesnel* thinks it was written in the year 458 (i), altho' it be dated in the Consulship of *Marcian*. St. *Leo*, in this Letter, resolves a difficult Question, which had been proposed in a Synod, *viz.* Whether they who were carried Captive in their Infancy, before they had any Use of Reason, not knowing whether they have been baptized or no, must be baptized? He concludes, that they need not fear to baptize them, since they have no proofs that they have been, but if they know that they have been baptized, tho' it were by Hereticks, they must not be then baptized. This Letter shews, that Baptism upon condition was not in use at that Time.

In the one hundred thirty sixth Letter, directed to the Bishops of *Campania*, *Picenum* and *Samnium*, St. *Leo* reproves those Persons who baptized without Necessity upon the Festivals consecrated to the Martyrs. He forbids the Celebration of Baptism upon any other Days besides the Feasts of *Easter* and *Pentecost*, at least if no Danger or Peril oblige to a speedy Administration of that Sacrament. He also opposes the Practice of some, who caused Offenders to recite publicly the Sins which they had committed, and says, that it is sufficient to discover them in private Confessions to the Priest; and altho' it seems to be a commendable Action that Men should expose themselves to Shame thro' Fear of God's Judgment, yet since it is possible to have Sins, which they that have committed them dare not often even publish them; therefore this Custom must be entirely abolished, for fear of frightening Men from the Remedy of Penance, lest they should discover those Crimes to their Enemies, for which they may be punished by civil Justice. It is enough to confess his Sin first to God, and then to the Priest, who ought to pray to God for the Remission of the Sins of Penitents, that by this means Sinners will be more easily drawn to Repentance, when they are sure that the Sins, of which they confess themselves guilty shall not be made publick. This Letter bears date *March* 6th. 459.

In the one hundred thirty seventh Letter St. *Leo* congratulates the Emperor *Leo* for having put *Timotheus Helurus* out of the See of *Alexandria*, and exhorts him to take care that some Orthodox Person, worthy of that See, be chosen into his Place, assuring him, that though *Timotheus* should return from his Errors, and profess the Catholick Faith, yet his Crimes render him unworthy of being restored. This Letter is dated *June* 460.

The one hundred thirty eighth Letter, of the same date, is written to *Gennadius* Bishop of *Constantinople*. He complains that he permitted *Timotheus* to come to *Constantinople*. He advises *Gennadius* not to communicate with him, and to put him out of all Hopes of recovering his Bishoprick, by ordaining some Person of Merit in his Place.

This was put in execution, for a little after *Timotheus*, surnamed *Solofaciolus* [or *Basilicus*,] who was an Orthodox Person, was put into the See of *Alexandria*. St. *Leo* wrote to him, to congratulate his Election, and to exhort him to oppose the Heresies of *Nestorius* and *Eutyches*. This Letter is the one hundred thirty ninth, and dated *April* 18. 460. He wrote also the one hundred and fortieth Letter, at the same time, to the Clergy of *Alexandria*; in which he

(i) *Thinks it to be written in 458.* He affirms, that there is a Fault in the Date of the Consulship, and that we must read *Majorian* for *Marcian*. 1. Because all the Letters of St. *Leo*, written in 451. under the Consulship of *Marcian* and *Adelphius*, carry all the Name of *Adelphius*; and indeed when St. *Leo* mentions but one Consul, 'tis always the *Western* one which he names. 2. It is there *Consulatus*, but St. *Leo* never sets it down so, but *Consule* or *Consulibus*.

3. Because it is evident by the Letter, that it is written on the occasion of a Question raised upon the account of some Persons who had been carried Captives by the Barbarians, and were lately returned into the Province of *Ravenna*, their Country. In 451. there was no Invasion of the Barbarians in *Italy*, it could not be before 452. that *Attilas* laid waste the Country of *Ravenna*. This Letter then must be written some Years after.

St. Leo. exhorts them to Peace, and encourages them to maintain the Faith which had been taught them by the Orthodox Bishops of *Alexandria*, without any Variation, *For the Truth*, faith he, *which is Simple and One, receives no Change*. He admonishes him to bring over and receive to Repentance those who are in an Error.

St. Leo a little after (*viz.* September 1.) congratulates the Bishops of *Aegypt*, that they had an Orthodox Patriarch, and exhorts them to labour after a re-union of Minds, and the Conversion of those who were engaged in Heresy. This Letter is the one hundred forty first, and the last of **St. Leo's** Letters, in this new Edition, augmented with thirty Letters.

St. Leo hath written many other Letters besides; *Pelagius* in his one hundred and eleventh Letter, to the Bishops of *Istria*, cites two Fragments of a Letter of **St. Leo**, to *Basil*: One of these Fragments is found in the one hundred thirty and third Letter, to the Emperor *Leo*, the other is not to be met with; so that this must be, either that **St. Leo** hath repeated the same thing in two Letters, or *Pelagius* is mistaken in his Quotation. The same Pope cites also a Fragment of a Letter of **St. Leo's**, to the Archdeacon *Actius*, which is not to be found among those we have.

St. Leo had given his Legates some Memorandums in Writing, when he sent them to the Council of *Chalcedon*, of which *Boniface* read a part in the sixteenth Action of that Council. *F. Quesnel* hath collected these Fragments, at the end of the Letters, and joyned to them a Letter of *Julian* Bishop of *Coos* to the Emperor *Leo*; in which this Bishop answers the Emperor, who had desired Advice from him and other Bishops about the preferring of *Timotheus* surnamed *Ælurus*, and about the Council of *Chalcedon*: He answers him, I say, that *Timotheus* ought not be accounted a Bishop, and that he ought to be expelled from the See of *Alexandria*, which he had invaded, and that he ought to keep to the Decision of the Council of *Chalcedon*, and maintain its Decrees.

There is mention made in **St. Leo's** own Letters, and some other Records, of several other Letters written by or to **St. Leo**, of which we have no Fragments. *F. Quesnel* hath made an exact Catalogue of them, at the end of his Notes upon **St. Leo's** Letters, to which we may have Recourse: There also we may see the Inscriptions of nineteen or twenty Letters of **St. Leo**, of which we have not one Word more remaining.

He hath left out a Letter which was heretofore reckoned the eighty eighth of **St. Leo's** Letters, to the Bishops of *Germany* and *France*, touching the Office of the *Chorepiscopi*; but he hath proved in a Dissertation, purposely made on that Subject that that Letter is certainly supposititious (*k*), and taken out of the Canons of the second Council of *Sevil*, held Anno 619. which forbids, in the same Terms those Offices to Priests which this Canon does to the *Chorepiscopi*; neither hath he ranked in the Number of **St. Leo's** Epistles, that which was formerly counted the ninety sixth Letter, because 'tis not this Pope's, but a Synodical Letter, written in the Name of **St. Leo** * Bishop of *Bourges*, *Victorius* † Bishop of *Mans*, *Eustochius* ‡ Bishop of *Tours*, and some other Bishops in the Churches of the third Province of *Lyons* (*l*), which is that of *Tours*.

From the Letters we will come to his Sermons, but we must first examine the Conjectures upon which *M. Anthelmi* grounds himself, in attributing them to **St. Prosper**. The first is the Likeness of Style, which he pretends is to be found between the Writings of **St. Prosper** and the Sermons which are said to be **St. Leo's**. He thinks that he meets in

several Places of them not only with Words but also Phrases, Sentences, Expressions; and particular Modes of Speech proper to **St. Prosper**; and produces many Examples, which he says are sufficient to determine the Point. The second Proof is from an ancient Manuscript of nine hundred years old, written in the *Saxon* Character, which was heretofore in the Library of *M. Thuanus*, and at present is in *M Colbert's*; where the Anniversary of the fourth year of the Exaltation of **St. Leo** bears the Name of **St. Prosper**, according to an ancient Inscription. There are also in the Manuscript two other Sermons attributed to **St. Leo**; the one is of Collection and Alms-giving, and the other upon the Fast of the tenth Month, which are the tenth and sixteenth in *F. Quesnel's* Edition of **St. Leo's** Sermons. The old Title of these Sermons doth not carry the Name of **St. Leo** in the Manuscript, but it hath been added by a later hand: From whence he concludes, that these two Sermons as well as the former, are **St. Prosper's**, and not **St. Leo's**. He brings for a third Proof, that neither *Gennadius* nor Pope *Gelasius*, who speak of **St. Leo's** Letter to *Flavian*, do make the least mention of his Sermons, no more than *Anastasius Bibliothecarius*, who speaks of the Actions of this Pope. It is said also, that in those Times the Bishops preached Sermons made by others: That *Gennadius* assures us, that *Salvian* had composed many for Bishops, and says the same thing of *Honoratus*. That if Bishops did make use of the Sermons of a Priest and * Bishop of *Marseilles*, and desired them of 'em, 'tis very credible that they should apply themselves to **St. Leo** (whose Reputation was very great) for them. Now **St. Leo** being buried with so many Affairs, 'tis not likely that *Du Pin* chuse to do it for him but **St. Prosper**, who was his Secretary, and was sufficiently qualified to make good Sermons? And that it was these he sent to the Bishops under the Name of **St. Leo**. This is the Opinion of the About *Anthelmi* upon See *Cave* the Sermons which bear the Name of **St. Leo**, and the Con- in *Salvi-* an.]

But altho' I have no small esteem of the worth of this Author, yet I cannot but say, that this whole Frame appears to me a mere *Chimera*, and the Proofs which he brings are extremely weak; for what probability is there, that other Bishops should address themselves to **St. Leo** to make Sermons for them? It is visible enough, that the Bishops of *Rome* have otherwise been consulted about the affairs of the Church, but whoever said, that they were desired to make Sermons? Is there any Example of it? *Salvian* made Sermons for some Bishops, and *Honoratus's* Homilies were used by others; but what is this to the Bishop of *Rome*? *M. Anthelmi* supposes that he was burdened with so many affairs, and incumbered with so much business, that he had not leisure to write Letters. And is it credible, that they did address themselves to him to have Sermons? Or, that he should contrive to have them made and published in his Name? Further, it is discernable, that **St. Leo's** Sermons were composed by **St. Leo** for his own People, and preached in his own Church (*m*). 'Twas only for **St. Leo** that they were made, and for no other Bishops. But say some, *Sozomen* assures us in his Ecclesiastical History, l. 7. c. 19. That in the Church of *Rome*, neither the Bishop, nor any in his stead, preached to the People, as if this Remark of *Sozomen* ought to be followed. Do they not know, that even they, that maintain this, as *M. Valesius* hath done, own that **St. Leo** did not conform to that Custom. So clear it is, that he preached himself to the People: But yet it is not probable, that what *Sozomen* says in that Place, was ever true; or he must be understood in another Sense, for who can

(*k*) Certainly Supposititious.] The Reasons which he alledges are convincing: These are the principal of them. 1. This Letter is not in the Ancient Manuscripts, but only in those which are later than *Isidore's* Collection. 2. The Ancients have not cited it: It is not in any Collection of Canons before *St. Isidore's*. 3. The Style is different from **St. Leo's**: It doth not come up to his Elegancy: **St. Leo's** would not have been so barren upon so good a Subject. 4. In the Title the Name of a Bishop of the *Roman* Church is given to this Saint, whereas he never assumed any other but that of a Bishop of the Church of *Rome*, or of the City, or Orthodox Church of the City of *Rome*. 5. This Letter is copied Word for Word out of the second Council of *Sevil*, except the first part of it, which is impertinent. 6. It contains Rules contrary to the Usage of the Church of *Rome*; as for instance, this, by which it is forbidden a Priest to enter into the Baptistry, or to baptize in the presence of a Bishop. It will be said, perhaps, that in a Canon of the Council of *Sevil* it is said, that these Prohibitions were made by the Holy See, which agrees very well with **St. Leo's** Letters. But this may be answer'd, 1. That this concerns not **St. Leo** more than any other Bishop of *Rome*. 2. That these Words are not in *Loaysas's* Edition. It may be further objected, that *Leo III.* in his Letter to the *French* Bishops, writing against the *Chorepiscopi*, quotes the Decrees of **St. Leo**, but it is not this Letter which he cites, but the Letter to *Rufinus*, which lays down the Principles against the Ordination of *Chorepiscopi*. The Councils of *Paris*, *Melde* and *Meta*, cite the Decrees of *Damasus*, *Innocent* and *Leo* to prove, that the Episcopal Functions which the *Chorepiscopi* did perform were of no worth: But this doth not prove that these Popes

have written any thing in particular against the *Chorepiscopi*: But although it were true that the Authors of the eighth and ninth Age had cited the Letter, under Examination, under the Name of **St. Leo**, it would not follow that it were really his: Perhaps 'tis *Leo III's*. This is what *F. Quesnel* says upon this Letter in his eleventh Dissertation.

(*l*) The Third Province of *Lyons*.] This Letter was falsely directed to the Bishop of *Thrace*, for the Bishops named in the Title are *French* Bishops. It was *Ecclesiarum qua sunt intra Provinciam tertiam constituta*; some Scribe, not knowing what was meant by *Tertia*, put *Thracia* instead of it.

(*m*) Preached in his own Church.] It is evident that the four first Sermons upon the Anniversaries of **St. Leo's** Exaltation to the Pontificate, are proper to this Pope, and were preached at *Rome*. They cannot agree to any other Bishop, or any other Church. There are also in these Sermons some things which none could fitly speak but **St. Leo**. The Sermons upon the Collects are built upon the Usage of the Church of *Rome*. The end of the Sermons upon the Monthly Fasts, prove invincibly, that they were preached at *Rome*; for could he otherwise say, *Sabbato apud Beatum Petrum Vigiliis celebremus*. The fifth of Fasting contains a particular Fast of **St. Leo's**. The *Lent-Sermons* relate to the Usage of the Church of *Rome*. The 80th and 81st. upon the Feast of *St. Peter* and *St. Paul*, cannot be for any other Church, but for that of *Rome*, no more than that for the Feast of *St. Peter's* Chair: Lastly, they have all the Character of the Bishop of *Rome* speaking to his People. There is very little of them which could be preached by any other Bishop, in any other Church.

St. Leo. imagine, that in so flourishing and orderly a Church as that of Rome was, the Bishop should neglect his principal Duty, and suffer his Flock to be without Feeding? Besides, St. Leo tells us in several places of his Sermons (u), that he did nothing new in Preaching, but followed the settled Custom, and in the eighty second Sermon he observes particularly, that his Predecessor St. Sixtus had made some publick Instructions. And do we not learn from St. Ambrose, that Liberius * made a Sermon upon the Occasion of Marcellina's vow'g Virginity in the Church of St. Peter on the Feast of the Nativity? This is sufficient to make it appear, that St. Leo's Observation is false, or ought to be understood in another sense. But however that be, no Man dare extend it as far as St. Leo's Time, because 'tis manifest beyond all Contradiction, that the Sermons which bear his Name, were compos'd for the People of Rome, and preached before them. So that there is nothing more fictitious, than the System of M. Abbot Anthelmi? But perhaps tho' St. Leo preached them, yet he did not make them himself? Could a Bishop in so much business as he was, have time to make his Sermons? Is it not more likely that St. Prosper made them? This supposition is not so absurd as the former, but yet not much better grounded. Why might not St. Leo have had time enough to compose such short Sermons as his are? The chief Duty of a Bishop is to instruct his People, and it being especially appropriated to him, as St. Leo himself saith in his Letters to Maximus and Theodoret, it is evident, that he ought to prefer this Employment before all others. St. Leo was eloquent, and spoke readily, he needed no very long Time to make his Sermons. He preached apparently without much preparation: Afterwards, they wrote his Sermons either in the Time he preached them, or he dictated them himself. But supposing that St. Leo had caus'd them to be made, he did certainly make use of some other Pen, than St. Prosper's, for they are of a more sublime Style than the Works of that Author. The Style of this last is plain and doctrinal, not at all florid, as the Sermons and Letters of St. Leo are. That jingling and rhiming Cadence so proper to St. Leo, is very rarely to be found in St. Prosper. This it is that we must judge the likeness of Style by, and not because the same Words, or Thoughts, are by chance found in two Authors. And yet this is all that proves the parallels of M. Abbot Anthelmi. And if any Persons will give themselves the trouble to compare the Places, which he alledges, they'll see that there is no likeness of Style between the Passages of one Author, and the other, although they meet with the same Words. And further, altho' there were some little Conformity of Style between the Writings of St. Prosper, and St. Leo, yet have we not much greater reason to say, that St. Prosper hath imitated his Master whom he often heard speak and preach, whose Sermons he read, and perhaps copied out to keep them, *In Scrinio Romano Ecclesie*, In the Registry of the Roman Church, it being suppos'd that he was a Notary of the Roman Church?

As to the Saxon MS. as it contains no more than three Sermons, whatsoever Authority we allow it, it ought to make us doubt of no more than three Sermons, for this doubt ought not to reach to others, which are always attributed to St. Leo in all the Manuscripts, and never to St. Prosper. But notwithstanding these three Sermons are not to be found, save in this Manuscript only, where the first is attributed to St. Prosper, yet the Style and Matter do evince that they are St. Leo's, and cannot be St. Prosper's. This is the Judgment, which the learned M. Faber, whose is this Manuscript, gives of it, and which he sent to Vossius Provost of Tongres to add them to his Edition of St. Leo. See what this great Man saith in his Letter to Vossius, p. 113. and 114. of his Works, *Hearing that Michael Sonnius Bookseller hath a Correspondence with you by Letters, and that he expects shortly your Edition of St. Leo's Works, I thought that I might do you a kindness in sending you three Sermons of this Father copied out of an ancient Manuscript that you might add them, if they have escaped your Observation. I have sent you them at first, that you might see whether they are among those that you have. And since you have made answer to Sonnius, that they are not there, I do send you them so much the more freely, because I observe in them, as I think, the Eloquence of that Father, the Roundness of his Periods, and that compact Style, which is peculiar to him. That which is attributed to St. Prosper, doth evidently belong to the same Author as the others, as is proved by the Agreement in the Style, and because he speaks of himself as Bishop of Rome, for tho' indeed some say, that St. Leo made use of St. Prosper, yet I shall never be persuaded, that so eloquent a Pope as St. Leo was, hath craved the Pen of another, and preached to his People the Sermons that another made. M. Anthelmi must pardon me, if I prefer M. Faber's Judgment before his, and if without relying upon the Authority of that Manuscript, we acknowledge the first Sermon to be St. Leo's. But why doth it bear St. Prosper's Name in that ancient Manuscript? Do we*

not know, that there is a great Confusion in the most ancient Manuscripts, about the Titles of Sermons, and that often they are very faulty? Witness the two ancient Manuscripts a thousand Years old, of which F. Mabillon speaks in the Preface to St. Maximus's Homilies, *Mus. Ital. T. 1. P. 4.* where the Homilies of St. Maximus bear the Name of St. Austin. We need not then wonder, if a Sermon of St. Leo's carries the Name of St. Prosper in a Manuscript of 900 Years old. And yet this doth not prove that it is this Father's, nor that he hath put it under his own Name, because it was known even then, that St. Prosper made St. Leo's Sermons, or that it was copied out of a Manuscript, wherein the Sermons of St. Leo were attributed to St. Prosper. M. Abbot Anthelmi owns, that in the Time of St. Prosper, the Sermons which were made for St. Leo, did bear the Name of that Pope. Why then was the Name of St. Prosper affixed to them three hundred Years after? Whence did he that wrote the Manuscript learn that they were St. Prosper's? Why had not all his other Sermons the same luck? What necessity is there for amending all other Manuscripts by this, wherein there are no more than three of St. Leo's Sermons? The Transcriber might easily mistake, he might copy the first Sermon from a Manuscript which had been St. Prosper's, or written by St. Prosper, and take the Name of him that wrote the Manuscript, or the Person's, whose it was, for the Name of the Author. He might find this Sermon at the end of St. Prosper's Works, and so attribute it of his own head to St. Prosper: However that be, it often happens, that we find in the most ancient Manuscripts the Sermons of St. Maximus, and St. Caesarius, under the Name of St. Austin, and Ambrose, which in our Time have been restor'd to their true Authors, upon the account of the mere agreement of Style with the other Sermons of St. Maximus, and Caesarius, and without the Authority of any Manuscript? And why may we not do the same to the Sermon of St. Leo? A negative Argument taken from the silence of Gennadius, Gelasius, and Anastasius, is of little consequence. Gennadius often passes over in silence many excellent pieces of those Authors of whom he speaks. Gelasius had no design to speak of his Sermons, and Anastasius never uses to mention the Writings of Popes. We must then leave St. Leo in possession of his Sermons.

The four first are Discourses upon his own Promotion to the See of the Roman Church. The first was preached according to some, a Year after, according to others, on the Day of his Ordination, but it is more probable, that it was on the Octave after it, for he speaks of his Election as lately past, and of some time that came between, and yet he signifies, that he did not preach it upon the same Day that he was ordained, but *recurrence per suum ordinem Die, quo me Dominus Episcopalis officii voluit habere principium*, the same Day returning in its course, on which the Lord was pleas'd to give a beginning to my Episcopal Charge, which agrees very well to the Octave. He gives God thanks in this Sermon for the favours which he had received of him, and more especially, that he had permitted him to return again to Rome, after a long absence, to govern that Church. He declares to his People the grateful Sense he had of their good-will to him, in chusing him their Bishop, beyond his desert. He desires them to help him by their Prayers, that he may govern the Church in Peace. He assures them, that he will always have that Day in great Honour, in which he was advanced to his See, because, although he ought to tremble by reason of his unworthiness, yet he was oblig'd to rejoice in the favour which God had shewn him, hoping, that he, who hath permitted him to be put into a Charge of so great Weight, will help him to undergo it, and give him strength that he may not faint under the Burden of that Dignity. Lastly, he testifies the Joy that he hath to see the Bishops his Brethren assembled, and makes them to hope, that St. Peter is with them, and that he governs that Church in the Person of his Successor.

In the second Discourse preached a Year after his Ordination, he says, that though all Bishops ought to give God the Honour of their Ministry, yet he had greater reason than any Body else to attribute it wholly to the Divine Mercy, when he considers on the one hand his own Weakness, and on the other, the Excellency of his Ministry. That the very thoughts of it made him tremble, because nothing is more to be feared, than Labour by the weak, great Dignity by mean Persons, and an Office by Men of no desert. *Labor fragili, sublimitas humili, dignitas non merenti*. That nevertheless he doth not despair, nor is faint-hearted, because he puts his Trust in him who works in, and by Man. That the Psalm, which they are about to sing, is very proper to humble a Bishop, and to give all the Glory to Jesus Christ; that it speaks of Melchisedeck an Eternal Priest, whose Parents are not known, which is a Type of the New Law, and the practice of the Church, which bestows not the Priesthood upon Persons of Quality, or of a particular Family,

(b) In several places of his Sermons.] Sermon III. of the Epiphany. *Tamen ut nostri nihil desit officii, loqui de eadem festivitate, quod Dominus donaverit, audebo.* Sermon 7. de Pass. c. 10. *De servitute quam debeo.* Sermon 2. de Resurrect. c. 1. *Reposcere vos con-*

suetudinis debitum. Sermon 82. in Nat. Macc. he says of St. Sixtus, that he was, *Magnificentior edificator animarum—ut utilitatibus institutionum ejus etiam in ipso frueretur devota posteritas, et habitando quod condidit, et faciendo quod docuit.*

nor by Succession, but chuses such Men as the Holy Spirit hath fitted for it, inasmuch that it is not the Prerogative of Birth that qualifies for the Sacerdotal Unction, but 'tis the Heavenly Grace that makes Bishops. That the Church is still governed by Jesus Christ, who hath given to St. Peter the Apostolick Power. That the Apostle never forsakes his Church, but continues to be the Foundation of it; that his Authority and Power still lives in his Successors, and that it is to him that that little Good which he doth in his Charge is to be attributed. That it is St. Peter also that he ought to Extol upon that Day, that is the Feast of that Apostle; that the Bishops his Brethren were assembled not so much to honour him as St. Peter, who is not only Bishop of the Roman Church, but the Head of all the Churches in the World. Upon this account he exhorts the Christians of the Church of Rome to excel the Christians of all other Churches in the World in Virtue.

In the third Discourse upon the same subject, after he hath shewn that all Christians ought to joyn in that Feast, because all are in some measure Priests to God, having received the Unction of the Holy Spirit, which makes them in a Sense Priests, he speaks of the Prerogatives granted to St. Peter, and he adds, *that the Right of that Power hath passed to all the Primates of the Church, but it is not without good reason, that God spake that to one, which belongs to all, because in chusing St. Peter to entrust with his Power, he hath made him the Prototype of all Bishops, and that this Privilege granted to St. Peter meets in all those who judge according to the Justice of that Apostle.* That as all the Apostles and Bishops have received the Keys in the Person of St. Peter, so likewise it was for all the Apostles, and all the Bishops, that Jesus Christ hath prayed, when he prayed in particular for St. Peter, *that his Faith fail not.* Lastly, that St. Peter doth still take care of his Church, and though he doth not refuse to assist all the Christians in the World, yet it is to be believed, that he helps in a particular manner those of the Church of Rome, whom he hath preferred, and among whom his Body is buried.

The fourth Sermon is almost spent upon the same matters. After he hath proved, that all the good that we do, ought to be referred to God, he demonstrates, that the higher Men are promoted in the Church, the more they ought to fear; that all Bishops must give an Account of their Flocks; that all Churches having recourse to the Holy Apostolick See, God requires of his Bishop such an Universal Charity, as he hath commanded St. Peter to have; that it would be impossible for him to discharge so great an Office well, and that he must infallibly faint under the Burden, if Jesus Christ, who is an Eternal Priest after the Order of Melchisedech, did not by his Divine Assistance continually aid and assist his Church. That this Anniversary Festival was not appointed for Pride, and Vanity, but to give Jesus Christ upon that Day, the Honour of what he doth in the Person of his Minister, and to celebrate the Memory of St. Peter, who never ceaseth to preside over the Holy See, and hath transmitted to his Successors the same constancy which he hath received from Jesus Christ; that it is to him that we are obliged for that small Power which remains yet in the Church of Rome. 'For, saith he, if God hath granted to the Martyrs as a recompence of their sufferings, and to make known their deserts: If he hath granted them, I say, an ability to relieve Men in Distress, restore Health to the Sick, and cast out Devils out of the Bodies of such as are possessed, and to heal all manner of Diseases, who can be so Ignorant, or so Repining against the Glory of St. Peter, as to assert that there is any part of the Church which is not governed by his Care, or strengthened by his Help?' He concludes, that if all the Church acknowledge it self obliged to St. Peter, the Roman Church ought more especially to shew all tokens of the respect which it hath for him, and make all thankful acknowledgements of his Bounty; that it is to this Apostle, that all the Honour and Respect which is this Day given to his Successor is directed and intended.

The six following Sermons, are upon the Collections; or Contributions, which were made for the Poor upon some Sundays in the Year. They are very short, and much commend Alms-giving to us, and shew, that Gatherings for the Poor are derived to us from Apostolick Practice.

Next there are nineteen Sermons upon the Fast of the tenth Month, that is, upon the *Ember-Week* in the Month of September. He observes, that the *Ember-Fasts* were appointed to teach us, that there is no time which ought not to be employed in the doing of Good Works; that this Fast in September was instituted to give God thanks for the Fruits of the Earth, which they had just gathered in, and put us in mind of bestowing a part of those things which God hath given us, to the Poor, by abstaining from them our selves. That the new Law doth not discharge Men from the obligation of Fasting, but on the contrary, the Fasts which it prescribes, are of longer continuance than those of the Jews; that the Apostles commanded it; that Fasting is of great advantage, but it ought to be accompanied with other Christian Virtues, and chiefly, Charity to

our Neighbours; that Almsgiving, Prayer, and Fasting, are efficacious Means to obtain remission of Sins, that when we give Alms, we lend our Money to God upon Usury; that such Usury is allowed, but 'tis not permitted under any pretence whatsoever to lend to Men upon Usuries.

The ten Sermons upon the Nativity, contain in them more of Doctrine, than Morality. In them he explains the Mystery of the Incarnation, confutes the Errors of the Heretics who have opposed it, and adds to the Doctrine some Moral Considerations.

The eight Sermons upon the Epiphany, contain some Considerations upon the circumstances of that Mystery.

In the twelve *Lent-Sermons* he speaks of the Institution and Benefit of Fasting. He believes, that it was appointed principally to make Expiation for Sins, and do Penance for their Sins; that the *Catechumens* are obliged to it, as well as the Faithful; that Virtues must be joined with the due Observation of Fasting, and chiefly Alms-giving, and forgiveness of Enemies; that the whole *Lent*, and above all, the last Days of it, ought to be used to prepare our selves for the Feast of Easter.

In the nineteen following Sermons he explains the Mystery, Fruit, Effects and Circumstances of the Passion of our Saviour.

He hath two Sermons upon the Resurrection, two upon the Ascension of Jesus Christ, and three upon the Pentecost. In these last he proves the Divinity of the Holy Spirit, in the second he takes notice of some Circumstances of the Heresie of Manes.

The four next Sermons are upon the Ember-days immediately after *Whitsuntide*, which follow that Feast, saith St. Leo, that the Graces bestowed by Vertue of those Mysteries may be preserved by that means. He speaks in these Sermons of the Benefit of Fasting.

The Sermon upon the Feast of St. Peter and St. Paul is looked upon, and that with a great deal of Reason, as one of the best Sermons of St. Leo. He shews, in the beginning of it, that tho' this Feast be common to all the Churches in the World, it is reasonable that it should be celebrated with the greatest Solemnity in the City of Rome, where these two Apostles have manifested the Light of the Gospel, and where they received the Crown of Martyrdom. He describes the manner how Religion was first settled at Rome, and how that City, which was the chief City of the Empire, became the principal Church in the World. He extols the Zeal of St. Peter who came thither first of all to preach the Faith. He equals St. Paul with St. Peter in desert, and says, that these two Apostles were as the two Eyes of the Body of the Church, of which Jesus Christ is the Head; that their Call, Travails and End, made them equal. He concludes, saying, that he doth not doubt but that these two glorious Apostles do endeavour, by their Prayers, to move our Lord to Mercy.

There was heretofore another Sermon upon this Feast, but F. Quesnel hath rejected it in his Appendix, because all of it, except the beginning, is taken out of the 3d. Sermon of St. Leo, upon the Anniversary of his advancement to the Popedom.

The following Sermon is on the *Octave* of the preceding Feast, if we may believe the Title: But it appears by the Body of the Sermon, that it was made upon another Subject, and apparently at another time after that Rome was freed from the Vandals. St. Leo therein condemns the Romanists Superstition, who after they were delivered by the help of the Saints and the Mercy of God, did celebrate their * Cirque-shows with a great deal of Pomp and State.

The eighty second Sermon is upon the Feast of the *Circenses*, seven *Maccabees*, which was joined to the Feast of the Dedication of some Roman Church. He exhorts the Faithful of Neptune, to imitate these Generous Martyrs in conquering the Persecutions of their Spiritual Enemies. He highly praises the Person that had built the Church, which was dedicated, and Juno, Mi- takes an occasion to admonish the Christians, that they ought to build a Spiritual Temple in themselves. [* Ludi in hon- or as o- secutions of their Spiritual Enemies. He highly praises the Person that had built the Church, which was dedicated, and Juno, Mi- takes an occasion to admonish the Christians, that they ought to build a Spiritual Temple in themselves.]

St. Leo makes an Observation in the beginning of his Panegyrick of St. Lawrence, that the Martyrs are those, who have most exactly imitated the Charity of Jesus Christ; that our Lord in dying for us hath redeemed us, and that the Martyrs shew us by their death, that we ought not to fear Tortures; that among all the Martyrs, there is none that was more cruelly persecuted, and shewed more Constancy than St. Lawrence; that as he was a Minister of the Sacraments, the Persecutor was animated by a double Motive, and put on by two different Passions. Being Covetous of Money, and an Enemy to the true Religion, his Avarice put him upon seizing the Treasures of the Church, and his Impiety upon destroying the Christian Religion. He could not make St. Lawrence deliver up the Treasures of the Church, but he must at the same time make him renounce his Religion. He demands of him then the place where the Treasures of the Church were? Our Saint shews him the Flocks of Poor which were maintained and clothed out of the Church's Revenues. The Tyrant being disappointed of his hopes, was all in a fury, and prepared the most cruel Torments; and after he had torn and mangled his Body with

H h h h h z

many

St. Leo. many Blows, he broiled his Body upon a Grid-Iron. But the more cruel his Tortures were, the greater was the Glory of this Martyr: So that *Rome* hath been as famous for the Martyrdom of *St. Lawrence*, as *Jerusalem* for *St. Stephen*. We hope, adds this Father, that we shall be helped by his Prayers and his Intercession.

The nine following Sermons are upon the Summer Ember-days. He exhorts the Faithful to Fasting, and shews the Advantage of it, and requires them always to join Fasting and Abstinence together. He recommends the Love of God.

The ninety third Sermon is against the Error of *Eutyches*. The ninety fourth contains some Reflections upon the Mystery of the Incarnation upon the occasion of the Transfiguration of our Lord. In the ninety fifth he explains the Degrees of Blessedness, set down in the Sermon of *Jesus Christ* upon the Mount. The ninety sixth upon the Feast of *St. Peter's* Chair is newly published out of a Manuscript of the King's Library. It is *St. Leo's* Style.

F. Quesnel observes, in this place, that there are many Prayers in the *Missal* and *Roman Pontifical*, which are *St. Leo's* Style. In this number he puts the Prefaces of the Mass, and hence he adds two of them, the one for the Mass of Consecration of Bishops, the other for the Ordination of a Priest, with a Prayer of the Arch-Deacon to the Bishop, upon the reconciling of Penitents. These Pieces are taken out of the Pontifical, but 'tis not certain that they are *St. Leo's*.

The Appendix contains three Sermons falsely attributed to *St. Leo*, and two others made up of little Pieces taken out of this Father. The 1st. is upon *St. Vincent*. The 2^d. upon the Nativity of our Lord. The 3^d. upon the Ascension. The 4th. upon the Feast of the Apostles *St. Peter* and *St. Paul*; and the Last is a Treatise against the Errors of *Eutyches* and other Hereticks.

We do not here speak of the Books of the Calling of the *Gentiles*, the short Heads about Grace and Free-will, nor of the Epistle to *Demetrius*, Works which Father *Quesnel* hath put under *St. Leo's* Name in the beginning of his Works, because we will allow a Chapter by it self for the Examination, whether they are *St. Leo's* or not.

The Style of *St. Leo* is polite and over-elegant. His Discourse is made up of Periods, whose Parts are well distinguished and measured. He has a Rhyming Cadence of words, which is very wonderful; it is swelled with noble Epithets, fit Appositions, suitable Antitheses and admirable endings of Periods; this renders it pleasant to the Ear, and that sets such a lustre upon it as is dazzling and ravishing. But this Style not being natural, is found sometimes intricate and obscure, and keeps the Reader or Hearer in suspense. The Elegancy of these sort of Discourses arises from nothing but the ranging of the words, which makes a wonderful Cadence. If we will alter it, and express the same Sense in other words, we shall perceive no such Beauty as we admired before. Nevertheless *St. Leo's* Sense is very good; he is exact in Points of Doctrine, and very skilful in Discipline, but he is not very full of Moral Points; he treats of them very dryly, in a way that rather diverts than effects. He was zealous for the Rights and Pri-

viliges of his See, and sought all opportunities of advancing and enlarging them as much as possible. This Design is very apparent in all his Writings, but we must own that he used his Power with a great deal of Meekness and Moderation, being persuaded, that the only Use of it was to provide that the Laws of the Church be duly observed, and that nothing be commanded or allowed contrary to the Decrees of the Councils. These were his Principles. He greatened his Authority, but it was for Edification, and never for Destruction. He had a great Veneration for Emperors and Kings. He meddled not with Civil Affairs. Lastly, it may be said, that the Church of *Rome* never had more Grandeur and less Pride than in this Pope's time. The Bishop of *Rome* was never more honoured, more considerable and respected than in this Pope's time, and yet he never carried himself with more Humility, Wisdom, Sweetness and Charity.

The first Edition of *St. Leo's* Works was composed by *John Andrew*, Bishop of the Isle of *Gorsica*, and printed at *Venice* in 1485. This Edition was re-printed in 1505. by *Portesius*. This had but a few of his Letters. But the Collections of *Merlin* and *Crabbe*, afford us a greater number. *Canisius* undertook a new Edition of *St. Leo's* Works, which he published at *Collen* in 1546, and 1547. *Surius* made another in 1561. This was followed by another of the Canons of *St. Martin* of *Louvain* in 1575, and 1578. and at *Antwerp* in 1583. The Letters of *St. Leo* are inserted in the Collection of the Decretals and Councils. In 1614, and 1618. the Works of *St. Leo* were printed with the Homilies of *St. Maximus* and *St. Chrysologus* [at *Paris*], and afterwards re-printed several times at *Lyons*, [viz. 1633, 1651, and 1671.] and at *Paris*.

But all these Editions are not comparable to the last, which *F. Quesnel*, a Priest of the Oratory, hath published. It was printed at *Paris* by *Coignard* in 1675. He hath published 31 Sermons never before printed, and reviewed the Works already publick, by a great number of MSS. from which he hath taken very considerable Amendments. It is divided into two Tomes, in Quarto. The 1st. contains *St. Leo's* Sermons and Letters, with the Books of the Calling of the *Gentiles*, the Aphorisms of Grace attributed to *St. Caelestine*, and the Epistle to *Demetrius*, which he pretends to be *St. Leo's*. He hath ranked his Sermons and Works in a better Order, and hath separated his Supposititious Works from his Genuine. This Tome ends with the Life of *Hilary* Bishop of *Arles*, written by *Honoratus*. The 2^d. Tome contains an ancient Book of Canons and Constitutions of the Popes, which *F. Quesnel* holds to be that which the Church of *Rome* used heretofore; six Dissertations upon Matters that have relation to the Works he was about to publish, and very learned and useful Notes upon *St. Leo's* Letters. Altho' his Dissertations seem to be something long, and contain some things which seem remote from the Works of this Father, yet they are written with so much Reason, and are so full of Learning, that no Man will be troubled to have them joined with the Works of this Father. The Industry of the Printer, the Beauty of the Character, and Correctness of the Edition, are answerable to the Learning of him who had the care of it.

St. HILARY Bishop of Arles.

St. Hilary of Arles. *Honoratus* Bishop of *Marseilles*, whom we think to be the Author of the ancient Life of *Hilary* Bishop of *Arles*, hath written it with so much Exactness, that we cannot be mistaken in following him. He speaks nothing of his noble Extraction and Country, imitating therein *St. Hilary* himself, who made no account of those Privileges. He passes over in silence what was very worthy of observation in his Youth concerning his Studies, the Acuteness and Vigor of Wit, his Proficiency in the Sciences, being persuaded, that it is needless to enlarge upon those things, in writing the Life of a Person so Virtuous as *St. Hilary*.

In the next place he relates after what manner *Honoratus* [** Lerina*, Abbot of ** Lerins* left his Society, and went into his Country to try to find out *St. Hilary*, that he might convert him. He describes the opposition he met withal at first from *St. Hilary*, the Arguments which he made use of to move him, the disturbance *St. Hilary* himself was in, and at last, how being touched by Grace, which changeth the Will, he took up a resolution to withdraw himself from the World. Having sold his Estate to his Brother, he gave the price of it to the Poor, or disposed of it for the Subsistence of the Monks, and then retreated into the Isle of *Lerins*. Sometime after *Honoratus* having been chosen Bishop of *Arles*, *St. Hilary* went with him thither; but the Love of Retreat soon recalled him to his ancient Privacy. Two years after, in 429. *Honoratus* being ready to pass out of this Life into a better, sent for his dear Son *Hilary* to do the last Offices for him; whom, as he was about to return, the Governor *Cessius* cast his Eyes upon, to make him Successor to *Honoratus*, and his Choice was unanimously approved by all,

wherefore he detained him, and, tho' against his Will, ordained him Bishop of *Arles*.

This Dignity, which often corrupts others, did only increase his Holiness and Zeal. He founded a Society of the Clergy, which he trained up to Godliness, by Imitation and Example. He taught them, by his own Practice, to condemn the World, to neglect the Body, to subdue it by Fasting and Mortifications, to suppress Sin, to live Hardly, to journey on Foot, to eat and drink just no more than Necessity requires, to undergo hard Labour, to meditate on the Law of God, to relieve the Poor and Widows, and be good Examples to all the World. He sold the Ornaments of the Church to redeem Captives, insomuch that he was forced to use Chalice and Pattins of Glass. He expended the Offerings of the People for the Redemption of the Members of *Jesus Christ*, not reserving any thing for himself. He had a special regard for the Holy Monks. He was extremely humble, and yet he was inflexible in respect of the Proud, and terrible to Persons Haughty, and puffed up with their own Grandeur. This is an eminent Instance of his Constancy and Inflexibility. The Governor of the City having done many Injuries, he often admonished him of them in private, but since the Governor valued it not, on a day, when he came into the Church with his Guards, while *St. Hilary* was preaching, he broke off his Sermon, saying, that he ought not to hear the Word of God in publick, who is not bettered by private Instructions. His Sermons were Eloquent, and adorned with curious Sentences. He employed the Spiritual Sword of the Word of God to cut off Heresies. On the Fasting-days he preached to the People even till Night, and that with so much Delight, that they almost

St. Hilary
of Arles.

almost forgot they had need of Eating. When he was to speak to the Ignorant, he used such Language as was suitable to their Capacities. But when he saw learned Persons come to hear him, he elevated himself, and made himself so much admired, that two Bishops of that time, called *Sylveius* and *Eusebius*, Persons very well known by their Writings, going one day into his Church as he was preaching, did own, that there was something Extraordinary and Divine in his Discourses. When he had once begun, he would never make an end, if the Sign, which was given him to tell when it was time to conclude, had not made him give over. His Discourses were so elegant, that a learned Poet of his time proclaimed publicly, that if *St. Austin* had lived after *St. Hilary*, he would have been accounted inferior to him. The Works which he hath left us, are an evident Proof of his Eloquence, viz. The Life of *Honoratus*. His Homilies upon all the Festivals of the year, his Exposition of the Creed, a great number of Letters, and his Poems written with a great deal of Wit. If what I say of his Eloquence, saith *Honoratus*, be not credible, sure *Eucherius* will be regarded, who having received his Book in Verse and Prose, wrote back again to him, that there was in it an equal Portion of Wit and Eloquence; yea, let them believe *Auxiliaris*, a Roman Orator, who commends his Letters as Pieces excellently written. He had so ready a Wit, that he could read, compose, dictate and write with his own Hand at the same time. 'Tis wonderful, but it is authorized by the Testimony of the Poet *Edeius*, who himself saw it. His Table was so Frugal, that he never durst invite any Body to it. He sought all Opportunities of being serviceable to the Publick. Being at the Salt-pits, he invented and made some Engines himself, or certain Instruments to make some Wares, which would remove themselves conveniently and easily. He rose at Midnight, went eight or ten Miles on Foot, officiated every day at Divine Service, and made very long Sermons. When he imposed Penance on Offenders (which he did ordinarily on the Lord's day) they came to hear him in Throngs. All that were present poured forth Tears, and being astonished at the Judgments of God, and allured by the Promises, they sent out such strong Cries and Sighs, that all the Place was filled with the noise of them. Who ever better displayed the Rigor of God's Judgments? Who ever more lively represented the Torments of Hell? Who ever made Sinners more sensible of the Enormities of their Crimes? After his Exhortation was ended, he received the first Supplications with Tears, and confirmed by Prayer the Fruit of Repentance stirred up by his Exhortations. He cast out Devils from the Bodies of such as were possessed, by making them renounce their Sins publicly. When he saw his People go out of the Church after the Gospel was read, he kept them back, by telling them, you may easily go from hence, but you cannot go from Hell.

Who can express, saith *Honoratus*, how much good his Visitations did in the French Churches? He often went to see *St. German*, with whom he made an Enquiry into the Life and Manners of the Clergy. While he was with him a certain Bishop named *Celedonius*, was accused before him, because he had married a Widow before he was ordained, which is forbidden by the Canons, and the Authority of the Holy See: Some added, that he had been present at the Tryal and Condemnation of Criminals. The Case being discussed with all the fairness imaginable, and the Witnesses heard, he pronounced, that he whom the Holy Canons deprived of his Priesthood, ought to forsake it of himself. He resolved with himself to go to *Rome*; he complains, that he had been condemned with too much severity. *St. Hilary* understanding this, puts himself immediately upon his Journey to go to *Rome*; the coldness of the Season, the Height of the Alps, and other troubles in the Journey, could not take off the Edge of his Zeal; he conquered them all, and went to *Rome* on Foot; after having paid his Devotion to the Tombs of the Apostles and Martyrs, he went to *St. Leo*, gave him all due Respect and Veneration, and humbly besought him that he would make no Alteration in the ordinary Discipline of the Church: He complained, that those Bishops who had been condemned in *France* were permitted to exercise their Ministry at *Rome*, which was a great Scandal, and ought to be rectified by him: As for himself, he says, he came not to assist at their Tryal or Condemnation, but only to pay his respects; and what he said was by way of Protestation, not Accusation, and if he would not hearken to him, he would not be further troublesome about it.

Nor was he more bold and courageous in his Words than Actions: He proved, that he very little valued the Menaces of *Rome*, for he stiffly maintained what he had done, yielded to no Man, would never communicate with those whom he had condemned, and seeing that he could not make the *Romans* understand Reason, he went home again. Being returned, he neglected nothing that might appease the Pope's Mind; he first of all sent *Ravennius* the Priest who afterward was his Successor, and then deputed the * Bishops *Nectarius*, and *Constantius*, to negotiate his affair, with the Pope; he gave them long Instructions, but found

no acceptance. It is worth our Pains to read what *Auxiliaris*, the Praefect of *Rome* [who was also employed to pacify the Pope] wrote to our Saint: 'I have received, according to my Duty, the Bishops *Constantius* and *Nectarius*, who are come hither on your behalf. I have often discoursed with them about your Constancy and Contempt of the World. I have also spoken of your Business to Pope *Leo*: I do not doubt but here you will be a little astonished, since you are always firm, and in the same purposes, not being transported with excessive Anger or Joy; I do not believe but that you must suspect some part of the World to be governed by Pride, but Men do not easily endure that others should speak their Opinions freely of them, besides, the *Roman* Ears are very Nice, that they will not suffer any thing that doth not please them. I am of Opinion, that if you would become more mild, you would gain much by it. Grant me this, and remove those little Clouds by the small Change of a Calm.' *St. Hilary* did nothing of it, but seeing that no great Success was to be hoped for by that Negotiation, he gave himself wholly to Prayer and Labour, and passed the rest of his Days in continual Austerities. Some Hours before his Death he called together his Society, and having made a very affectionate Discourse to them, he resigned his Soul to God, anno 454. We have related the Life of this Bishop at length, as it is written by *Honoratus* Bishop of *Marfeilles*, because it contains many very important Points of Discipline, and discovers the Disposition and Character of *St. Hilary*. We have also in it an enumeration of the Works of *St. Hilary*: We have nothing of them at present but the Life of *Honoratus*, a Letter to *Eucherius*, and a Poem upon the beginning of *Genesis*. *F. Quesnel* hath collected these three Pieces, and caused them to be printed at the end of *St. Leo's* Works.

* The Life of *Honoratus* hath already been published by *Bollandus*. It doth not at all come short of the Idea which *Honoratus* hath given us of the Wit and Eloquence of *St. Hilary*.

He says, in the beginning, that he had a great Conflict in his Mind, and though he took great delight in celebrating the Memory of *St. Honoratus*; yet on the other Hand, he was much troubled to think that he had lost a Person for whom he had so great a Love, *Talem reminisci dulce est, Octavo. zali carere supplicium*. After he hath amplified this Notion, he observeth, that it is dangerous to praise a Man before his Death: But he cannot praise good Men too much, when they are departed into another Life, because, that besides the Praises which we bestow upon them cannot be suspected of Flattery, they tend much to the Edification of the Church, and may be of good use to the Faithful: God is praised in his Saints, because all their Worth and Excellency ought to be imputed to the Author of Grace. He adds, that he is not afraid that any Man will think he speaks too favourably of *St. Honoratus*, because nothing can be said of him which doth not come far short of his Merit and Virtues. That he was very sensible that he had not Wit and Eloquence enough to undertake to write upon such a Subject, which requires the Eloquence of the most accomplished Orators of Antiquity, but that the Respect and Kindness which he had for him, engaged him to satisfy their Desires, hoping that the Deserts of that Saint would put Life into his Discourse, and revive the meanness of it.

The Custom of such Authors as write Panegyrics, is to begin with the Commendations of the Country and Parentage of him, upon whom they make them, that the Glory of his Ancestors may supply the defects of his Virtues. But as for us Christians, we are all but one in Jesus Christ; the greatest Nobility among us is to be the Children of God. He is the most glorious and greatest who hath the meanest Conceit of his noble Extraction. These reasons kept *St. Hilary* from enlarging upon the Honours and great Offices which had been in the Family of *Honoratus*, and among others the Consulship which the World looks upon as one of the most eminent Dignities. He begins his Encomium of him with the Praise of his Christian Virtues and Spiritual Regeneration, the Tractableness of his Infancy, Modesty of his Youth, the Regularity of his Conversation, and Life in his Youth; but above all, the earnestness with which he desired and demanded Baptism, against the Will and Consent of his Parents, and the care he had, after he had received it, to keep himself harmless and undefiled, by avoiding all occasions of Sin, resisting Temptations, and shunning the pleasures of the World. He often said to himself, this Worldly Life pleaseth us, but it deludes us: This Consideration made him often resolve to renounce a worldly Life wholly: This induced him to cut off his Hair, wear a coarse Habit, and mortify his Body with Labour. This Change stirred up his Father and nearest Relations against him, but he opposed them, and continued to live an austere Life: His Example prevailed so much with his elder Brother, named *Venantius*, that he embraced the same way of Living. The reputation of their Holiness spread it self soon through all the World, and attracted the Praise and Admiration of all Men: This made them take up a Resolution to forsake their Country, and find out a Retreat; they took with them a certain old Man named *Caprasius*,

Priests,
Cave.]

and went into several places to live in Solitude, but for all this their Reputation discovered them. They took Ship, intending to go by Sea into the East, but *Venantius* being dead by the way, in *Achaia*, *Honoratus* returned into Italy, and at length retired into the Isle of *Lerins*, there to pass his Life in the Exercises of a Monastick Life. This engaged him to enter into Holy Orders, which he had ever before avoided; and when many Persons came to find him out, that they might live under his Conduct, he built a Monastery, took care to govern the Religious, and ruled them with all the Kindness and Prudence possible. *St. Hilary* commends his Discretion, chiefly his Care to provide for the Necessities of the Religious, his kind Entertainment of Strangers, his liberal Distribution of Alms, and his Love for all the World. He also relates what great Pains he took to convert him, and after what manner he caught him. He proceeds, in the next Place, to his Episcopal Virtues, upon which nevertheless, he doth not enlarge so much as he might have done, because they were sufficiently known to the Christians of *Arles*. He observes, notwithstanding the greatness of his Vigilance and Charity, how he mixt Severity with mildness, after what manner he took care of his Flock, with what Vehemency he reprov'd Vice, how he settled Peace and Concord in the Church. He adds, that he did not make use of his Power for Terror, but he governed his Flock with Love; and that during the Time that he was Bishop, the Church grew in Grace, but decreased in Riches, because he distributed those Treasures which his Predecessors had gathered together, and for a long Time lay uselefs, reserving no more than what was just necessary for his Subsistence, of which likewise he would retrench a part, if there were need of it.

In fine, *St. Honoratus*, being impaired with Labours and Austerities, fell into a languishing Distemper, which nevertheless did not hinder him from executing his Priestly Office. He preached in the Church upon the Feast of *Epiphany*, anno 429. but his Disease being increased, took him away within eight or nine days after. He shewed a great deal of Constancy and Courage in the Extremity of his Sickness; *St. Hilary*, who was present at his Death, relates here many exemplary Circumstances. He describes also his Funeral Solemnity; and after he hath made a short Relation of his Virtues, and equalled him with the Martyrs, he ends his Dis-

course with an address to him, to pray him to remember him and his People, and to be their Patron and Intercessor with God.

His Poem upon the Beginning of *Genesis* is much inferior to the Life of *Honoratus* in Beauty and Elegancy. It is full of Faults against the Rules of *Prosodia*; it contains nothing noble or remarkable in it.

The Letter of *Hilarius* Bishop of *Arles* to *St. Eucherius*, is a small Ticket, in which he tells him, that he had run over the Books of Constitutions, which he sent him, and desires to send him one of his Children, to whom he had given such excellent Precepts. This shews the Intimacy and Friendship there was between *Hilary* Bishop of *Arles* and *St. Eucherius*. It appears also by the Writings of this latter, who speaks very honourably of him, and hath dedicated his Book, *Of the Praise of a Monastick Life*, to him. *Constantinus*, the Author of the Life of *St. German*, *Julianus*, *Pomerius*, *Sidonius*, *Apollinaris*, and all other Authors of that Time, speak of him as a very holy Man. *St. Prosper*, who did not like well of him, because he was not altogether of *St. Austin's* Opinion about Grace, nevertheless, in his Letter to *St. Austin* speaks of him as a Person of great Authority, and very well versed in all spiritual Knowledge, and owns that he was a Man of excellent Worth. In his *Chronicon* he joins him with *St. Eucherius*, and says, that they both consummated an eminent Life by an holy Death. Lastly, altho' *St. Leo* had great Quarrels with him, and spake very ill of him in his Life-time, yet he could not refrain speaking honourably of him after his Death. The only thing that he can be reproached with is, that he did not follow *St. Austin's* Opinion about Grace, and having favoured, or at least being one of the principal Patrons of the *Semi-Pelagians*: But at that Time the most learned and holy Persons of *France* were of that Opinion. This was the Doctrine of the Monks of *Lerins*, with whom *St. Hilary* lived; yea, this was the Doctrine held by the Bishops and all the Clergy of the Provinces of *Vienna* and *Narbonne*. Those that maintained this Opinion were not looked upon as Hereticks, unless it were by the zealous Followers of *St. Austin*: It is no Wonder then that *St. Leo* does not reproach him with it. I have forgotten to observe, that *St. Hilary* was present at, and subscribed first, the Councils of *Ries* in 439. and *Orange* in 441.

St. VINCENTIUS LIRINENSIS.

Vincentius, a Frenchman by Nation, after he had spent some part of his Life among the Troubles, Com-motions and Waves of the World*, through the Impulse of the Holy Spirit, retreated, as he himself says, into the Haven of Religion; O happy and safe Haven for all the World: And having gotten Shelter against the Storms of Pride, and the Vanity of the World, to retire the remaining part of his Days, and offer to God the continual Sacrifices of Humiliation, that he might avoid the Sufferings of this Life, and the Flames of the Life to come. The Place of his Retreat was the famous Monastery of the Isle of *Lerins*, so famous for so many Persons eminent for Doctrine and Piety, which it hath produced for the Church: *Vincentius* the Priest was none of the least Ornaments of it: *St. Eucherius*, who tells us, that he was the Brother of *Lupus* Bishop of *Troyes*, compares him, for the Fervency of his Devotion, to the Brightness of a sparkling Diamond, *inter no gemmam splendore perspicuam*: And in another place commends his Learning and Eloquence. *Gennadius* assures us, that he was well skilled in the Holy Scriptures, and very well versed in the Discipline of the Church.

He hath composed an excellent Treatise against the Hereticks, in which he hath given very infallible Rules and convincing Principles to distinguish Error from Truth, and the Sects of the Hereticks from the Catholick Church. But his Humility made him conceal his Name, and he published his Treatise under the Title of a * Commentary made by *Peregrinus* against the Hereticks. It was divided into two parts, but the second being lost, he contented himself to make an Abridgment of it.

He proposes to himself in this Commentary, to gather the Principles of the ancient Fathers against the Hereticks. He tells us in the Preface, that it was the Usefulness of the Work it self, the Time and the Place that he lived in, and his Profession, that engaged him to undertake this Work. The Time, because all things here below being carried on with such a swiftness, it is reasonable that we should snatch up something that may stand us in stead in another Life, and so much the rather, because the terrible expecting of the last Judgment (which he thought nigh at hand, because that the *Barbarians* had made so great a Progress into the Empire) ought to stir up the Zeal of the Faithful for Religion, and the Malice of the Hereticks ought to oblige the Orthodox to stand upon their Guard. The Place also was very suitable for such a Work, because being distant from the Noise and Crowd of the Cities, retired in a private Village, and shut up in the Cloysters of a Monastery, he was

able, without Distraction, to do that which is said in the *Psalms*, *Attend ye, and see, that I am your God*. Lastly, no Employment can be more agreeable to a religious Life, which he professed. He therefore undertakes * to write rather as an Historian than an Author, what he hath learned from the Ancients, and they have entrusted to their Posterity. He advertiseth us, that his Design was not to collect all, but only offer to our Observation what there is most necessary.

Entering then upon his Matter, he saith, that he hath learned from many learned and holy Persons, that the means to avoid Heresie, and adhere stedfastly to the true Faith, is to ground themselves upon two Foundations. 1. Upon the Authority of Holy Scripture. 2. Upon the Tradition of the Catholick Church. But perhaps some will demand, saith he, the Canon of the Holy Books being perfect and sufficient of it self to settle all Religion; why is it necessary to join the Authority of the Church with it? He answers, 'tis because Holy Scripture having a sublime sense, is differently explained; one understands it after this manner, and another after that, insomuch, that there are almost as many Opinions about the true meaning of it, as there are Persons. *Novatian* understands it one way, and *Photinus* another. It is necessary then altogether upon the account of the subtle Evasions of so many Hereticks of several sorts, in interpreting Scripture to take the sense of the Catholick Church for our Rule. But yet we must be careful to choose out of those Doctrines, which we find in the Church, such as have always been believed in all places, and by all true Christians; for there is indeed nothing truly and properly Catholick, as the Name in its full signification doth denote but what comprehends all in general. Now it will be so if we follow Antiquity, unanimous Consent and Universality. We shall follow Universality, if we believe no other Doctrine true, but that which is taught in all Churches, dispersed thro' the whole World. We shall follow Antiquity, if we depart not from the Judgment of our Ancestors and Fathers. Lastly, we shall follow unanimous Consent, if we adhere to the Opinions of all, or of almost all the Ancients. But what shall an Orthodox Christian do if some part of the Church apostatize from the Faith of the whole Body of the Church? There is nothing to be done but to prefer the Doctrine of the whole Body that is sound, before the Error of a rotten and putrefied Member. But what if some new Error is ready to spread it self, I do not say, over a small part, but almost over all the Church? We must then be sure to cleave close to Antiquity, which cannot

St. Vincentius Lirinensis.

[* Being a Soldier.]

[* Admonition, as *Gennadius's* Commentary, *Voss. Cave.*]

St. Hilary of Arles.

St. Vincentius Lirinensis.

[* *Vossius* in his Hist. *Pel.*

proves him a *Semi-Pelagian* from some places of this Treatise, as also of his Objections against *St. Austin*.]

cannot be corrupted with Novelty. In fine, if among the Ancients we find one or two Persons, or perhaps a City or Province in an Error, we must prefer the Decrees of the ancient and universal Church before the Rashness or Ignorance of some Particulars. But if there arise any Question, to which we cannot find a parallel Case, we must then consult the Judgments of the Ancients, and compare together what those Authors have said at several Times, and in distinct Places, who being in the Communion of the Church may be esteemed Teachers worthy of Credit, and not only to rely upon what one or two have said, but what they all have held, written and taught unanimously, clearly, and without contradicting themselves at any Time. To these Rules *Vincentius Lirinensis* had added these Examples. The Example of the *Donatists* he uses to prove, that we ought to keep to the Universality, that of the *Arians*, that we must cleave to Antiquity and reject Novelty. The Opinion of *St. Cyprian* about the Rebaptization of Hereticks, he makes use of to shew, that we must not always follow the Sentiments of one particular Ancient, but we may be Hereticks in maintaining the Doctrine which one Orthodox hath taught, wherefore we must depend upon Consent and unanimous Agreement.

Photinus, *Apollinaris* and *Nestorius*, are also brought for Examples of Hereticks, who were unfortunately mistaken by departing from the Tradition of the Catholick Church. The Fall of *Origen* and *Tertullian* may be a Warning to all Christians how they lean upon the Authority, or Reputation, or Learning of any private Person, and forsake the Doctrine of the Universal Church. *Vincentius Lirinensis* after he hath enlarged, as much as was possible, upon these Examples, returns to his Principles, and maintains, that we ought to keep our selves to the ancient Rule of Faith, and ought not at any time to seek after or propagate any new Doctrine in the Church; that they who suffer any new Doctrine, hitherto unknown, to be taught, are Deceivers; that Men may labour to explain and clear the ancient Faith well, but may not teach any thing new; they may have a new Way of expressing Matters, but no new Subjects. *Cum dicas nove, non dicas nova*. But may some say, how is it, that the Faith may not be improved or perfected? Certainly it may be, but it cannot be changed. The Church grows in Knowledge, Understanding and Wisdom, but it always holds the same Doctrines, neither taking from them nor adding to them. Things may be made more evident, receive greater Light, and be better distinguished, but they remain always in the same Fullness, Perfection and Nature: Antiquity may be polished or perfected, but we must always keep the same Foundation. And truly the Church hath done nothing else in the Councils, but maintained the ancient Faith against the Innovation of Hereticks. It obliges us to believe more explicitly what we have already believed, and teach that, with more Power, which we have heretofore taught, and defend with greater Care, what we have already defended. In fine, it gives us an express definition in writing of that, which it hath received from its Ancestors by Tradition. The Hereticks, on the contrary, have broached new Doctrines, and made use of the Holy Scripture to gain reception of them. *Vincentius Lirinensis* brings several Examples. In the next

place he considers after what manner we ought to consult and compare the Opinions of the ancient Fathers, and brings for an Example, in the 2d. part of his Commentary, the Proceedings of the Council of *Ephesus* against *Nestorius*, but because that part was lost, he contented himself in giving us an Abridgment, making a Summary of the Principles, which he had laid down in his Work. But we must not forget, that *Vincentius Lirinensis* owns, that there are two Occasions, upon which these excellent Rules concerning Tradition are not of so great use. 1. When Questions of very small Consequence, which do not concern the Rule of Faith, are under debate, or Questions, which serve for the Foundation of Christian Doctrine. 2. When we have to deal with Heresies which are of a long standing; for, saith he, 'tis not convenient to oppose all Heresies by Tradition only, but only such as are newly risen up, as soon as they appear, and before they have corrupted the ancient Records; for when they are once thoroughly settled and grown old, this Argument becomes weak, because they have had, as I may say, Time to cover themselves with an appearance of Antiquity. So that we must content our selves to confute them by Scripture, or avoid them as Sects condemned and disproved by the ancient Councils of the Catholick Church. It is very probable that this Author is the same with him, who propounded the Objections, or rather Questions against *St. Austin's* Doctrine concerning Grace, which *St. Prosper* hath answered. There are likewise some places in that little Treatise in which he seems to quarrel with the rigid Scholars of *St. Austin*. But be that as it will, he was in a Country and in a Monastery, where he did not think himself obliged to addict himself to *St. Austin's* Opinions, whatsoever esteem he had for him. And perhaps it is for that reason, that he hath laid it down so firmly, that we ought not to submit to the Authority of one Father alone, but to the unanimous Consent of many. Nevertheless he condemns *Pelagius* and *Julian*, and there is no Objection to be made against the Rules, which he gave to discern the Doctrines of Faith from Heresie, Error and Opinion, since they are the same, which the Church hath always observed, the holy Fathers have laid down in their Writings, and *St. Austin* himself hath given in many places. *Vincentius Lirinensis* did no more but collect, enlarge, and put those Rules in order which he found in the Church, and he hath done it with much Faithfulness, Clearness and Eloquence. He composed this Treatise 3 Years after the Council of *Ephesus* in 434. He died in the Reign of *Theodosius* and *Valentinian*, he is acknowledged for a Saint in the Roman Martyrology, and his Memory is celebrated on the 24th of May. This little Treatise hath been printed in the *Bibliotheca Patrum* [Tome 7.] and in several Collections of Authors, at *Basil* in 1528. [at *Colen* 1569. with *Costerius's* Notes] at *Paris* in 1569. and in 1586. which Edition is reviewed by *Peter Pittheus* [at *Colen* it was reprinted with *Costerius's* Notes in 1613, Twelves.] *Fillesbachus* hath commented on it, and had it printed 1619. [in Quarto.] It was printed at *Lyons*, with a controversial Treatise in 1622. Lastly, *M. Balusius* published it with *Salvian*, 1663. [whose Edition was reprinted at *Paris*, 1669. in Octavo. It was also printed at *Cambridge* in 1687, Twelves.]

St. EUCHERIUS.

St. Eucherius, after he had had two Sons, called *Saloninus* and *Veranus* * withdrew himself into the Isle of *Lerins*, and was afterward made Bishop of *Lyons*. We have some of his Works. The first is a Book written in Praise of the Desert, or of Solitude, dedicated to *St. Hilary* afterward Bishop of *Arles*, in the time that he left *Honoratus* to return to the Solitude of *Lerins*, that is to say, about the Year 428. He hath collected, in that little Treatise, a great number of Arguments to raise Mens good Opinion of a solitary Life. The Desert is the Temple of God. In the Desert God is found. The earthly Paradise is the Figure of it. *Moses* saw God in the Desert. The People of *Israel* were delivered by passing through the Desert. The Red-Sea opened it self to give them a free Passage into the Desert, and afterward closed again to prevent their Return from thence. In the Desert they were nourished with the heavenly Food, and quenched their Thirst with the miraculous Water. In the Desert they received the Law. *David* was preserved in the Desert. *Elias*, *Elisba*, and the Prophets dwelt in Deserts. Jesus Christ was baptized in the Desert. There it was that Angels ministred unto him, where he fed 5000 Men. It was upon a Mountain in the Wilderness, that his Glory appeared. He prayed in the Desert. The Saints retired themselves into the Desert. The Habitation of Deserts is to be preferred before all others; there God is more easily found, there we converse more familiarly with him, there we live more quietly and free from Temptations. The Praises of Deserts in general are attended by the particular Commendations of the Desert of *Lerins*. That is a sweet Place full of Fountains, overspread with Herbs, abounding with most pleasant Flowers, grate-

ful as well to the Eyes as Smell, an Abode fit for *Honoratus*, who first founded the Monasteries, and had *Maximus* for his Successor; blessed *Lupus*, his Brother *Vincentius*, and reverend *Caprasius*, and many other holy old Men, who dwelt in separate Cells, have made the Life of the *Aegyptian* Monks to flourish among us. Lastly, after he hath spoken of their Virtues, he congratulates *Hilarius*, that he was return'd again to such a charming and delightful Dwelling.

The second Work is a * Treatise of the Contempt of the World dedicated to his Kinsman, called *Valerian*, who de contemptu mundi was of an Illustrious Family, to exhort him to fly from the World. He represents to him the two principal Duties incumbent upon Man. 1. To know and worship God. 2. To take Care of the Salvation of his Soul. That these two Duties are inseparable, because no Man can be careful of his Soul unless he worship God, nor honour God, unless he take care of his Soul: That it is more reasonable to be solicitous for the Safety of our Souls than our Bodies, because the Life of the Soul is eternal, whereas the Life of the Body must have an end; and for that Reason we must labour in this Life for Eternity: That it is easy to obtain the Eternal Happiness which we desire, provided that we condemn this miserable Life: That the World hath two principal Attractives to allure us to it, Riches and Honour, but that we ought to tread them both under our Feet: That Riches are ordinarily the Causes of Injustice, that they are uncertain, that we must necessarily leave them at our Death: That Honours are common to the Good and Evil, that Fortune hath her flittings, and nothing is stable and permanent but true Piety: That the true Honours and Riches are celestial: That it is impossible to make a serious Reflection upon

upon the shortness of Life, and the necessity of Death, but we must think that these are not the only good Things for our Salvation: That we ought not to follow the Examples of those who lead a worldly Life, but to propound to our selves the Lives of them who renounce the World that they may lead a truly Christian Life, although they were Persons of Quality, and might have enjoyed Honours and Riches. St. *Clemens*, St. *Greg. Thaumaturgus*, St. *Basil*, St. *Greg. Nazianzen*, St. *Paulinus of Nola*, St. *Hilary* Bishop of *Arles* and *Petronius*, are those whom St. *Eucherius* propounds to *Valerian*; he mentions the excellent Orators who renounced the Honours which they might have hoped for in the World, yet laid aside all their Glory to write for Religion, such as *Lactantius*, *Minutius Felix*, St. *Cyprian*, St. *Hilary*, St. *J. Chrysostome* and St. *Ambrose*. He propounds to him also the Examples of Holy Kings. Lastly, he makes use of the whole Frame of Nature, and all the Visible World, to prove that the only Employment of Man ought to be to honour the Creator of all Things. After all these Considerations he discovers to him the Vanity of all Philosophical Knowledge, and shews him that there is no true Wisdom taught, nor any true Happiness to be found but in the Religion of Jesus Christ. This Writing is dated in the 1085th Year from the first Building of *Rome*, which is the 432. of our common *Æra*. These two Treatises are written in a Style very Clean and Elegant, the Matter is Spiritual, and the manner of handling it very agreeable. It may be said that these little Books are not inferior in the Politeness and Purity of Language to the Works of these Authors who lived in those Ages, when Language was in greater Purity. They have been printed distinctly at *Antwerp* in 1621. [This Treatise to *Valerian* was printed at *Basil*, with *Erasmus's* Notes; who commends it to us, as one of the most elegant Pieces of Antiquity, anno, 1520 and 1521. It was also published by *Rosweidus*, with Notes, at *Antwerp* 1620. together with the former, in the Praise of Solitude, which *Genebrard*, put out at *Paris* 1578.]

His other Treatises are not so Profitable nor so Elegant as the former by a great deal. His Treatise of * *Spiritual Terms and Phrases*, directed to *Veranus*, is a Collection of Mystical and Spiritual Reflections upon the Terms and Expressions of Holy Scriptures, in which there is very little Solidity. His first Book of Instructions contains the Explication of several Questions, which he proposes to himself out of the Old and New Testament. Some of them are very well resolved, and we may find in them some very good Remarks. The second Book contains, 1. The Explication of the Hebrew Names. 2. The signification of some Hebrew Terms, which are often met withal in the Bible, such as *Amen*, *Halleluja*, &c. 3. The Explication of some special Phrases. 4. An Explication of the Names of Nations, Cities and Rivers which are not known. 5. Of the Hebrew Months and Festivals. 6. The Names of Idols. 7. The Explication of their Habits and Cloathing. 8. Of Birds and Beasts. 9. A Comparison of the Jewish Weights and Measures with those of the *Greeks* and *Latins*, and the Signification of some Greek Names. The Usefulness and Worth of this Critical Work may be easily known, but the Composing of it is very hard. St. *Eucherius* hath not examined these things thoroughly, but contents himself to give the Meaning of every thing in short, without troubling himself to prove them. He hath taken the greatest part of what he discourseth of, out of several Authors: He discusses them very often well enough, but he is mistaken in many Places. *Gennadius* make mention of these Books.

The Commentaries upon *Genesis*, and the Books of *Kings*, which go under the Name of St. *Eucherius*, cannot be his, because the Author himself tells us upon Ch. xxii. of the *Third Book of Kings*, that he lived under the Popedom of St. *Gregory*, at the time when he sent St. *Austine* and St. *Paulinus* into *England*. He also quotes *Cassiodorus*, and copies out often the Comments of St. *Gregory*, which evidently prove that these Books do carry a false Name.

The History of the Sufferings of St. *Mauritius* and the other *Theban* Martyrs related by *Surius*, on the 22d. of September and printed by it self [at *Ingolstadt* in 1617. by the Care of P. *Steward*, is not the Style of our St. *Eucherius*: It may better be accounted another St. *Eucherius's* who was present at the fourth Council of *Arles*, in 524, and at the second Council of *Orange*, in 529. for he of whom we now speak was dead in 454, as is noted in *Prosper's Chronicle*.

We have neither his Abridgment of *Cassian*, nor some other Works concerning a Monastick Life, which *Gennadius* makes mention of. As to the Homilies of which St. *Mamertus* speaks, some think that some of those which bear the Name of *Eusebius Emesenus* are his, which it may not be amiss to examine in this Place. We have often spoke of them already, but did not thoroughly determine it, because we had not thoroughly examined it, but it is a convenient Time to do it. We find, at the first Sight, 145 of them upon all the *Sundays* and *Holydays* in the Year, which all the Manuscripts of *Monte-Cassino* and the *Vatican* restore to * *Bruno* Bishop of *Signi*. The Agreement of the Style of

these Homilies with the other Treatises of that Author, leaves no place to doubt but that they are really his. Thus we see already the great Number of Sermons attributed to St. *Eucherius* much lessened. The others are certainly, as I have already observed, some one or several *French* Authors. There are some of the Sermons, as that of *Maximus Regensis*, that cannot be composed but by a Person who lived in the Time when the Monastery of *Lerins* flourished. We find in the Life of St. *Hilary*, written by *Honoratus* Bishop of *Marseilles*, that there was at that Time a Bishop of *France* called *Eusebius* who made a great many Sermons: This is confirmed by the Verses of *Helman*, Scholar of *Rabanus* who reckons *Casarius* and *Eusebius* among the famous Bishops of *France*. All these Homilies therefore might well be attributed to him; but this cannot be, because we find some made by *Casarius*, others by *Maximus* Bishop of *Ries* and lastly by *Faustus Regensis*; which prove that 'tis a Collection of Sermons, compiled by the Clergy of the Monastery of *Lerins*, which bear perhaps the Name of *Eusebius* because these Monks had a Custom of Concealing themselves under an Appellative Name, so that these Sermons of *Eusebius* seem to import nothing else, than the Sermons of a Pious Person. Perhaps this Title was given to these Sermons because the Author was not known, or because those who composed them would not name them otherwise, according to the Custom of *Lerins*. For this Reason it is that *Vincentius* of *Lerins* took the Name of *Peregrinus* in his Commentary, *Salvian* of *Timotheus*; and it may be 'tis for the same Reason that the Life of St. *Hilary* Bishop of *Arles*, composed by *Honoratus*, bears the Name of *Reverend*.

There are also some of these Sermons made by *Casarius* Bishop of *Arles*, who penn'd a vast number of Sermons, and sent them every way to the Bishops, that they might have them preached in their Churches. *Salvian* also composed some for the Bishops, insomuch that the great Number of Sermon-makers, who lived at that Time, have bred much Confusion among their Sermons, which are almost all alike, which hath been much increased by the Copyers. Nevertheless, let us pass our Conjectures upon them.

It is certain that the Panegyrick of St. *Maximus* belongs to *Faustus Regensis*, to whom it is attributed by *Dinamius*, who composed the Life of this Holy Abbot. In it he marks, that the Monastery of *Lerins* had yielded two Bishops to the City of *Ries*: The first was *Maximus*, who was an Honour to it, but of the second it ought to be ashamed. It is plain, that it is *Faustus* who speaks so thro' Humility. It is also evident, that the Sermon upon the Death of *Honoratus* was preached at *Lerins* before the Monks of that Monastery, which makes it Credible, that it was also *Faustus's*. Now these Sermons being in the same Style with the foregoing, we esteem them to be the same Author's, viz. The 1st, and 2^d, Homily upon the *Nativity*, the 1st, upon *Epiphany*, the 2^d, 6th, 8th, 9th, 10th, and 11th. upon the Feast of *Easter*; that upon the good Thief; the 2^d, about the *Ascension*, the Panegyricks of St. *Elphodius*, St. *Alexander*, St. *Genesius*, St. *Romanus*, and all the Sermons published lately under the Name of *Eusebius*, some of which bear the Name of *Faustinus*. Among the Sermons of St. *Casarius* Bishop of *Arles*, the 5th, 6th, 9th, and 10th Sermons to the Monks, and an Exhortation to the People, are really his. We also attribute to him the 2^d, 3^d, and 4th. Homilies upon *Epiphany*, the 1st, upon *Lent*, the 2^d. upon the *Creed*, the 1st, 3^d, and 7th, upon *Easter*, the 1st, upon *Ascension*, that of *Pentecost*, the two Homilies upon St. *John*, St. *Peter*, and St. *Paul*, that upon the *Maccabees*, the Discourse upon the *Trinity*, two Sermons upon St. *Matthew*.

All the Discourses to the Monks seem to be the same Author's, so that if there be any of *Casarius* Bishop of *Arles*, they are all his; perhaps, they are *Maximus's* or *Faustus's*, for their Works are confounded. To these we must add the Sermon to the Penitents, and the five subsequent, which are very like *Casarius's*. The fourth Sermon upon *Easter* is *Maximus Regensis's*, and it may be there are some other Sermons his. The first Sermon upon the *Creed* is likely to be *Hilary's* Bishop of *Arles*, who made a Discourse upon that subject, as we understand by *Honoratus*. But indeed it is not worthy of him. The Sermon of St. *Blandinus* was made by some Bishop of *Lyons*, probably *Eucherius*, 'tis his Style. The Homily upon *Easter* bears the Name of *Isidore*, in a Manuscript of the Abby of St. *Germain*. Indeed it is a Modern Composure, for it treats of the *Eucharist*. St. *Thomas* hath taken out of it the subject of his Prose. The Homily upon the *Litanies* agrees exceeding well to St. *Mamertus*, Author of the *Rogation-Days*. The Sermon upon the Repentance of the *Ninevites* seems to be the same Author's. The Sermon upon St. *Stephen* is altogether unlike to the other, it is probable, that it is a Translation of some Greek Sermon, but that is not certain. These are my Conjectures upon the Sermons published under the Name of *Eusebius*. I confess, they are not absolutely certain, but there is so great disorder and confusion among these Sermons in the Manuscripts, and the Authors did follow the Copies, and imitate them so ordinarily at that time, that it is hard to speak any thing more certain.

PETRUS CHRYSOLOGUS.

*Petrus
Chryso-
logus.*

[* Anci-
ently cal-
led, *Forum
Cornelii.*]

[* Dr.
Cave fol-
lows this
Opinion.]

Petrus, who was surnamed *Chrysológus*, was a Native of * *Imola*. He was taught, and admitted into the Clergy by St. *Cornelius* Bishop of that City, as he notes in his 165 Sermon. Some are of Opinion, that being at *Rome* with his Bishop, at that time when the Clergy and People of *Ravenna* had sent their Deputies to desire a Bishop of *Sixtus* III, then Pope, he was chosen by that Pope to fill that vacant See, as he had been warned in a Dream by St. *Peter*, and *Apollinaris* the first Bishop of the See of *Ravenna*. But this is a groundless Story being related by no credible Author. It is only certain that P. *Chrysológus* was chosen and ordained about that time Bishop of *Ravenna*. He governed that Church several Years. There is a Letter of St. *Leo*'s written to *Neonas* his Successor, which was heretofore the 37th, and is at present the 135th, which is thought to be written in 451, in the Consulship of *Martian* and *Adelphius* *. This supposeth that P. *Chrysológus* was Dead in 449. But F. *Quesnel* having proved in his Notes upon that Letter, that it is rather written in 458, some few Years more may be allowed for the continuance of this Saint in his Episcopal Charge, yet not to carry it so far as the Year 500, nor confound him with that *Petrus* who lived under *Theodoricus*.

Trithemius says, that this Bishop composed several Sermons, or Homilies, for the People, a Letter to *Eutyches*, which beginneth with these words, *I have read with grief*, and some other Letters. We have 176 Sermons, and the Letter to *Eutyches*.

These Sermons are very short. In them he explains the Text of Holy Scripture in few words, but in a way very pleasing, and makes short Moral Reflections upon them. The Parables, and Miracles, of Jesus Christ, are the chief Subjects of his Sermons. In some of them he treats of Fasting, Alms-giving, Vigilance, Patience, and some other Christian Virtues. He hath also several upon the Great Feasts, with some Panegyrics of Saints. St. *Chrysológus* hath found out the way to join extreme Brevity, and very great Elegance together, in his Discourses. His Style is made up of short Sentences, and Phrases, which have a natural sequence and connexion one with another; the Words are very fit, and the Sense is simple and natural. It hath nothing swelling, or forced. His descriptions are clear and easy. But for all this, there is nothing great enough, sublime enough, nor eloquent enough to intitle him justly to the Surname of *Chrysológus*, of which he is possessed; We see no extraordinary Motives; we meet with nothing that quickens, or affects much we find no Truth enforcing consent, only Doctrines explained at large. All that can be said is this, his Relations are pleasant, and his Moral Discourses represent very well to the Mind what we ought to do, but make no impression upon the Heart, nor are able to change the Will.

The Sermons of this Author have been collected together above nine hundred Years, by *Felix* Bishop of *Ravenna*, who lived in the Year 702, or 708. F. *Oudin* proves it in

his Advertisement, that he found them in three Manuscripts. They have been printed since at *Cologne* in 1541, 1607, [1618] and 1678, [Quarto] at *Paris* in 1585, at *Antwerp* in 1618, at *Lyons* in [1633] 1636, at *Bologne* in 1643. This Edition is the best. They are also to be found in *Bibliotheca Patrum*, [Tom. VII.] and with St. *Leo*'s Works at *Paris* in 1614, and 1670.

The Epistle to *Eutyches* was written after that Monk had been condemned by *Flavian*. St. *Chrysológus* tells him, that he read with sorrow his sad Letter; for if the Peace of the Church, the Agreement of the Clergy, and the Quier of the People, cause Joy in Heaven; on the contrary, Divisions ought to beget Sadness, and Grief; especially, when they proceed from so lamentable a Cause, as that was, for which he separated from his Bishop. He adds, that the Church had been free from Controversies for thirty Years; that *Origen* and *Nestorius* had fallen into Error by reasoning upon the ineffable Mystery of the Incarnation. That it was a shame for Priests to be Ignorant of that which the *Magi* acknowledged and adored; that when Jesus came into the World, *Glory to God* was Sung, and it is strange at present, that all the World bow at the Name of Jesus, that he should be Ignorant of the Reason of it. He saith afterward with the Apostle, that tho' we have known Jesus Christ according to the Flesh, yet now we know him no more; that it becomes us not to be very inquisitive, and that we ought to honour, respect, wait upon our Judge, and not dispute about his Title, this is, saith he, what may be answered to your Letter in a few words, I would have sent you a longer Answer, if our Brother *Flavian* had not sent me some Instruments about what passed in your Cause. You say, that his Judgment ought not to stand, because he made whom he thought fit to be Judges, but how should we know that, since we neither heard, nor saw them? We should be unjust Arbitrators, if we should determine in favour of one Party, before we hear the other. In sum, we exhort you, my most honoured Brother, to submit to what hath been written by the Bishop of *Rome*, because St. *Peter*, who lived and presided in his See, teaches the true Faith to those that enquire after it. As for us, we dare not, for the Love we have to Peace and Truth, concern our selves either to hear or judge Causes without the consent of the Bishop of *Rome*. *Gerard Vossius*, who hath published this Letter in Greek and Latin among several other Pieces, at the end of St. *Greg. Thaumaturgus* at *Mentz*, in 1604, [in 1603, Cave] tells us, that there are two Manuscripts in the *Vatican*, where this Letter ends at these words, *This is what I thought fit to answer at present to your Letter*. And indeed it is likely that the Letter ends at that Place, and that what follows hath been added afterward to raise the Authority of the Church of *Rome*. It is nevertheless to be found in the Manuscripts of Cardinal *Sirlet*, and it is printed also in the first Part of the Acts of the Council of *Chalcedon*, and in the ordinary Editions of St. *Chrysológus*.

MAXIMUS TAURINENSIS.

*Maximus
Taurinensis*

Maximus Bishop of *Turin* flourished under the Empire of *Honorius*, and *Theodosius* the younger. He lived to the Year 465, since in that Year we find him at a Synod at *Rome* held under Pope *Hilarius*. *Gennadius* saith, that he applied himself to the Holy Scripture, and that he was able to make an *Extempore* Homily to the People. We have several of his Homilies, which are the greatest part of them cited by *Gennadius*. There are some upon the Feast of the *Nativity*, *Circumcision*, *Epiphany*, *Easter*, and *Pentecost*, for the two Sundays in *Advent*, *Ash-Wednesday*, for *Palm-Sunday*, for the *Passion-Week*. There also some for the Saints-Days, viz. for St. *Stephen*, St. *John Baptist*, St. *Peter*, St. *Paul*, St. *Lawrence*, St. *Cyprian*, St. *Ensebius* of *Vercelle*. St. *Michael*, and the Martyrs of *Turin*. There is one upon the Creed, another upon Watchfulness, another upon that Custom of giving Thanks after Meat. Two against Covetousness, two more upon Alms-giving, a Discourse upon the Eclipse of the Moon, and a Sermon upon these words of *Isaiah*, *Thy Wine is mixt with Water*. In all there are Sixty three of them. Se-

veral others are mingled among the Sermons of St. *Austine*, and St. *Ambrose*, for it appears that they are not those Fathers, but this Bishop's. For besides, that they are for the most part taken notice of by *Gennadius*, they are of the same Style. It is likely, that there are also others among the Sermons of the *Latin* Fathers which ought to be restor'd to this Father. His Sermons are short and weak, they have neither Ornament, Beauty, nor Loftiness, the Style of them is mean, and the Sense ordinary, they contain nothing in them very remarkable. They have been printed at *Cologne*, in 1535, at *Antwerp* 1618, at *Rome* in 1564 and 1572. at *Paris* in 1614, and 1623. with the Works of St. *Leo*, and in the *Bibliotheca Patrum*, [Tom VI. Part 1.] [At *Lyons* in 1633, and again at *Cologne* in 1678, with *Chrysológus*'s Homilies joyned to them.] F. *Mabillon* in the first part of his *Museum Italicum*, hath published twelve Homilies of St. *Maximus*'s, which he thought to be new, but they had been printed three times before among the Works of St. *Ambrose*.

VALERIAN.

Valerian.

Valerianus or *Valerus*, Bishop of (a) *Cemele*, a City of the Sea-Alps, an Ancient Bishoprick, subject to the Metropolis of *Ambrun*, flourished in the Popedom of St. *Leo*. We have a Letter of this

Popes's to the Bishops of *France*, in the inscription of which we find the Name of *Valerian*, and a Letter of the Bishops of *France*, in the subscription of which we find it also. He was present at the Council of *Ries* in 439. at the 3d. Council

(a) *Cemele*.] *Cemele*, *Celle* or *Comelle*, was the Capital City of the *Vediansians*, a People of the Sea-Alps. It was a long time the Seat of a Bishop. St. *Leo* joined it to the Castle

of *Nicea*, which hath been a Bishop's See since, *Cemele* being destroyed, so that there are no Remains of it.

Valerian. *Arles* in 455, to which he was summoned by *Ravennius*, to determine the difference between *Theodorus* Bishop of *Frejus*, and *Fauftus* Abbot of *Lerins*. He took the Part of *Fauftus* and the Monastery of *Lerins*, of which he was once a Monk. We have 20 Homilies of this Author, and one Letter to the Monks. The 1st. is of the Usefulness of Discipline. The 2^d. and 3^d. is of the narrow way to Salvation. The 4th. is upon the obligation of paying of Vows, and giving to God what is promised. The 5th. is of the Abuse of the Tongue. The 6th. is of Idle Words, wherein he blames vain Talk, Detraction, Railery, Songs, and whatsoever tends not to the Edification of our Neighbour. The 7th. 8th. and 9th. are upon the obligation that lies upon Men to be Charitable. He requires, among other things, that Christian Charity should extend it self to all the World, excepting no Man. The 10th. is an elegant Satyr upon the Life of Parasites. The 11th. teaches the Faithful to humble themselves by acknowledging, that they are beholding to God for all the Good they do, yet he maintains that Man contributes to it by his Free-will: But as it would be ridiculous in a Soldier to attribute the Victory to himself, although he fought in it, so it would be a foolish thing for a Christian to arrogate to himself the Honour of the good he does by the assistance of the Holy Spirit. We must give God the Praise of all our Labours, because they belong to

Valerian. him. The 12th. and 13th. are about the Love of Enemies, and the Benefit of Peace. The 14th. is concerning the necessity and conditions of Christian Humility. The following Three are upon the Advantages of Martyrdom. The 18th. is in Honour of the 7 *Maccabees*. The 19th. opposes the Disorders of those who follow their Debaucheries upon the *Sundays* in Lent, under pretence that it is allowed not to fast upon those Days. *Valerian* exhorts the Christians to keep up the Lent-discipline even upon those Days, and not run to any Excess. The last Homily is against Covetousness. The Letter to the Monks is a very little thing.

The Style of these Homilies is not lofty, but plain and without Ornament, yet perspicuous and familiar. It hath neither Allegories nor Clinks of Words, nor harsh Figures. They are moral Discourses, very useful, where we may find very edifying Instructions and profitable Maxims. The Opinions of the Monks of *Lerins* and Priests of *Marseilles* about Grace and Free-will, are scattered up and down his Sermons. He holds a necessity of Grace in order to doing good, but gives Man an absolute Liberty. He supposes, That the beginning may proceed from him, and that God never denies Grace for the Accomplishment. This Author was published [at *Paris*] in 1612. [Octavo.] by F. *Sirmondus*, and after printed [at *Lyons*] in 1623. [1633.] with the Works of St. *Leo*. [They are in *Bibl. Patrum*, Tome VIII.]

VICTOR CARTENNENSIS.

Victor Cartennensis. *Victor* Bishop of *Cartenna*, a City of *Mauritania*, wrote a Treatise against the *Arians*, which he caused the Orthodox to present to King *Genfericus*, as the Preface makes me think. He also composed a Tract upon the repentance of the *Publican*, wherein he lays down Rules for Penitents about the manner how they may live conformable to the Mind of Holy Scripture. He sent also a Book to one named *Basil*, in which he comforts him for the Death of his Son by the hopes of the Resurrection. This Work is full of solid Instructions. Lastly, he hath composed many Homilies, which have been carefully kept, and divided into several Books by those who have been diligent to collect Works of Piety. Let the Reader consider what *Gennadius* saith of this Author. We have none of his Works under his own Name, but there is among the Works of St. *Basil*, a *Latin* Treatise intituled *Consolation in Adversity*, which hath also been put among the Works of St. *Eucherius*, which in all likelihood is that which *Gennadius* speaks of. Because it is written to *Basil*, 'twas thought St. *Basil's*, but 'tis plain it belongs to a *Latin* Author, and what *Gennadius* speaks of *Victor's* Treatise, agrees to this, for therein he speaks of the Resurrection, and the Book is full of Authorities and Examples of Holy Scripture. There is also a Treatise of Repentance among the Works of St. *Ambrose*, which is certainly *Victor's* for it ends with these Words, *Remember Victor in your Prayers*. This, together with the Testimony of *Gennadius*, puts it out of all doubt, that this Treatise of Repentance is *Victor's* of *Cartenna*. But F. *Labbe* observes, that in two ancient MSS. this Tract is attributed to *Victor* Bishop of

Victor Cartennensis. *Tunna*, Author of the *Chronicon*, and not *Victor* of *Cartenna*. Nevertheless I believe 'tis more likely to be this *Victor's*; for, 1. *Gennadius* assures us, that this last made a Book of Repentance. 2. That he prescribes Rules of Repentance in it conformable to Holy Scripture, which absolutely agrees to this Book, for he gives very useful Rules and Instructions to Penitents, which he confirms by several Texts of Holy Scripture. Lastly, this Treatise is in the same Style, and written after the same manner as the Treatise of Consolation to *Basil*, which can't be attributed to any other *Victor* but this. We have nothing particular of these two Books. In the Discourse of Consolation he demonstrates, by examples taken out of Holy Scripture, that God permits Men to be oppressed by Misfortunes and Afflictions, either to punish them for their Faults, or to try them, or to heal them of their Sins and Passions, yea, for what Reason soever he sends them, 'tis always for our good. He derides the Opinion of those who afflict themselves for their Diseases, or for the loss of their Members, because they imagine that they shall be raised in the same condition that they died, One-eyed, Lame or Leprous, &c. This is a silly Thought, the Resurrection shall deliver us from all our Maladies. In the Treatise of Repentance he exhorts Sinners to acknowledge their Sin before God, desire Pardon of him, to be touched with sincere Regret, and to do Penance. He discourages no Man, but invites the greatest Sinners to Repentance. He confirms all he says with Testimonies and Examples of Holy Scripture, as in the other Treatise.

St. PROSPER.

St. Prosper. *Prosper* of *Ries* in *Aquitain*, although he was a meer Lay-man (a) did yet concern himself in Theological Questions, and was one of the most Zealous Defenders of St. *Austine's* Doctrine. He wrote a Letter to him in 429. which is among St. *Austine's* Epistles, in which he propounds to him the Objections which the Priests of *Marseilles* made against his Doctrine, and declares to him their Opinions, and prays him to answer their Objections, and confute their Opinions. St. *Austine* satisfied him by writing his Books of the Saints Predestination, and of the Gift of Perseverance.

The Letter of St. *Prosper* to *Rufinus* concerning Grace and Free-will, was also written in St. *Austine's* Life-time. Who this *Rufinus* was is not known, but it appears by the

(a) *Prosper* of *Ries*, altho' he was a meer Lay-man.] He was neither a Priest nor Clergyman, when he wrote to St. *Austine* as appears by his Letter. In his Letter to *Rufinus* and the People of *Geneva*, he assumes to himself the Title neither of Bishop nor Priest. All the Ancients who have spoken of him, give him neither of these Titles. *Victorius Aquitanus*, in the Preface of his *Chronicon*, having given *Eusebius* the Title of Bishop, and *Jerome* of Priest, calls St. *Prosper*, *Vir venerabilis*, a Reverend Person. This was written a little after St. *Prosper's* death. Pope *Gelasius* gives him no other Title but *Vir religiosissimus*, altho' he calls *Austine* Bishop, and *Jerome* Priest. *Gennadius*, who never omits the Titles of the Authors he speaks of, says of St. *Prosper* only, that he was *Homo Aquitanica regionis*. St. *Fulgentius* in his Book to *Monimus*, ch. 30. *Prosper Vir eruditus*. *Marcellinus* and *Ado*, in their *Chronica*, call him also, *Hominem Aquitanica regi-*

St. Prosper. beginning of that Letter, that he had been much disturbed at the Reports, which the Enemies of St. *Austine's* Doctrine had spread abroad to cry it down, and wished, that upon this occasion it might be cleared. St. *Prosper*, desirous to satisfy him fully, explains to him, what were the Reports which the Enemies of St. *Austine's* Doctrine had divulged, and upon what account they did it. He saith then, that one of the Fundamental Errors of the *Pelagians* is, that Grace is bestowed according to Deserts, and that they made use of this Principle to revive their Doctrines. That at first they had maintain'd openly, that Man may fully perform a good Action by the proper strength of his own Free-will, without the Assistance of Grace. But this Opinion being visibly contrary to sound Doctrine, and having been condemned

onis. *Hincmarus*, *Florus*, *Prudentius*, *Rabanus*, never give him the Title of Bishop or Priest. None but *Honorius Augustodunensis*, or rather some Ignorant Scribe, hath called him, *Episcopus Aquitanica regionis*, by changing *Homo* into *Episcopus*. *Trithemius* makes him Bishop of *Ries*, but that cannot be, because *Maximus* was Bishop there in St. *Prosper's* Life time, and he had for his Immediate Successor *Fauftus*, who out-lived St. *Prosper*. This appears by *Sidonius's* Eucharistical Poem, dedicated to *Fauftus*, where he says, that *Fauftus* succeeded *Maximus* twice; once in the Abbacy of the Monastery of *Lerins*, another time in the Bishoprick of *Ries*. It is ridiculous to say, that he was of *Rhegium* in *Italy*. There were two *Prosper's* Bishops in *France*, but one was Bishop of *Orleans*, to whom *Sidonius's* 15th. Letter of his 8th. Book is directed, and the other subscribed the Councils of *Vaison* and *Carpentras*.

by all Orthodox Christians; they had owned, that Grace was necessary for the beginning, continuance, and final perseverance in Goodness, but yet had withal declared, that by it they understood nothing else but a certain general Grace, which makes use of the Freedom of the Will, and which informs and convinces the Mind by Exhortations, by the Law, by Instruction, by Contemplation upon the Creatures, by Miracles and by the Fear of God's Judgments: Grace which hath no other Operation than to admonish a Man of his Duty, and which differs not from the Law, and that Preaching which teacheth all Men, inasmuch, that they who desire to believe, need no other helps to believing, and by believing they receive Justification upon the account of the deserts of their Faith and Free-will. Whence it follows, that Grace is given according to Man's Merit, and consequently is no more Grace. That this cunning design of the Children of Darkness had been discovered by the Judgment of the Eastern Bishops, by the Authority of the Holy See, and by the Vigilance of the African Bishops; that St. Augustine, who was then, saith St. Prosper, one of the most excellent Bishops, *Præcipua portio Domini Sacerdotum*, had fully confuted it in his Books of Controversie, and entirely vanquished that Heresie; but that he did hear, that there were some Christians, in France, which spread abroad scandalous Speeches against his Doctrine and Writings, daring to averr, that it destroyed Man's Free-will, and under the Name of Grace introduced a fatal necessity, and that he would make us believe that Man is compounded of two different Natures: That if it were so, they ought to appear openly against it, and publicly confute these Errors by writing, and not dispute them secretly against a Person, whose Doctrine, concerning Grace agreed so well with that of the Church of Rome and Africk, yea, and all Orthodox Christians in the World. That the cause, why these Persons acted in this manner, was, that they could not endure what had been opposed against those things, which in their Conferences they had started against St. Augustine's Doctrine; that they knew well enough that if they came to produce their Maxims in any Council, a great number of St. Augustine's Writings would be objected against them, which would evidently prove that we ought to attribute all the Glory of the Good we do to the Grace of Jesus Christ, and not in the least to the freedom of our Wills. In sum, that he hoped through the Mercy of God, that he would not for ever deprive those of his Illumination, whom at present he permitted to forsake Christian Humility, that they might follow the bent of their own Wills. The Error of these Persons consists in asserting that our Virtues and Holy Lives spring from Nature, or if they proceed from Grace it hath been preceded by some good Action or Election of the Will which had deserved it. St. Prosper undertakes to confute this Opinion, by proving from Testimonies of Holy Scripture, that since the fall of Man, the Free-will hath no Power to do any good, or to deserve anything unless assisted by the Grace of Jesus Christ; and that all Men being fallen into a state of Perdition, thro' the Sin of Adam, nothing but the gratuitous Mercy of God could deliver them. To prove this Doctrine, he brings the Example of Children who die Unbaptized, and of those Nations to whom the Gospel hath not been preached. He adds, that Grace doth not destroy Free-will, but that it restores and changes it: That of it self it can do nothing but Evil, and that all the Work it doth, tends to Man's Destruction: That Grace cures it, and makes it act and think otherwise; but he teaches, at the same time, that his Recovery proceedeth not from himself, but from his Physician. Lastly, St. Prosper refels the Calumny with which they had blackned the Doctrine of St. Augustine, by accusing it of introducing a Fatality, and admitting two Natures in Man. He maintains, that he never asserted anything like to those Errors; that neither himself nor his Scholars hold, that any thing happens through Fate, but they assure us that all is ordered and ruled by Divine Providence; that they allow not two Natures in Man, the one good, and the other bad, but only one Nature which having been created perfect is fallen from that Perfection by the Sin of the first Man, and is become subject to Eternal Death; but Jesus Christ hath restored it by a second Creation, and secured its Liberty by preventing it, and helping it continually. He concludes by exhorting him, to whom he wrote, to read carefully St. Augustine's Works, if he desired to be well instructed in the sound Doctrine concerning the Grace of Jesus Christ.

But the Adversaries of St. Augustine were not contented to divulge scandalous Reports against his Doctrine, but they set down in writing the pernicious consequences, which they thought might be drawn from it. Vincentius, who was perhaps the famous Monk of Lerins, of whom we have spoken, put out sixteen erroneous Propositions, which he pretends to be maintain'd by St. Augustine and his Scholars. This obliged St. Prosper to deliver St. Augustine's and his Scholars Judgment upon every one of his Propositions.

Objection I. That our Lord Jesus Christ did not die for the Salvation and Redemption of all Mankind.

St. Prosper answers, that it is a true Assertion that Jesus Christ died for all Men, because he assumed that Nature which is common to all Men, that he offered up himself

upon the Account of all Men, and that he hath paid a Price sufficient for their Redemption. But nevertheless all Men have not a Part in that Redemption, but those only who have been regenerated by baptismal Grace, and are become the Members of Jesus Christ.

Objection II. That God will not save all Men, altho' they desire to be saved.

St. Prosper answers, that it may be said, that God desires the Salvation of all Men, altho' there be some that shall not be saved, for Reasons known only to himself; that those that perish, perish thro' their own fault, but they who are saved, are saved by the Grace of Jesus Christ.

Objection III. That God created one part of Mankind to damn them eternally.

He answers, that God creates no Man to Damnation. The Sin of the first Man hath damned many, but God created them not to be damned, but to be Men. He denies not his Concourse for the multiplying of Mankind. He rewards many for the good that is done by them, and he punishes, in others, the Vices that he sees them guilty of.

Objection IV. That one part of Mankind is created to do the Will of the Devil.

His Answer is, that God created no Man to do the Will of the Devil, but every Man is made a Captive of the Devil, by Reason of the Sin of the first Man.

Objection V. That God is the Author of Evil, since he is the Author of our perverse Will, and hath created us of such a Nature as cannot but sin.

He replies, this Objection is also grounded upon the Doctrine of Original Sin. God hath created Nature, but Sin, which is contrary to Nature, hath been introduced by the Apostacy of Adam.

Objection VI. That Man's free Will is like the Devils, which cannot do any Good.

He answers, all the difference is, that God sometimes converts, through his Mercy, some of the vilest Sinners, but the Devils are past all hopes of Repentance.

Objection VII. That God will not have a great number of Christians to be saved, nor gives them a Desire so to be.

His Answer is, they, that desire not to be saved, cannot be saved; but 'tis not the Will of God that makes them not desire it. But on the contrary, 'tis that which stirs up the Wills of them that desire it. God forsakes no Man that forsakes him not, and very often converts those who have forsaken him.

The three Objections and Answers which follow, are bottomed upon the same Principles with the former.

The seven last are some Difficulties about Predestination, which come all to one Head almost, viz. If God hath predestined some to Salvation, and others to Damnation; this Predestination is the Cause of all the Evil that is done, and all the Faithful, who are decreed to Damnation, shall necessarily be damned whatsoever they do. The general Answer to these Objections is this, that God hath not predestined the Sin of any Man. He knew from all Eternity the Sins which should be committed, and hath decreed the Punishment of Sins; but not the Sins themselves. He damns the wicked and impenitent, but he makes them not either wicked or impenitent. It is true, he gives them not the Gift of Righteousness or Repentance, but neither is he obliged to do it. It is one thing to deny a Gift, and another to be the Cause of Evil. There is a great deal of difference between not lifting up a Person fallen, and casting him down. God compels no Man to commit Sin, yet he is not obliged to pardon every Criminal.

These Answers of St. Prosper did not satisfy the Persons against whom they were written, but they took an occasion from them to form some new ones, which seemed to be grounded upon his Answers themselves, and upon the Doctrine of the Writings of St. Augustine, who was then dead. They are reducible to fifteen.

Objection I. That Predestination is a kind of Fatality, which necessitating Men to do Evil, damns them infallibly.

St. Prosper answers, that all orthodox Christians acknowledged Predestination; that none yet owned a fatal Necessity of Sinning; that Predestination is not the Cause of Sin, nor of the Inclination to sin, which proceeds from the Offence of the first Man, from which no Man is delivered but by the Grace of Jesus Christ, which God hath prepared and decreed from all Eternity.

Objection II. That Baptism doth not take away Original Sin from those who are not predestined.

He answers, every Man that is baptized, being endued with Faith, obtains Remission, not only of Original Sin, but of all those Sins which he hath freely committed; but if he falls into Sin after Baptism, and dies in his Sins, he shall be damned for the Crimes which have followed Baptism; and that God having foreknown them from Eternity, hath never chosen nor predestined that Man to Salvation.

Objection III. That it is unprofitable for them who are not predestined, to live an holy Life after their Baptism, because they are reserved till they fall into Sin, and shall not be taken out of the World till that happens to them.

To this he replies, that these Persons fall not into any Sin, because they are not predestined; but they are not predestined, because God hath foreseen that they would fall in-

to these Sins: If God doth not take them out of the World while they are in a good Estate, it ought to be referr'd to the Judgments of God, which are unknown to us, but are never unjust; God preserves them, not that he may entrap them into their own Destruction, 'tis his Grace which is the Cause of their Preservation, 'tis their own Fault if they perish.

Objection IV. *That God doth not call all Men to Grace.*

The Answer is, he calls all those to it to whom the Gospel is preach'd; but how can it be said, that they are called to it who have never heard speaking of the Gospel.

Objection V. *That of those, who are called, some are called that they may believe, and others that they may not believe.*

He replies, if by Vocation we understand the Preaching of the Gospel, 'tis the same Gospel that is preached every where, and by consequence all are equally called: But if we consider the Effect of that Preaching produced in the Hearts of Men, some reject it by reason of their Infidelity, which arises from their sinful Wills, and others receive the Gospel, being inwardly enlightned by God's Grace.

Objection VI. *That Free-will doth nothing, Predestination doth all.*

He answers, this is not so, Free-will without Grace is unable to do Good, but being assisted by Grace it doth Good. It is Madness to say, that Predestination doth of it self work Good or Evil in Men.

Objection VII. *That the Faithful, who are regenerated in Jesus Christ, do not receive the Gift of Perseverance, because they have not been separated from the Mass of Perdition by the eternal Decree of God.*

He answers, it is thro' their own Will that they fall into Sin, and 'tis because that God hath foreseen it, that he hath not separated them from the Mass of Perdition by his eternal Decree. It is true, he hath not given them the Grace of Perseverance, but he was not at all obliged to give it to them.

Objection VIII. *That God will not save all Men to be saved, but only a small number of the Elect.*

Answer. If the Will of God to save Men were so general, why did he for so many Ages together leave Men in Blindness? Why suffers he Infants to die before Baptism? Nevertheless it is truly said, that God will save all Men, because there is nothing which he hath not made known to them either by the Gospel, or the Law, or by Nature, 'tis from Men themselves that their Infidelity proceeds, their Faith is the Gift of God.

Objection IX. *That Jesus Christ was not crucified for the Redemption of all the World.*

Answer. Jesus Christ hath taken the Nature of all Men, but that they may be saved they must become the Members of Jesus Christ.

Objection X. *That God with-holds the Preaching of the Gospel from some, lest they should believe and be saved.*

Answer. That if the Gospel hath been preached to all the World, it is not true that God hath with-holden the Knowledge of it from any: But if there be any Men that have not heard it preached, we must own, that it is done thro' the secret Judgment of God, which we ought not to find fault with, because we cannot understand it.

Objection XI. *That God compels Men to sin by his Omnipotency.*

Answer. No Orthodox Christian ever held this Maxim: On the contrary, when we read, that God hath hardened Sinners, and given them up to their irregular Desires, we say, that they have deserved it for their Sins.

Objection XII. *That God takes away the Gift of Obedience from those Persons that live well.*

Answer. This could not have been proposed but by those who confound the Prescience and Will of God together; he knows Good and Evil, but wills nothing but Good; he takes away from no Man the Gift of Obedience, because he hath not predestin'd them, but he hath not predestinated them, because he foresaw that they would not continue in their Obedience to the End of their Lives.

Objection XIII. *That God hath created Men for other Ends than for eternal Life, viz. to adorn the World, and to be serviceable to each other.*

Answer. God hath not created them that they should be damned; they damn themselves by their Impieties, but this hinders not but that they may for all this be profitable to the World.

Objection XIV. *That those that do not believe, do not believe because God hath ordained it from all Eternity.*

Answer. God foresaw it, but he hath neither ordain'd nor predestinated it.

Objection XV. *That Prescience and Predestination are the same thing.*

Answer. God hath foreseen and predestinated all things that are good at the same Time, because he knows them, and is the Author of them, but he hath foreseen and yet not predestinated Evil.

St. Prosper, after he hath thus explain'd the Doctrine of the Church, condemns in fifteen Propositions the fifteen Errors which had been objected against the Scholars of St. Austin.

* Two Priests of Geneva † did also find fault with some Propositions in the Books of the Predestination of Saints and Perseverance, written by St. Austin, and sent the Places which disturb'd them, to St. Prosper. This Saint relates them, and clears them in the Answer which he makes to them; wherein he maintains the same Truth, that Grace is a mere gratuitous Gift; that the Beginning of Faith is the Effect of the Grace and Mercy of God; that this Grace is not given to all; and, that we cannot do any Good without its Help.

Of all the Books that were written against St. Austin's Principles, there was none that was in so much Esteem as the Conferences of Cassian. That Author, in the thirteenth Conference, under the Name of the Abbot Charemon, lays down Maxims quite contrary to St. Austin's. St. Prosper, who had already opposed him, *viva voce*, * attacked him by Writing after the Death of St. Austin and Pope Celestine, under the Popedom of Sixtus. Cassian had asserted, as we have said, that the Beginning of our good Desires and Faith proceeds sometimes from our selves, and sometimes from Grace; that we have in us some Seeds of Virtues; that our Free-will can naturally incline it self to Goodness; that Grace sometimes prevents it, and that sometimes its Motions anticipate those of Grace. St. Prosper maintains, that these Principles are the Consequences of the Errors of the Pelagians; that it follows from hence, that Grace is given according to every Man's Merits, and that Nature is not impair'd by Adam's Sin; that they have been condemned before-hand in those Synods, which had condemned the Pelagian Errors, and in the Letters which the Popes had written against them, and that St. Austin had entirely vanquished them in his Writings.

The Poem called *De Ingratis*, Of the † Ungrateful, is the most excellent Piece which St. Prosper compos'd about Grace. In this Poem, after he hath shewed wherein consists the Heresy of Pelagius, and in what manner it hath been confuted by St. Austin, whom he highly extols, he saith, that there were some Christians who endeavour to revive that Heresy, by teaching, that Man's Free-will can incline it self indifferently to Good or Evil. He makes the Pelagians to come to his help, who exhort Persons to receive them, since they approve their Sentiments. He represents the Troubles and Perplexity they are in, and shews that the Pelagians have a Right to require Admission into the Church, or else they must be driven out who have espoused the same Principles. He afterwards confutes the principal Points of the Pelagian Heresy, condemned by the Church, which he reduces to three Heads. That Man is born entirely innocent, That he can live in this World without Sin, and, That Grace is given according to Merit. He in the next place shews the Doctrine of those whom he resists, which he also refers to three Heads. That God calls all the World by his Grace, which every one follows or rejects by his Free-will; That the Strength of Grace assists his Abilities, and teacheth him to love Virtue; That it is in the Power of Man to persevere in Goodness, because God never refuseth his Assistance to those that are inclin'd to Good. St. Prosper holds the contrary, That the Grace of Jesus Christ is not given to all, and he demonstrates it by the Example of the Infidels, who have never heard the Gospel preached, and because if God would save all the World, all the World would be saved; That it cannot be said, that although God would save all Men, yet they shall not be saved, because they will not; because, saith St. Prosper, it would then follow, That the Effect of the Divine Will would depend upon the Humane Will, and that God would help a Person in vain, if he would not be helped: That Grace doth not depend so upon Freedom; That it is not merely of the Nature of the Law, which makes us know Good, but it converts the Soul and Mind; That without this Grace the Law, Gospel and Nature were useless; That it plants Faith in our Souls; That it is not only necessary, as his Enemies themselves do unanimously confess, to acquire a perfect Righteousness and Perseverance in Goodness, but also for the Beginning of Faith, which is a mere gratuitous Gift, which cannot be deserved. This he proves by the Example of those who having lived in all manner of Vices, have been saved by Baptism, which they have received at the Hour of Death: That the Error of those who attribute the Will and Desire of believing to Free-will, relapse into the Errors of the Pelagians, by giving that Power to the Free-will, which hath been lost by the Sin of the first Man; That they make God himself unjust, in saying, That the Death of the Body hath passed upon the Posterity of Adam, which hath not been infected with his Sin. Then he confutes the Objections and Complaints of the Semi-Pelagians, which are reducible to two. 1. That the Freedom of Man's Will is utterly destroyed by holding, That Man, of himself, is not able to do any thing but Evil. St. Prosper answers to this Objection, That the Sin of the first Man hath reduced us to that Necessity, but that we are not by that means deprived of our Liberty, which always subsists, but which declines infallibly to Evil, when it is left to its own proper Strength, but to Good, when it is helped by Grace, which restores us to our first Dignity; That this Grace is the Original of all our Deserts; That

St. Prosper. That the Example of Infants, of whom some receive Baptism and others are debarred from it, makes it appear that it is merely gratuitous, and that God gives to whom he pleases only. The second Objection is this, That if the Grace of living well were not given to all Men, those who have not received it are not to be blamed for living ill. St. Prosper also answers, That this Objection could not be proposed, but by Persons that did not acknowledge Original Sin, because all Men being by that Sin become subject to Condemnation, and having deserved to be abandoned for their own Offences, God would not have been unjust if he did not shew Mercy to any Man: That we must not search into the Reasons why he doth it to one and not unto another, because that is a Secret which God hath thought fit to conceal from us in this Life, as he does many others.

Lastly, he compares the Sentiments of those whom he confutes with the Principles of the Pelagians, which directly oppose the Grace of Jesus Christ; He owns that they seem to condemn their principal Errors, by acknowledging that Adam's Sin hath made us mortal, that no Man can obtain eternal Life without Baptism, and that Children are washed from their Sin by this Sacrament, but that they still follow their Principles, in asserting, That Nature hath yet in it self force enough to chuse the true Good, and that the Saints, confirmed in Virtue, may resist the Devil by their own Strength, God leaving them to themselves to give them a greater Opportunity of meriting; That we ought to have these Opinions in Abomination, and must acknowledge that Sin hath made so great a Wound in our Nature that it is not able so much as to desire the Recovery of them from God, not being sensible of its own Misery; That the Gifts of Nature serve only to make us proud, and give us no manner of Power to chuse that which is really good; That if it were not so, Jesus Christ would die in vain; That the Necessity there was that a God should die to save Mankind, ought to inform us how deep our Wound was; That the Faithful who are engrafted into Jesus Christ, ought to acknowledge that they can do nothing without him. He maintains, That it is foolish to imagine, that if the Saints have done no good Actions by the Strength of their own Freedom, they deserve no Reward; That on the contrary, all our Confidence ought to be in God, and that our Virtue is so much the more worthy of Reward, as it is the more fixed on Jesus Christ; That Christian Humility obliges us to acknowledge, that we cannot do any Good in this Valley of Tears, but by the Grace of Jesus Christ, which doth not destroy, but restores our Freedom, yet after such a manner, as that all the Good it doth ought to be attributed to Grace, and not to it; That, in the last Place, it doth not countenance our Negligence, nor hinder Men from pursuing after Virtue, since on the contrary we cannot do a virtuous Action without this Grace.

These are the Books of St. Prosper, which he purposely composed for the Defence of St. Austin's Doctrine, concerning Grace. He maintains the Principles of this Saint, but he mollifies them, at least as to the Terms, especially about the Subject of Predestination to Glory and of Reprobation, which he supposes to be built upon the Foresight of Man's Good Works, as the Schools speak. He speaks also of the universal Desire of God to save all Men, after a very moderate manner. But he departs not from St. Austin's Principles, as to the Fall of Man, the Necessity of Grace, the Weakness of Man's Will, as also the Beginning of Faith and Conversion, and the Efficacy by which it works upon Mens Hearts.

Indeed he hath no other Divinity than what he hath taken out of St. Austin, it was that he might acquaint himself the better with the Principles of this Father, that he made an Abridgment of Divinity, made up of certain Extracts, taken out of the Works of this Father. He puts some of his Sentences in Verse. We have yet these two Works among the Books of St. Prosper; The one is intitled, * *Sentences gathered by St. Prosper from the Works of St. Austin*, and the other, *A Book of Epigrams composed of St. Austin's Sentences*: There are † 97.

He consulted no other Author but St. Austin in composing his Commentaries upon the Scriptures, as appears by his Commentary upon the fifty last Psalms, in which he follows the Explications of St. Austin so exactly, that he doth nothing almost but abridge him, and put him into other Words.

The two Epigrams which he hath composed against * the Adversaries of St. Austin, are also a Mark of the Esteem he had for that Father. I see no Reason to take from St. Prosper the Epitaph upon the Nestorian and Pelagian Heresies: But there is not the like Grounds for the Poem upon Providence, which contains Principles concerning Grace, directly opposite to what St. Prosper lays down in his Poem of *Ungrateful Persons*, for the Author of the Poem about Providence maintains, That Man since the Fall into Sin hath still some Ability to do Good; That the Will goes before Grace; That the Good and Sinners are equally tempted and assisted, and that which makes the righteous Men

so glorious, is, that they resist, whereas the Sinner yields to them. These are the very Opinions which St. Prosper opposes in his Poem of *Ungrateful Persons*, and in his other Works: For tho' we should suppose with M. Abbot Anselmi, that St. Prosper sought for mollifying Terms, yet we cannot think that he proceeded so far as to deliver that for Truth which he had formerly confuted; Beside, the Style of this Poem differs much from the Poem of *Ungrateful Persons*. The Author wrote after the Vandals broke in upon the Empire.

The Poem of *An Husband to his Wife*, which bears Paulinus's Name, doth in many Manuscripts bear St. Prosper's Name, and Bede says 'tis his.

The Book of Promises and Predictions is not St. Prosper's, for the Author is an African, and the Style of this Work is very different from St. Prosper's other Works. Nevertheless it is attributed by Cassiodorus to St. Prosper, but either it is another's of the same Name, or in the Time of Cassiodorus this Work was falsely attributed to St. Prosper, either because it was conformable to his Doctrine, or perhaps because St. Prosper published it in the West. But however that be, it cannot be our Author's. The End and Design of the Book is to make a Collection of the Promises and Prophecies contain'd in Holy Scripture, and to shew which of them are already fulfilled, and which were yet to be accomplished hereafter.

The two Books concerning a contemplative Life are manifestly Julian Pomerius's, of which we shall speak hereafter, [Printed alone 1487, and at Col. 1536, Octavo.]

There remains nothing now but the *Chronicon*, Gennadius assures us, that St. Prosper had made a *Chronicon* from the Beginning of the World, down to the Death of Valentinian, and the Taking of Rome by Gensericus King of the Vandals. Victorinus, Cassiodorus, and St. Isidore of Sevil, and many other Authors make mention of it. So that we cannot doubt, but that St. Prosper hath composed a *Chronicon*. The first, which appeared under St. Prosper's Name, was an Addition to the second Part of Eusebius's *Chronicon*, augmented by St. Jerome, which begins at the Death of Valens, and ends at the Year 455. This hath been since augmented 10 Years more in the Edition, which M. Chiffletius hath published in his first Tome of his Collection of the French Historians. This is the very same which F. Labbe hath published entire in his first Tome of his *Bibliotheca Manuscripta*. It begins at the Creation of the World, and ends at the Year 455. But M. Pittheus hath published another which begins and ends at the same Year, which bears St. Prosper's Name, but he gives it the Name of *Tiro*, which might make us think it some other Author's. Some believe that the first is St. Prosper's, and that the second is not. Some others think that neither of them is his, others, that both are his. In my Judgment the most probable Opinion is, That the *Chronicon* published by F. Labbe is the genuine *Chronicon* of St. Prosper, and that M. Pittheus's is the same *Chronicon*, to which some other Person hath made an Addition. For to think, that there were two Authors of the same Name, and at the same Time, who have made two *Chronicons* which begin and end at the same Year, is very improbable to me.

F. Sirmondus hath published a little Book intitled, * *The Confession of St. Prosper*. 'Tis a small Book of little Consequence, and unworthy of this Father. He made also a Paschal Table, but we have it not.

Trithemius places among the Works of St. Prosper a Summary of three hundred Questions, but he seems to me to mean his Book of Maxims taken out of St. Augustine, which perhaps was much larger than now it is. And indeed, this Book begins with the same Words which Trithemius cites as the Beginning of the Summary of St. Prosper. He also attributes to him a Treatise of famous Men, the History of the Taking of Rome, and some Letters. But since Trithemius doth not say, that he ever saw these Works, and he is not very ancient, we cannot much depend upon his Testimony concerning them.

The *Chronicon* of St. Prosper teaches us, that he survived the Year 455, and Victorinus writing his Paschal Rule in 457, speaking of him, as a Person then dead, makes the Time of his Death evident to us.

Gennadius says, that St. Prosper's Style is scholastick, and that there is great force in what he says. Nervosus Assertionibus. He treats of very difficult matters with much subtilty and clearness. He imitated St. Augustine, but was more concise. His Discourse is neither beautified nor pompous, but masculine and vigorous.

These are the chief Editions of this Father's Works. 1. At Lyons in 1539, Folio. 2. At Louvain in 1566, [Quarto.] 3. More large and correct at Doway in 1577, [Octavo.] But some prefer the Edition at Cologne in 1609. Octavo. These Works are also printed with St. Leo's at Paris in 1671, and several Times since. [Besides these Editions they were printed at Cologne in 1565, Quarto. And 1618, Octavo. At Lyons 1639. And in Bibliotheca Patrum, Tome VIII. P. 1.]

Of the Author of the Books, of the Calling of the Gentiles, And, Of the Epistle to Demetrius.

The Author of the Books, of the Calling of the Gentiles, &c.

[*Very ancient MSS. as one in the Library of the Monks of Louvain another in Card. Cambray's Library, and a third in the Library of the Abby of Pontf. at Namure. Voss.]

[*Vossius seems to think it the most probable conjecture that these Books are Prosper's of Orleans and Dr. Cave is fully of his Opinion.]
[*Dr. Cave and Vossius make this the same with Prosper of Orleans.]

THe Author of the Books, *Of the Calling of the Gentiles*, hath been a long time sought after by the Learned. At first they were attributed to St. Ambrose, upon the Authority of some Manuscripts; but that Opinion was soon abandoned, when it was considered, that not only the *Pelagian* Heresie is therein spoken of, which sprang up after the Death of St. Ambrose, but also the Contest which arose in the Church about the Doctrine, which St. Augustine had maintain'd in opposing those Hereticks. Afterwards they were imputed to St. Prosper, because they were found under his Name in some Manuscripts, and had great Affinity with the Questions of which he treats. But many Criticks say, this is also a mistake, and that they are not this Father's, some because the Style is different from his, others because their Doctrine is contrary to his. Yet since there is no Manuscript to be found, wherein they are attributed to any other Authors, they set themselves to guessing. Some, as *Latius*, and *Vossius*, have judged them that *Hilary's* who wrote to St. Augustine, which some have confounded with *Hilary* Bishop of Arles. Others, as *Erasmus*, have believed them to be *Eucherius's*, and find them much like his Style. Lastly, F. *Quesnel* ventures to assert that they are St. Leo's, having discover'd as he imagines, an exact agreement in the Style and Doctrine of these two Books, and St. Leo's Works. He seems to have sufficiently proved these two Points, and many Persons are of his Opinion; but M. Abbot *Anthelmi* hath contradicted it, making a long Dissertation on purpose to beat down that Opinion, and at last returns to the common Opinion, and maintains, that these Books are St. Prosper's.

Of all these Opinions none deserve Examination, but those which attribute this Book to St. Prosper, or St. Leo all the others are manifestly false, or groundless. St. Ambrose cannot be the Author, because he was dead when these Questions were under debate. The Style of these Books, and of *Eucherius's* Works, is not so exactly alike, as that they can be attributed to that Author upon that Ground only. They cannot be *Hilary* Bishop of Arles's, who was not of St. Augustine's Opinion about Grace, but rather of their Judgment who are oppos'd in that Work. Neither *Hilary's* Bishop of Syracuse, nor *Hilary's* who was the Companion of St. Prosper, (if these two are two distinct Persons,) since the Style of those Letters, which they have written to St. Augustine, has no resemblance to the Author's of this Book. Nor can they rationally be said to be * *Prosper's* Bishop of Orleans, since he was so far from being able to write a Treatise of this Nature, that he was forced to desire *Sidonius Apollinaris* to write the Life of *Anianus* his Predecessor, not thinking himself Learned enough to undertake to do it himself. Nor lastly, are they * St. Prosper's, who subscribed the Councils of *Carpentoracum* in 527, and *Vasio* in 529, because the Work *Of the Calling of the Gentiles*, is cited under the Name of this Author by Pope *Gelasius* in his small Tracts against the *Pelagians*, for this Pope being Dead in 496, there is no probability that he should cite an Author that lived till 529.

The main Question then, which will deserve our Enquiry, is reduced to this, whether this Work be St. Prosper's or St. Leo's, or some other Author's which is unknown to us. Let us consider the Reasons alledged on both sides.

First, then it is pleaded for St. Prosper, that this Treatise bears the Name of this Father in many Manuscripts; that *Hinumerus*, in his Book of Predestination, cites it under the Name of St. Prosper; that the Doctrine of this Treatise is very conformable to the Doctrine of this Father; that the Style is very like his, and that the same Expressions are very often met with in them. As for Example, St. Prosper saith in his Poem, that *Rome* being become the Head-Church in the World, hath made her self Mistress by Religion of all that which she could not conquer by her Arms. The Author of the Book, *Of the Calling of the Gentiles*, hath the same Expression, and uttered almost in the same Words, Ch. 16. lib. 2. St. Prosper in the eighth Sentence of his Book of Answers to the *French*, saith, that God hath chosen all the World out of all the World, *Ex toto mundo totus mundus eligitur*. There is a parallel Expression in the first Book of the *Calling of the Gentiles*, Ch. 9. *De toto mundo totus mundus liberatus*. St. Prosper in his Poem relates, among the Examples of the unsearchable Judgments of God, the differences which are to be found among Men upon the account of their Natural Endowments. The Author of the Book *Of the Vocation of the Gentiles*, has a like Comparison, lib. 1. ch. 14. Lastly, St. Prosper, and this Author, alledge the same Examples of Infants that die unbaptized, of Infidels that are converted at the point of Death, and several others to prove the same things.

M. *Anthelmi*, who hath undertaken to defend that Opinion, which seemed to be cried down among the Criticks, urgeth these Proofs more amply, and adds also some others,

taken from the Agreement of Style, Expressions, and Opinions, of which he produces large Parallels, and at length adds to them the Testimony of *Photius*, who speaking of the Writings of the *Western* Bishops against the *Pelagians* in Vol. 54. of his *Bibliotheca*, says, that *Prosper* made some Books at *Rome* against some *Pelagians* in the Popedom of *Leo*, and after that this Pope suppressed them, by the Advice which he had received from *Septimius*, that they would raise new flirs and contests again. What *Photius* says in this place, cannot agree to the other Works of St. Prosper, which were written before the Pontificate of St. Leo. 'Tis then of the Books *Of the Calling of the Gentiles*, of which *Photius* speaks in this place.

They who maintain the contrary, that these Books are not St. Prosper's, say first, that the Style is very different from the Works of this Father. This is the Judgment which the most learned Criticks of our Age have given of them, *Latius*, *Erasmus*, *Vossius*, *Grotius*, and many other excellent Criticks, and very accurate Discerners of such things, have been of that Opinion. And indeed the Style of the Books *Of the Calling of the Gentiles*, is much more Eloquent, Accurate, and Elaborate, than St. Prosper's, the Sentences are shorter, the Parts of it more equal, and better proportioned, there are more Oppositions and Antitheses both in Words and Sense; there are many more Rhimes, and it is discernable, that the Author of these Books delights to make use of them, whereas they are not to be met with in St. Prosper's Works, but in such places as they seem to come of themselves.

2. The manner, in which the Author of the Book *Of the Calling of the Gentiles*, handles the matter he takes in hand, doth not agree to St. Prosper, who openly declares himself always against the Adversaries of St. Augustine, praises that Father, stands up in his defence highly, alledges his Authority, and makes use of his Words. The Author of the Books *Of the Calling of the Gentiles*, doth not use the same way. He professes himself disengaged, and addicted to neither Party, who has no design to oppose any Man, but is desirous to compose matters, to go in the middle way, that he may bring both sides to an Agreement, and find out the Truth, without encountering any Man. He never speaks of St. Augustine, nor cites any of his Works. Lastly, he speaks of that Contest, as a Person who had no share in it. He delivers his Thoughts, as a Man who would try himself, and give his Judgment upon a famous Question, but he would not enter into any dispute concerning it.

3. The time when the Books *Of the Calling of the Gentiles* was written, makes it evident, that they cannot be St. Prosper's. The Author says in the beginning, that 'tis a great while since the Patrons of Free-will and Grace began the Controversie. *Inter defensores liberi arbitrii & praedicatores gratiae Dei, magna dudum & difficilis vertitur quaestio*, &c. And a little after, *De hac compugnantia opinionum amittar querere*, &c. This beginning proves two things, 1. that this Question was not a new one, but had been formerly moved. 2. That this Author had not written before of that matter. So that it could not be St. Prosper, for 'tis certain he had written upon that Subject in St. Augustine's Life time, and immediately after his Death; 'twas a fresh Author, who was willing to clear that Question, and to settle Peace in the Church.

4. The Author of the Book *Of the Calling of the Gentiles*, carries the matter better than St. Prosper, for although he seems to agree in the substance of the Doctrine, yet he explains it in other words. He allows of a general Grace given to all Men. It is true, that by that Grace he understands nothing but our Natural Abilities, but St. Prosper never gives the Name of Grace to those Abilities. The Author of the Books *Of the Calling of the Gentiles*, imparts it to Infants who die without Baptism, St. Prosper on the contrary seems to exclude them from the Calling to Grace, in his fourth Answer to the Objections of the *French*. Lastly, this Author doth not accord with St. Prosper in the several ways of Arguing and Explaining himself.

Before we go any further, we must examine the Answers which M. *Anthelmi* gives to the Reasons which we have alledged. He says, in the first place, that the Doctrine of St. Prosper, and the Book of the *Calling of the Gentiles* is the same; that F. *Quesnel* did acknowledge it himself, and confuted F. *Norris*, who believed the contrary, which is true as to the substance of the Doctrine. But we hold, that this Author's manner of Expression is different from that which St. Prosper always useth. We own, that the Author of the Books of the *Calling*, sometimes takes the word Grace in the same Sense, that St. Prosper does for the real Grace of Jesus Christ; but we maintain, that he hath also given the Name of Grace to Natural Gifts; and in that Sense it is that he asserts, that it is common to all Men. Now we shall never find, that St. Prosper hath taken it in that

that Sense. He owns this thing, he saith, that God hath always had a care of Men; that he hath called them by the Law, by the Light of Nature, and by the Preaching of the Gospel; but he hath not given the name of Grace to these sort of Advertisements. M. *Anthelmi* brings no Example of it. All that he proves, is, that St. *Prosper* hath acknowledged, that the Light of Nature is common to all Men; and that the Providence of God is over all Men, but that is not the thing he has in hand: He ought to prove, that St. *Prosper* hath given the Name of Grace to the concurrence of God's general Providence, that is to say, to the Light of Nature, Knowledge of the Law and Preaching of the Gospel, &c. But M. Abbot *Anthelmi* does not cite so much as one Passage, where it is used in that Sense. For that which comes nearest it in the 139th. Page of his Work, where he speaks of the power of Grace, and of the means of knowing God by Nature, proves nothing, because St. *Prosper* hath not given the name of Grace to those exterior means; he only asserts, that whatsoever mean God useth outwardly, 'tis always his Grace which inwardly attracteth. So that M. Abbot *Anthelmi* is at length obliged to own, that there is some difference between the way in which the Author of the Books of the *Calling* treats of the Questions of Grace, and that in which St. *Prosper* hath handled them in his Works. But he pretends, that he conceals himself by this means; that he hath published it without his Name; that he hath disguised his Opinions; that he hath suppressed the name of St. *Austine* his Master that he might defend his Doctrine more cunningly; that he hath gone a new way to work, and 'tis for that reason that he makes a show as if he had never written; that he hath well enough demeaned himself in his other Works, and that he hath moderated the Principles of St. *Austine*; that having promised to write no more, he was forced to take such a way as he might not be known; that he had likewise disguised his Style, but was forced to do it by the manner in which he had undertaken to compose this Treatise.

I leave the Reader to judge of the solidity of these Answers, and shall content my self to observe, that if it be allowed, by Conjectures of this sort, to evade such Reasons as we have alledged, there is no Critical Argument, how strong soever it be, which may not this way be easily overthrown. Why doth M. *Anthelmi* say, that St. *Prosper* conceals and disguises himself in that Work? How knows he that he did not put it out in his own Name? If it be so, what proof hath he that it is his? The Authority of Manuscripts, upon which he leans so much, will make nothing for him, if it be certain, that in St. *Prosper*'s time this Work bore no name, and that it continued so a long time after in the time of Pope *Gelasius*. Why should St. *Prosper* disguise his Opinions? Why should he forbear to speak with that Liberty and Constancy, with which he always maintained St. *Austine*'s Doctrines? Is it credible, that he was ashamed to use the name of that Person for whom he had so great a respect? Altho' he hath carefully, in his Works, rejected the bad Sense which might be put upon the Expressions of that Father, and hath delivered them in a more favourable way, yet he always openly maintained them, he always stood up against his Opposers, as against Persons who were certainly in an Error. Lastly, tho' he purposely disguised his Style, yet it is not likely that he could do it with so good Success, for really the Style of this Work is more curious, florid and noble than St. *Prosper*'s Works are. It is not possible to disguise his Style so. Men degenerate when they counterfeit, and when Men go out of their natural way, all that they produce is deformed and imperfect. It is very hard to find out so many Rhymes, and so exactly frame his Periods, when he is not accustomed to it. Nor do I see, how the manner of composition of this Writing did oblige St. *Prosper* to change his Style. Lastly, All that M. *Anthelmi* says against these Reasons, which are brought to prove, that the Book of the *Calling of the Gentiles* is not St. *Prosper*'s, is grounded upon Suppositions, of which he hath not the least shadow of proof.

Let us now see if the Reasons which are given to fasten them upon St. *Prosper* be more sound. They may all be reduced to three Heads. The Authority of Manuscripts and *Hincmarus*, the Agreement in Doctrine, and the Likeness of the Styles.

As to the first Reason, which is the only one, wherein we really agree; these Manuscripts are not more eminent than those wherein the Books *De Vita Contemplativa*, of the Contemplative Life, made by *Julian Pomerius*, are attributed to St. *Prosper*, and the Authority of *Hincmarus* is not more to be regarded than that of the French Councils of above 800 years old, who have cited the Books of the Contemplative Life under the name of St. *Prosper*. It is well known, that *Hincmarus* doth often quote Books under the name of those Fathers, who were not the Authors of them, as the *Hypomnesticon* under the name of St. *Austine*; *The Book of Predestination and Grace*, under the name of the same Father; *The Book of the hardening of Pharaoh's Heart*, under the name of St. *Jerome*; *The Commentary of Hilary the Deacon upon St. Paul's Epistles*, under the name of St. *Ambrose*; And the *Poem of Providence*, under the name of

St. *Prosper*. But to return to the Manuscripts of the Books of the *Calling of the Gentiles*; the five Manuscripts of the *Vatican*. Of these five, the most ancient is thought to be above a thousand years old, and another also is very ancient, which both bear St. *Ambrose*'s name; the three other, of which the oldest is not above 800 years old, bear St. *Prosper*'s name. There must needs be also other Manuscripts, where they bear the name of St. *Ambrose*, since they were all along printed under the name of this Father, before the year 1566. It seems then, that if we will hold to the Authority of the most Ancient Manuscripts, we must attribute them to St. *Ambrose*. M. *Anthelmi* ought to prove, according to his Hypothesis, that the first Manuscripts of these Books were without name, since St. *Prosper*'s design was to conceal himself. Whence know we, that they who first prefixed St. *Prosper*'s name to these Books, had sufficient information that they were his? Is it not most likely, that finding this Book without a name, the agreement of the Matter and the Doctrine, inclined them to put St. *Prosper*'s name before them? And that others more Ignorant, tho' more Ancient, have also been not so lucky in setting St. *Ambrose*'s name before them. This difference shews, that the Manuscripts are not to be depended upon, and that the imagination of the Transcribers, is the cause that these Books bear these Titles in the Manuscripts.

As to the agreement of Style, we have already answered it, and shew'd, that altho' in the main, the Author of the Books of the *Calling of the Gentiles*, be of the same Opinion with St. *Prosper*, yet he expresses himself in a different way; and that he keeps a Method which St. *Prosper* never observed. Let any Person but read a little, a few Periods of both, the Style is our strongest Argument, the difference is easy to be perceived. All the Tables of M. *Anthelmi* don't at all deter me, nor give me cause to change my mind. In all the agreement of Style, there is nothing to be found, but some words which were in common use at that time. It would be very hard also not to meet with the same Terms in two Authors that treat of the same matter; nor is it at all surprizing to meet with the same Sense, and the like Expressions. If we would search St. *Austine*'s Works, as diligently as M. *Anthelmi* hath taken the pains to do St. *Prosper*'s, I do not question, but we might have as good Success in comparing the Phrases of the Books of the *Calling of the Gentiles* with his; and there are also Parallel Places, where the Sentences of St. *Prosper*, which he compares with those of the Books of the *Calling of the Gentiles*, are taken out of St. *Austine*, or are found in the same Terms in the Works of that Father. But it is needless to go to Particulars, because notwithstanding all those long and tedious Parallels, the difference between the Style of the Books of the *Calling of the Gentiles* and St. *Prosper*'s Works, is easy to be perceived, for the reason which we have already several times repeated.

We have now no more to do but to examine the Conjectures by which F. *Quesnel* hath been induced to attribute the Work of the *Calling of the Gentiles* to St. *Leo*. His principal, or rather his only Argument is the agreement of Style, which he thinks he hath found between this Work and St. *Leo*'s Writings. For having read the Works of this Father over and over again, and rendered his Style familiar to him, he acknowledged him, as he says, in the Books of the *Calling of the Gentiles*. He perceived immediately his Modes of Speech, his pleasant Words, his Transitions, his Figures, his Fancy, his exact Periods, his rhyming Cadences, his Apostrophes, his Interrogations and Paraphrases. And coming afterward more strictly to examine this Work, he found, 1. That the time did very well agree to St. *Leo*'s Age, who might have composed it under the Popedom of *Sixtus*, the Contests about Grace having already been very much agitated. 2. That the Country of this Author did also suit with St. *Leo*; that he was not an *African*, since he never quotes St. *Austine*; that 'tis not likely that he was a French Man, *Gennadius* not having mentioned him; that he is rather an *Italian*. The Purity of his Style shews it, and this is confirmed by a Testimony out of Chap. 33. Lib. 2. where he says, *The Barbarians coming to the Assistance of the Romans, have received that Religion in our Country, which they could never have come to the knowledge of in their own*; which signifies, that the City of Rome was the Country of this Author. To this we may add, that these Books were never cited in *Africa*; that they were never seen in *France*, till the ninth Age, whereas we find them cited in 496, by Pope *Gelasius*, as a Work known and received at Rome. 3. This Author cites the Holy Scriptures after St. *Leo*'s manner. They both of them use St. *Jerome*'s Version, they cite the same Texts, and use them in a particular way. 4. They express their Doctrine about Grace after the same manner. They both acknowledge a general Grace, and call the Elements and Creatures, the Leaves and Volumes, wherein the Eternal Law is written. 5. They have often the same Thoughts. They speak alike of the foundation of the Church of Rome, that God hath chosen it to be the Head-Church of the World, and that he permitted the Roman Empire to be extended over all the Earth, that Religion might enlarge it self the more easily, and that it hath entered into those places

places where the Roman Empire had gained no Power. Compare Chap. 1. Sermon 1. of St. Peter and St. Paul in the Books of St. Leo, with Chap. 16. Lib. 2. of the *Calling of the Gentiles*. They both say, that St. Peter hath taken his Soundness and Constancy from the principal Rock. St. Leo, *A principali ling of the Petra soliditate & virtutis traxit & nominis*. The Author of the Books of the *Calling of the Gentiles*, Lib. 2. Chap. 2. *Ab illa principali Petra communionem & virtutis sumpt & nominis*; the same Fancy, Style and Expression. 6. The Style of the Book of the *Calling of the Gentiles*, is exactly like St. Leo. We have already observed, that it is Elegant and Polite, full of Antitheses and Rhymes; that his Sentences are proportion'd and divided into equal Parts, which is, as we have noted, the Description of St. Leo's Style. 7. Not only the Style is very exactly alike, but they use often the same Words, and that peculiar ones. We may see a large List of them, p. 375. of the second Tome of Father *Quésnel's* Edition. He joyns to it, in the following Pages, a comparison of many Phrases, and thinks that by this he hath invincibly prov'd, that the Work Of the *Calling of the Gentiles* is St. Leo's.

But his Adversary undertakes to prove two things against him

1. That all his Conjectures are weak.
2. That there are Arguments which clearly shew, and put it out of question, that the Books Of the *Calling of the Gentiles* are not St. Leo's

But since it is needless to enter upon a Discussion of the first, if the last be well proved, therefore I will begin with the latter.

Let us then take a View of the Reasons which do invincibly prove, according to M. *Anthelmi*, that St. Leo is not the Author of the Books Of the *Calling of the Gentiles*. The first is taken from the Friendship that was between St. Leo and *Cassian*: Is it credible that he would desire *Cassian* to write in the Name of the Church against *Nestorius*, as he did, and would have had so much Respect for him, if he had thought him in an Error? And would he have written the Books Of the *Calling of the Gentiles*, against his Doctrine, if he had known that he had forsaken it, as F. *Quésnel* maintains? I believe that he hath no Proofs, and that it is not probable that *Cassian* changed his Opinion. I own that St. Leo was one of his Friends, but this is no Proof that he was of his Judgment, nor can any Man be invincibly convinc'd thereby that he did not write the Books Of the *Calling of the Gentiles*: All his Days he did write against his best Friends, when he found them not of his Opinion: All that he could do for his Friend was to direct him, not to attack him directly, to treat him mildly, and instruct him rather than oppose him. Now this is what the Author of the Books Of the *Calling of the Gentiles* does; the Differences between St. *Austine's* Scholars and their Adversaries were never look'd upon as Heretical. St. *Prosper*, though he was zealous for St. *Austine's* Doctrines, yet owns that those whom he oppos'd were Orthodox Christians, and ought for all that to be reckon'd in the Church. The Author of the Books Of the *Calling of the Gentiles*, speaks in a more moderate way and accounts of those Contests, as about some hard Questions, which were debated among sound Christians. *Cassian* and the rest of his Party defended their Sentiments with much Calmness, without Passion or Obstinacy: All which evinceth that St. Leo might very well make use of *Cassian* to write against the *Nestorians*, and yet some time after make these Books Of the *Calling of the Gentiles*, in which he differs from him about Grace.

But at least, says M. *Anthelmi* for the second Reason, he would have preserv'd some Respect for *Cassian* and his Scholars, he would not call their Disputes, *Calumniosa certamina*, *Mere Scoldings*; he would not have accused them of making Objections full of Calumnies, of denying things impiously, of being presumptuous and ignorant, of laying Snares to deceive, of making impudent Complaints, and of having deceitful Intentions; yet these Terms are dispers'd up and down the Books Of the *Calling of the Gentiles*, and applied to them who do not give enough to Grace.

It is answer'd, that St. Leo respects *Cassian* enough in not naming him, in not confuting him expressly, in only speaking in general against those who attribute too much to Free-Will, in handling this Question as a Person not engaged to any Party, in not declaring himself highly against them. As to the harsh Words which he alledges, they fall not upon

Cassian nor his Scholars, but upon the erroneous Consequences which may be drawn from their Principles; besides, they are not so abusive and reproachful as is suppos'd (a).

The third Argument is unanswerable in M. *Anthelmi's* Judgment: He hath been convinc'd by it, and it ought to satisfy every Man almost. It is this, saith he, 'If St. Leo being yet but a Deacon, had so strongly oppos'd the *Semi-Pelagians*, it is not credible that he would have let them alone all the Time he was Pope; It was a vile and strange thing, that he should do nothing against them, and so much the rather, because during the Time of his Popedom that Party was honour'd and preferr'd. His Successor *Hilarius* made *Faustus*, the Head of them, President of a Council at Rome. If it be said, that St. Leo dissembled and conniv'd at those Errors, then we do not rightly give him the Title of a Declared Enemy of the Hereticks, and an undaunted Defender of the Truth. He is compar'd to the Lyon of the Tribe of *Judab* to no purpose; because he oppos'd the *Pelagians* with so much Zeal, why should he neglect to encounter the *Semi-Pelagians*, if he had been of the Mind of the Author of the Books Of the *Calling*, and believ'd with him, that they reviv'd the Errors of *Pelagius*? Would not St. *Prosper* his Secretary, a grand Enemy of the *Semi-Pelagians*, have stirr'd up his Zeal against them? I much doubt whether these fine Declamations can pass for invincible and unanswerable Proofs with any Man of Wit. The Author of the Books Of the *Calling of the Gentiles* hath not treated the Defenders of Free-Will as Hereticks. He rejects their Opinion as a particular Person. Let us then suppose that St. Leo is the Author of it, what Necessity had he, that being rais'd to the Popedom, he should condemn them under the Title of Pope, as formal Hereticks? Though he believed, that the Opinions which he confuted in these Books were Heretical, yet why should he persecute those Persons who held them in silence, without being positive in asserting them, or combining into a Sect or Party? I do not see that there was any Dispute upon that Subject under his Pontificate; the Contest did not begin a fresh till a long Time after: Let him tell us what occasion St. Leo had to condemn the *Semi-Pelagians*? Were they ever brought before his Tribunal? Did any Person write to him against them? Did they publish any Books to maintain their Opinions during his Pontificate? There is not the least proof of all this. But some of that Party were honour'd and preferr'd, they were made Abbots and Bishops in France, St. Leo ought not to have suffer'd it: As if in those Times there had been any need of the Pope's Bulls to be made a Bishop: But his Successor *Hilarius* made *Faustus* of *Ries*, who was Head of that Party, President of a Council at Rome (he is mistaken in construing the Word *Præsidere*, for it doth not signify to preside, but only to be present, *Præsidente Fratre numerofo Concilio, a numerous Assembly of the Brethren being present*.) Can it hence be gather'd, that St. Leo favour'd the *Semi-Pelagians*? I do not believe that many would draw such a Conclusion from it, altho' *Faustus* was present at a Council in Rome, yet he had then written no Book, wherein he declared against St. *Austine's* Doctrines? He did not do this till a long Time after; and altho' it had been already compos'd, it could not be inferr'd from thence that he had Pope *Hilary's* Approbation of it, and much less that St. Leo his Predecessor was a Favourer of him. But that which looks more surprizing is this, that M. *Anthelmi* did not take notice that all these Arguments are quite overthrown by that one Example of St. *Prosper*, for he perceives not that this Father wrote nothing against those who are called *Semi-Pelagians*, after his Book against *Cassian*, which was publish'd before St. Leo was Pope. If it were true that they were active under this Pope, why was he silent himself, or at least why did he not attack them openly, as he did heretofore? Why did he not use his Interest against them? Why did he not accuse them to St. Leo? If this sort of Reasoning be not allowable in respect of St. *Prosper*, why doth M. *Anthelmi* enforce it, in respect of St. Leo? We may near as well conclude, that St. *Prosper* never wrote any thing against the *Semi-Pelagians*.

The Argument which is taken from the Testimony of Pope *Gelasius*, who cites the Author of the Books Of the *Calling of the Gentiles*, under the Name of a Doctor of the Church, without naming it, seems more plausible than the former, for if this Work were St. Leo's, how could *Gelasius* be ignorant of it? What Reason could he have to con-

(a) *SO Abusive as is suppos'd.* *Calumniosa certamina* doth not signify, in this Place, Disputes which are fill'd with Calumnies, for the Word *Calumny* in *Cicero* and other good Authors, doth not always signify *Calumnia*, in that Sense we use the Word, but sometimes Subtlety and Cavilling, Craft and Wितनेस, &c. *Qui sape optimas causas ingenii calumnia ludificare solet*. *Calumniari* signifies also to produce false Quotations, or abuse wrongfully; so that *Calumniose certamina*, signify subtle Disputes, full of Wranglings. And *Calumnioso obijciunt*, imports, they object falsely. This Author takes it thus, Chap. xv. where *calumniari iustitia occulte* is to complain causelessly of the Secret Justice of God: And Chap. xvii. he that murmur'd against the Good Man of the House, who gave as much to him that came last to

labour as to the first, is call'd a *Calumniator*. St. Leo also uses this Word in the same Sense, in Sermon 25. ch. 2. where *calumnia questionum* signify Subtleties: And in Sermon 58. ch. 6. *ancilla sacerdotis calumniantur*, that is *exprobrante*. In Sermon 59. ch. 2. *de terrenis calumniatur*, that is *objiciunt*; and in ch. 1. of the same Sermon. *calumniose & minaciter conclamarunt*. These Words imply *diffidentur*, and others, have not so harsh a Signification in Latin as in French. It is ordinary with those that defend Grace, to accuse those who attribute any Desert to the Free-Will, of Presumption, Pride, Confidence, &c. The Author of the Books Of the *Vocation of the Gentiles* doth it with more Moderation than others, but he cannot forbear it altogether.

The Author of the Books, Of the Calling of the Gentiles, &c.

ceal his Name? But this Objection only proves, that his Work was without a Name, as I see all the World agrees, and then all the Question will be, to know if it is not St. Leo's, who composed it, without putting his Name to it? The Reasons of F. Quesnel seem to make this Opinion very probable; let us now see what Answers are given, since we are already certain that there is no Argument to shew, that these Books cannot be St. Leo's. His Adversary contents himself to prove, that St. Prosper uses St. Jerome's Version as well as St. Leo, and that sometimes also he uses the ancient Version, and thinks that thus he hath answered the strongest Argument. I will not stay here to examine which of the two hath Injury or Reason on his Side, I will only confine my self to the Argument about the Agreement of Style, in which M. Anselmi yields to his Adversary, since he owns, that 'tis the Agreement of Style of the Epistles and Sermons of St. Leo with the Books *Of the Calling of the Gentiles*, that makes him attribute those Books to St. Prosper. This Concession is very favourable to F. Quesnel, for it being very certain that the Sermons and Epistles which bear the Name of St. Leo are that Father's; but not so, that the Books *Of the Calling of the Gentiles* are St. Prosper's; if it be necessary that these Works must both of them belong to one and the same Author, it is much more reasonable to attribute the Books *Of the Calling of the Gentiles* to St. Leo, than to fix the Epistles and Sermons of St. Leo upon St. Prosper. F. Alexander and F. Oudin pretend that there is some Difference of Style, and that there are not in St. Leo so many Rhymes and Figures, nor such a Cadence: But they seem not to have taken sufficient notice of it, for if there be any Difference 'tis inconsiderable.

From all that we have hitherto said concerning the Author *Of the Calling of the Gentiles*, we may conclude, 1. That this Book did at first appear without the Name of the Author. 2. That it was made since the Year 430, and before 496. 3. That in the Time of Pope Gelasius, the Work was known, but it was then without Name. 4. That since it hath born the Name of St. Ambrose in some Manuscripts, and of St. Prosper in others. 5. That 'tis certainly none of St. Ambrose's. 6. That there is no probability that 'tis St. Prosper's. 7. That the Author having hitherto been always unknown, 'tis hard to know now whose it is. 8. That if we judge by the manner of treating of Things, and by the Agreement of Style, St. Leo stands fairest for it. 9. That there is nothing to prove that this Work is not his. Nothing more can be expected but that it be positively asserted to be St. Leo's: But that I dare not do upon the mere Conformity of Style, altho' I confess, it renders F. Quesnel's Opinion extremely probable.

I have given no Answer to the Testimony of Photius alleged by M. Anselmi, but it is nothing to our purpose. It appears that that Author had a very confused Knowledge of the History of the Pelagians, and that the Differences about St. Augustine's Doctrine were not formed till after his Death. What he says concerning St. Prosper, that he opposed the Remnants of the Pelagians, under the Pontificate of St. Leo, is wholly imaginary. He had heard say, that St. Prosper had written about Grace, and thought he attacked the Pelagians; and knowing by Septimius's Letter, and St. Leo's to Jannarius Bishop of Aquileia, that they had raised some Commotions under the Pontificate of this Pope, he thought that it was at this Time that St. Prosper had opposed them, and so much the rather, because he knew that St. Prosper was then at Rome: But it is discernable enough that Photius speaks all this by mere guess, and as a Person so remote both in Time and Place, as that he had not an exact History, but contriv'd this Model of his own. But yet, were it true, that St. Prosper had written against the Pelagians in the Popedom of St. Leo, 'tis a mere Surmise to apply it to the Books *Of the Calling of the Gentiles*, which are not written against the Pelagians. How knows he that Photius speaks of these Books? Is it not possible that St. Prosper might compose other Books against the Pelagians at that Time, which are not come to us? But there is no room, as we have already said, to bottom upon this Passage of Photius, who himself doth not assert this, but merely by Conjecture.

But we have insisted too much upon the Criticism of this Work, an Extract of it will be more useful, and less tedious. The Author in the Beginning propounds the Question, which he designs to handle in these Words. There is a great and difficult Question moved a long time since, between the Patrons of Free-will, and the Preachers of Grace, viz. Whether God wills that all Men should be saved? And because that cannot be denied, it is further demanded, why the Will of the Almighty is not always accomplished? If it be said, that it depends upon the Will of Man, this seems to exclude Grace which is no more a Free-gift, but a Debt, if it be bestowed according to Desert. It is further enquired, why that Gift, without which no Man can be saved, is not given to all by him, who desires the Salvation of all Men? The Design of the Author is to resolve these Questions, and to effect this, he proposes to himself to treat, first of all, of the Motions of the Will, against those who imagine, that they deny all Freedom who preach up Grace, not observing, that they may as well accuse them of denying Grace,

when they suppose, that it doth not go before, but only accompanies the Will. For if we take away the Will, where is the Original of Virtue? And if we do not acknowledge the Cause of Merit? He then distinguishes three sorts of Wills, the sensual, animal, and spiritual; the animal is in Infants, the sensual in Men without Grace, the spiritual is the Will of those Men who act by Grace. He distinguishes also two sorts of Graces, 1. General Graces, which are nothing else but the exterior Helps, as the Elements, Nature, the Law, the Preaching of the Gospel; and, 2. Special Grace. The first is useless without the latter, which doth not destroy Nature, but restore it, doth not take away Freedom, but enables it to act. Without it there is no good, all that Men do is evil. The Light of Nature is not sufficient to believe, Faith is the Gift of Grace, it is Grace which increaseth it, 'tis Grace which preserves it.

Having laid down these Principles, he gives four Rules for the explaining of such general Expressions of Holy Scripture, as concern the Salvation of Men. 1. That the Holy Scripture speaking of the Good and Evil, the Elect and Reprobate, uses such general Terms in speaking of these two sorts of Persons, as if it would comprehend all Men in particular under this universal Expression. 2. That the Scripture speaking of the Men of one and the same Nation, useth such general Terms, altho' it intends to speak sometime of the Elect, and sometime of the Reprobate. 3d. Rule, That the Scripture speaks of Men of divers times, as if they were the same Men, and of the same time. The 4th. That the Word, *All*, is often taken for all sorts of Persons of all Ages, Sects, and Countries, and that it is in this sense, that these Words of the Apostle may be understood, *God will have all Men to be saved*.

As to the general Prayers of the Church, he observes, that that's the Reason of Praying for all Men, but that these Prayers are not heard with respect to every particular, altho' they be with regard to others; that the Reason of this Difference depends on the secret Judgments of God, and that it cannot be said, that it is the Merit of the Will which is the Cause of this Distinction; that Grace is given to the Good, and denied to Sinners; that the Examples of Infants, and of such wicked Men as are converted at the Hour of Death, prove the contrary. In fine, that Grace is an Act of the Divine Liberality; that we ought not to enquire into the Reason, why God gives it to some, and denies it to others? Why he chooseth some, and doth not choose others; that this Question is unsearchable, and that we ought not to have recourse to Free-will for the Explication of it.

After he hath rejected in the first Book that which was the subject of the Contest, he finds out three Truths, which he establishes in the second: 1. That God wills that all Men should be saved, and come to the Knowledge of the Truth. 2. That we cannot come to that Knowledge, but by Grace, and that Merits contribute nothing to it. 3. That the Mind of Man cannot comprehend the Judgments of God. Let us now see the Consequences which he draws from these Principles, that we cannot give the Reason, why he puts off the Calling of some, and gives not his Special Grace to all those whom he calls. That all Men have had a part in the general Calling, the *Gentiles* by Nature, the *Jews* by the Law, but they who have pleased God have been separated from others by Faith and Grace, which altho' more rare and secret was not denied in the first times. That at present, 'tis not equally disposed to all the World; that those to whom it is given have not merited it; that he that hath received it must expect all his growth and proficiency from the same Grace; that nevertheless Man doth merit by persevering, because he hath power to fall away; that one convincing Proof, that Men are beholding to God's Special Grace for their Conversion, and not to their Natural Goodness, is this, that since the Flood God hath continually called Men by Miracles, Signs, and Prophecies, and that nevertheless no Man hath turned himself: That on the contrary, the Apostles have converted all the World by their Preaching: Were Men better in the times of the Apostles, than before? Nay, do we not know, that Iniquity then was greater? This is it that shews the Efficacy of Grace. That when it is said, that Jesus Christ died for all Men, i. e. for all Nations, it was for that end that God had permitted that the Roman Empire was so very much enlarged, that the Christian Religion might spread it self the more easily; that it so happened that Rome was become more Glorious by Religion than Temporal Power, *Amplior arce Religionis, quam solio potestatis*; that all other Nations have been or will be, called every one in their time; that in the Old Testament the Grace of Jesus Christ was hidden from the *Gentiles*, and yet it is not a whit less true, to say, that God will have all Men to be saved in all times. But if God will have all Men saved, Why are so many Damned? Our Author answers. 1. That that is a Question which depends upon the secret Judgments of God, which are unsearchable to Men. 2. That all Men deserve Damnation upon the account of Original Sin. 3. That no Man may complain that he dies too soon, because it is the property of Humane Nature ever since Adam sinned to be subject to Death. 4. That God exempts from this general Misery those whom he

pleaseth, and that he by that means moderates the Punishment which all the Posterity of *Adam* have deserved; that others cannot complain, that God hath not delivered them out of a State of Damnation, because he owes that Grace to no Man. 5. That he hath imparted to all Men certain general Graces, which consist, as we have said, in outward helps; that Infants themselves are not deprived of it, because God hath given them to their Parents, who ought to be serviceable to them to procure them Salvation; that it is true, that besides this general Grace, there is a special Grace, both for the Adult, and for Infants, who are of the Number of the Elect, but God owes it to no Man. 6. That this special Grace doth not exclude the Will, or consent of Man, but produces it in him, makes him to will, believe, love; that it doth not nevertheless take away the changeableness of the Will, for if it did, then no Man could fall; that those that will, and do come, are called by this Grace, and they that do not come, resist it by their own Will; that those that perish are inexcusable, and those that are saved have no cause of boasting of their own Abilities. 7. That in all times there have been general Graces for all the World, and special for the Just; that among these last, some have more, some less, yet no Man may complain of the mercy of God, since he owes nothing to any Man. Nor can we more reasonably complain of his Justice, since all that perish deserve Damnation. 8. That the particular Election of some doth not render our Labour, Prayers, or Good Works, needless, because God hath ordained them from all Eternity, because this Grace is given for Prayer, and because Election is perfected by Prayer, and Good Works. 9. That it ought not to be said of any Man before he is Dead, that he shall certainly be of the Number of the Elect, and that we ought not to despair of any Man's Salvation, because the more Holy may yield to Temptation, and the greatest Sinners be converted; that the Church in her Prayers giving thanks, for those who have embraced the Faith, requests Perseverance for them, and implores God's Mercy for Infidels, that they may turn from their ways and live.

After what we have said of the Author of the Books *Of the Calling of the Gentiles*, it is not necessary to enlarge much upon that which concerns the Author *Of the Epistle to Demetrias*, since all Criticks agree, that it belongs to the same Author. Indeed they produce no other proofs but the conformity of the Style, but that seems sufficient to determine these two Works to the same Author.

F. *Quesnel* brings some Reasons proper to prove it St. *Leo's*. 1. He says, that the Scripture is quoted, as in St. *Leo's* Works, sometimes according to St. *Jerome's* Translation, and sometimes according to the Ancient Vulgar. 2. He produces many Sentences *Of the Epistle to Demetrias*, which are found in St. *Leo's* Works. He finds the same comparisons and applications of Scripture, &c. 3. He marks out the very Words of St. *Leo*. 4. He saith, there is no probability, that the *Epistle to Demetrias* was composed by an *African*; that a Man of that Country mentioning his Religion would not have forgotten to tell how much St. *Austine* had been helpful to it, and that the Style agrees better to a *Roman* than an *African*, and because he promotes the Authority of the Church of *Rome*, in maintaining that the Holy See hath given an example to all the Churches of the World, by condemning *Pelagius*. 5. That there was an intimate acquaintance between St. *Leo* and *Demetrias*; that it is related in *Platina*, and the *Roman Breviary*, that he persuaded her to build a Church upon some Lands that belonged to her, and dedicate it to St. *Stephen*. In sum, that there is no ground to attribute this Work to St. *Prosper*; that the Style is altogether different from that Father's; that the Inscription of the Letter in the Printed Books, *Prosper Episcopus Sacre Virgini Demetriadi*, *Prosper* the Bishop to the Holy Virgin *Demetrias*, is apparently added, since St. *Prosper* never was a Bishop. That the Author *Of the Epistle to Demetrias* speaks not of St. *Austine*, altho' he had often occasion to do it, which St. *Prosper* would not have omitted. Lastly, he seems to say, that the Church of *Rome* was the first that condemned *Pelagius*, but St. *Prosper* gives this Honour to the Bishops of *Africa*. These are the special Reasons of F. *Quesnel*.

M. *Anthelmi* on the other side maintains, that this Letter is St. *Prosper's*, and to prove it, compares several long pieces of this Letter with St. *Prosper's* Writings, but they do not seem to be more lucky about this Piece, than about the former Books, but we leave this to the Judgment of those who will take the Pains to examine them. In the next place, he undertakes to overthrow the last Argument of F. *Quesnel*, taken from the difference of which he speaks, concerning the order of time in which *Pelagius* was condemned in *Africa*, and *Rome*. He thereupon makes a long Discourse, which, is not necessary for us to enter upon, nor discuss, since St. *Prosper* hath said in a place of his Poem,

Pestem, subeuntem prima recidit.
Sedes Roma Petri;

We must understand by this word, *Prima*, either the first in Dignity, or the first according to the order of time; and so much the rather of the latter, because in another place of

his Poem, and in his Book against *Cassian*, he places the Sentences of the *Africans*, after *Zosimus's*. But the proof is not worth our trouble, we must own 'tis one of the least, and will tarry on it no longer. Nor can we say, that the Argument taken from the Familiarity between St. *Leo*, and *Demetrias*, is very found; but yet M. Abbot *Anthelmi* doth not confute it solidly, by pretending that *Demetrias* who is spoken of in *Anastasinus*, *Platina*, and the *Roman Breviary*, is distinct from *Demetrias*. The Epithet, *Ancilla Dei*, the Handmaid of the Lord, doth suit as well to a Virgin, as a Married Woman; the taking away the Letters from the end is according to the usage of the *Latins*, who follow that Termination. Lastly, *Paulus Diaconus* calls the Foundress of St. *Stephen's* Church, *Demetrias*. But why do we stay so long upon Trifles? It is more profitable, and more to the purpose, to examine whether the Letter to *Demetrias* be written against those Priests of *Marseilles*, and against those other Christians, who tho' they condemned the Heresie of *Pelagius* would not agree to all the Principles of St. *Austine*, or whether he speaks only of the *Pelagians*. Altho' it be commonly thought that the Author of this Letter opposes the first as well as the last, yet I am of the Opinion of a learned Person who discovered this to me. That that which is said in this Letter, Ch. 10. of some Persons who pretending to deny all other Doctrines of *Pelagius*, yet retained this. That Grace is given according to Merits, is meant of some moderate and counterfeit *Pelagians*, as St. *Leo* observes in his Sixth Letter, where he speaks plainly of the *Pelagians*. For in both places it is said, that these Persons had retained this Maxim with a design to revive all the other *Pelagian* Errors, and to overturn the Doctrine of Original Sin, which they owned among the Orthodox, but denied among those of their own Party. *Cum inter nostros Originalis peccati vulnera faterentur, inter suos tamen hoc tenere ostenderent, Quod primorum hominum praevaricatio solis imitatoribus obsuit.* This does not agree neither to the Priests of *Marseilles*, nor to those other Persons who did not approve all the Principles of St. *Austine*, for they did sincerely condemn them who denied Original Sin, they were no Party, nor had any Alliance with the *Pelagians*. They were then the *Pelagians* in disguise, which the Author of this Letter to *Demetrias* speaks of in his Letter; and the sixth Letter of St. *Leo* teaches us, That there were many in the Popedom of this Pope, who made false professions of the Faith, and with a design of reviving all their Errors, by putting some of them in disguise. St. *Prosper* says in his Chronicon, that *Julian* used his utmost endeavours to gain admission into the Communion of the Church, by pretending to renounce his Errors, but St. *Leo* hindered St. *Sixtus* from receiving him. And it is no wonder that the Author of this Letter of which we speak, wrote to *Demetrias* against the *Pelagians*, because *Pelagius* had heretofore written to that Virgin, and she was acquainted with *Julian*, and might have had a Familiarity with some of his Friends.

The Author of this Letter in the first place commends her Noble Birth and Virtue; he observes by the bye, that there is no true Virtue without Charity and the Love of God, which ought to be the Motive of our Actions. Then he speaks of Humility, first towards Men, and next towards God. This last consists in acknowledging sincerely, and wholly, the Grace of Jesus Christ. He asserts, that Pride was the Original of the *Pelagian* Heresie, and 'tis Pride that makes some hold that Maxim so fast; that Grace is given according to Merits, a Maxim which is made use of to revive the other *Pelagian* Errors; that Christian Humility makes us confess, that no Man hath any hopes of Salvation, unless Regenerate in Jesus Christ; that it teaches us to give all Glory to him; that it makes us acknowledge, that without Grace we can do no good Thing; that it makes us own that the Operation of Grace is not prevented by the Will; that the Commandments are given to us, that we may fly to it for Help, without which we cannot perform them; that Pride, which corrupts our best Actions, is much to be feared; that Humility subjects Man to God; that we ought not to trust in our own Merits; that no Good comes from our selves, no not so much as a Prayer. Lastly, that all Good Works, and all Virtues come from God. These are the Principles laid down and explained in this Letter.

We have already spoken of the * Aphorisms of Grace. F. *Quesnel*, and M. Abbot *Anthelmi*, do both agree, that they belong to the same Author, but the one attributes them to St. *Prosper*, the other to St. *Leo*. They both ground themselves upon the Conformity of Style. But it seems to me very hard to judge upon a Piece which is so short as this is. We have already spoken our Opinion, and leave it to the more curious Criticks to examine thoroughly. Let those who are more bold than we are, positively determine to whom these Treatises ought to be attributed. As for us, we content our selves in matters of this Nature, to speak what seems to us most probable, believing that none can go further than probability: Also we confute others without Passion, and will not take it ill that others confute us. *Nos sequimur probabilia, nec ultra id quod verisimile est, progredi possumus, & resellere sine pertinacia, & reselli sine iracundia parati sumus.* Cic. *Tuscul. Quest. lib. 2.* It is needless to repeat in

in this place, what we have said of the Style of the Books, The Au- Of the Calling of the Gentiles, and The Epistle to Demetrius. It is only worth our Observation, that whosoever is the Au- the Books thor of them, he was a very learned Man, of a solid Judg- Of the Cal- ment, a fine and delicate Wit, and that understood well ling of the the matter he treated of. And altho' it were very obscure Gentiles, and intricate, yet he explains and clears it with so much E- legancy, and so good a Method, that he makes it both plea-

fant to read, and easie to understand. He dissolves the great Difficulties, and moderates the Doctrines which appear most The Au- rigorous, and illustrates those things which seem hard to at- thor of tain. These Treatises have been printed with the Works of the Books St. Ambrose, and St. Prosper. And F. Quesnel hath published Of the Cal- a new Edition of them under the Name of St. Leo, as we ling of the Gentiles, have already several times observed. etc.

FLAVIAN, and several other Bishops, who wrote the Letters or Records about the Affair of Eutyches.

IF we would place in the Number of Ecclesiastical Authors those Bishops who have written Letters, or presented Petitions in the Councils, we might reckon *Flavian*, who was Patriarch of *Constantinople* from the Year 446. to 449. among them. He hath written three Letters against *Eutyches*, of which the two last [Inscribed to P. Leo] are recited in the Acts of the Council of *Ephesus*, and the first hath been printed by M. Cotelerius in his first Tome of the Monuments of the Greek Church. We might also put in *Anatolius*, *Flavian's* Successor, who hath one Letter to the Emperor *Leo*, among the Acts of the Councils, and another to Pope *Leo* among the Letters of this last. *Ensebins* Bishop of *Dorileum*, the principal Accuser of *Eutyches*, would obtain his place upon the account of two Petitions, which he presented against him to the Synods of *Constantinople* and *Chalcedon*, or upon the account of the Letter he wrote to *Marcian*. We must also place here *Athanasius*, Priest of *Alexandria*, and *Ischyron*, and *Theodorus* Deacon of that Church, who presented Petitions against *Dioscorus*. *Photius*, Bishop

of *Tyre*, may also be placed here, upon the account of a Petition, which he presented to the Council for the main- taining the Rights of his Bishoprick. *Agapetus*, *Lucian*, *Theotimus*, *Vitalis*, and some others, who wrote to the Emperor *Leo*, the Letters set down at the End of the Acts of the Council of *Chalcedon*, p. 904. unless they are omitted (a). Here also we may enter *Ibas* a Priest of *Edeffa*, whose Letter to *Maris* the *Perfian*, made so great a noise. We might also mention *Eutyches* the Monk, Head of that Party, and *Basilianus* Bishop of *Ewusa* [afterward of *Ephesus*] upon the account of the Petitions which they presented in their own defence. But those, who have composed such sort of Works as these, do not deserve the Name of Authors, and we shall speak enough of them, in relating the History of the Councils. We shall also find there two Letters of *Acacius* Bishop of *Constantinople*, the one to *Simplicius*, the other to *Petrus Fullo*, and there we shall speak of the Letter of this last, which we have not, as well as of the Letter of *Petrus Mongus* to *Acacius*.

(a) Unless they are omitted] Great Part of this Letter is recited in the Council of *Chalcedon*, Tome 4, of

the Councils, p. 661.

Several Letters of divers Bishops.

THese are also Writers almost of the same Rank with the former, who have not above a Letter or two, and those found among other Mens Works. *Paschasius* Bishop of *Lilybæum* in *Sicily* shall be first of them. *Bucherius* hath published a Letter of his about *Easter* in the Year 445, which is found among St. Leo's Letters in the last Edition, p. 412. *Julian*, Bishop of *Coos*, is of the same time; we have only one Letter of his directed to the Emperor *Leo*, which is at the end of St. Leo's Letters. We have also among the Letters of this Father a great number of Letters directed to him, viz. a Letter of *Ceresius*, *Salonius* and *Veranus*, Bishops of the Province of the *Alps*; a Letter of the Bishop of *Vienna* to St. Leo; two Letters of the *French* Bishops; a Letter of *Peter* of *Ravenna*; a Letter of *Ensebins*, Bishop of *Milan*, and the Bishops of his Province; three Letters of *Flavian*, of which we have spoken already; a Letter of *Marcian*, *Theodosius*, *Placidia*, *Pulcheria* and *Leontius*; a Letter of *Proterius*, Bishop of

Alexandria, concerning *Easter*, recited by *Bucherius*; one of St. *Petrus Chrysologus* to *Eutyches*; one of *Salonius* a *French* Bishop, and another of his Brother *Veranus*; a Letter of *Turribius* to *Idacius* and *Ceponius*; and the Letter of *Leo* Bishop of *Bourges*, to the Bishops of the Province of *Tours*. Of all these we have already spoken. To these Letters we must add a Letter of a Bishop; called *Rusticus*, whose Bishoprick we know not, written to *Eucherius*, recited by F. *Sirmondus*, in his Notes upon the 2d. Book of *Sidonius's* Letters, p. 34. Two Letters of *Lupus*, Bishop of *Troyes*, of which one is in the 4th. Tome of the Councils, and the other in the 5th. Tome of M. *Luke d' Acherius's* *Spicilegium*; a Letter of *Leontius*, Bishop of *Arles*, to Pope *Hilarinus*, in the same place, and in the Appendix of the 4th. Tome of the last Edition of the Councils; and the Testament and Epitaph of *Perpetuus* Bishop of *Tours*, in the 5th. Tome of the *Spicilegium*.

BASILIOUS Bishop of Seleucia.

BASIL, Bishop of *Seleucia*, a City of *Isauria*, flourished in the Time of the Contest of *Eutyches*. He was present at the Council of *Constantinople*, held under *Flavian* in 448. and at the Council of *Chalcedon*, where, after he had begged Pardon for what he had done in the Council of *Ephesus* held under *Dioscorus*, he was restored, and believed as others.

We have at this day * 40 Homilies of this Bishop. *Photius* had seen but 15 of them, but the other being of the same Style and Coherence, it cannot be doubted but that they are the same Author's.

The first of these Homilies is upon the first Words of *Genesis*, In the Beginning God created the Heaven and the Earth. It seems to have been preached at the beginning of the solemn Fast of *Lent*. He therein describes very elegantly the Production of all Creatures, and the admirable Order of the Universe. Speaking of the Creation of Man, he observes, that the Words which the Scripture uses, being in the plural Number, Let us make make Man in our Image, is an Argument of a Trinity of Persons. He makes the Likeness of Man, with God, to consist in this, that he considers upon the Heavens, but doth his Works upon Earth, and that he establisheth Government and Laws.

In the 2d. Homily he explains more particularly the Creation of Man, and the Formation of Woman.

In the 3d. he describes the Estate of *Adam* in the earthly Paradise, and his unlucky and miserable Fall. He had an absolute Freedom. He might take all sorts of innocent Pleasures, because Pleasure was not then infectious and deadly:

All the Creatures were subject to him, he could make use of them without Sinning, except one Fruit only. But the Devil envying his Happiness took on him the Form of a Serpent, and persuaded the Woman to eat the forbidden Fruit. She gave it to her Husband, and they immediately knew that they were naked. God called them, upbraided them with their Disobedience, and condemned them to different Punishments, both them and their Posterity; but he must not, for all that, despair of his Salvation. Jesus Christ is come to cure Man of that old Wound. He hath brought Medicines contrary to those things, which were the cause of his Fall. He opposeth Solitude to Paradise, Fasting to Delights, the Trophée of the Cross to the Deceit of the Devil; a Virgin conceiving without the Curse of Sin, to the first Woman; a Child born of a Virgin, and free from the old Disease, to the miserable Children of *Adam*. The new *Adam* is entred again into Paradise, from whence the first was driven; and from thence he sends forth his Darts to wound the Serpent.

Cain and *Abel* are the Subject of the 4th. Homily. *Moses* sets down their History as a dreadful Example, to teach Men to love Virtue and hate Vice. The Stories of the old Testament have all no other end. This teaches us, that God debaseth himself to Men; that he accepts their Sacrifices, tho' he hath no need of them to instruct them, who offer them to him, and that he hath care of good Men after their Death. *Abel* is the first just Man slain wrongfully. The Vengeance, which God inflicted upon his Death, gives cause to hope for a Resurrection. *Cain* is the first Child of *Eve*,

Basilius of Seleucia. a wicked Man, an Enemy of Nature, whose Crimes and Punishments are there painted in a lively manner.

The fifth Homily is concerning *Noah* and the Flood. 'Twas Man's Sins that brought it upon him; God delayed it as long as he could; he admonished them several times; he invited them to Repentance; but Men not growing better by his Admonitions, were all overwhelmed with a Deluge, except *Noah* and his Family, who were saved in the Ark. The Wood, which was the Instrument of Man's Destruction in *Adam*, was the Instrument of their Safety in the times of *Noah*.

The 6th. is also about some Question, which might be made concerning the Deluge. He observes there, *That the Sons of God*, of whom 'tis said, *that they had Commerce with the Daughters of Men*, are not Angels, but the Posterity of *Seth*, who had Commerce with the Race of *Cain*. He gives the Reason of the difference of clean and unclean Beasts. He saith, that God commanded it, that he might make the *Jews* afraid to eat of those Creatures which they were forbidden to eat; as also, that they might not adore them. He believes, that *Noah* was not obliged to hunt after all those Creatures that went into the Ark with him, and catch them, but that they came thither of themselves. He teaches us to admire *Noah's* Dexterity in building the Ark, and the Providence of God in the course of the Flood.

In the 7th. he propounds to our observation the ready Obedience of *Abraham*, and the blind Submission which he yielded to the Command of God in preparing himself to sacrifice his Son. He describes this History in a very affecting Manner.

The 8th. gives us the perfect History of *Joseph*, and makes a faithful Description of his Virtues.

The 9th. manifests to us the Providence of God in the Life of *Moses*.

The 10th. compares *Elisha* to Jesus Christ, and the Son of the *Shunamite*, raised from the Dead by that Prophet, with the *Gentiles*.

The 11th. contains some Reflections upon the Life of the Prophet *Elias*.

In the 12th. *Basil* uses the History of *Jonas*, and the Conversion of the *Ninevites*, to prove how great the mercy and goodness of God is towards Sinners.

In the 13th. he explains the resemblances of *Jonas* to Jesus Christ.

The 14th, 15th, 16th, and 17th. are upon King *David*. In the three first he extols the special Favours, which God bestowed upon that Holy King. In the last he discourses of his Sin and of his Repentance.

In the 18th. he endeavours to create a detestation of the Action of *Herod* and *Herodias*.

The 19th. is upon the History of the Centurion.

The 20th. is upon the Woman of *Canaan*.

The 21st. is upon the Healing of the Lame Man, who lay at the Gate of the Temple.

The 22d. is upon the Storm appeased by Jesus Christ.

The 23d. is upon the Cure of him that was possessed with the Legion of Devils.

The 24th. is upon those words of the Mother of *Zebedee's* Children, *Grant that these my two Sons may sit, the one on thy Right Hand, and the other on thy Left in thy Kingdom*.

The 25th. is upon these Words of Jesus Christ to the Apostles, *Whom do Men say that I am*.

The 26th. is upon these Words of our Saviour, *I am the Good Shepherd*.

The 27th. is against the Festival, and Shows of the Olympic Games.

The 28th. is upon these Words of Jesus Christ, *Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven*. Wherein he treats of Humility.

The 29th. is upon these other words, *Come unto me all ye that labour, and are heavy laden, and I will give you rest*.

The 30th. is upon these, *Follow me, and I will make you Fishers of Men*.

The 31st. is upon what Jesus Christ says, *Behold, we go up to Jerusalem, and the Son of Man shall be betrayed into the hands of Sinners, &c.*

The 32d. is upon that Prayer of Jesus Christ to his Father, *Father, if it be possible, let this Cup pass from me*.

The 33d. is upon the Miracle of the 5000 Men fed with the five Loaves, related in St. *Matth.* 14.

The 34th. is upon the Question which *John's* Disciples put to Jesus Christ, *Art thou he that should come, or do we look for another?*

The 35th. is upon the Parable of the *Pharisee* and *Publican*.

The 36th is upon the two Blind Men cured by Jesus Christ.

The 37th. is upon the Bloody Murther of the Infants, which he describes in a very elegant and passionate manner.

In the 38th. he proves by the Prophecies, and particularly by *Daniel's*, that the Messiah is come, and that it is Jesus Christ. He fixes the beginning of the 70 Weeks at the rebuilding of *Jerusalem* by *Cyrus*, the Birth of Jesus Christ in the 29th. Year of the Reign of *Augustus*, his Death in the 19th. Year of *Tiberius*, and so counts 483 Years from the first Year of *Cyrus* to the Ascension of Christ into Heaven, which makes 69 Weeks of Years. The 70th. ends the ninth Year of the Emperor *Caius*, under whom the War began. This Writing is rather a Treatise than an Homily.

The 39th. is upon the Annunciation of the Virgin. In it he extols the Dignity of the Mother of God, and stirs up our Admiration of the Mystery of the Incarnation.

The last is upon the Transfiguration of our Lord. *F. Combefis* hath [Printed at *Paris* in 1656, *Octavo*] published an Homily upon St. *Stephen*, which bears the Name of this Author.

As to the Style, and manner of Writing, which this Author uses, *Photius* gives this Judgment of them. 'His Discourse, saith he, is figurative, and lofty. He observes, as much as any Man whatsoever, an even Cadence. He hath joined Clearness and Pleasure together, but his Tropes and Figures are very troublesome. By these he wearies his Hearer always, and creates in him a bad Opinion of himself, as a Person ignorant, how to make Art and Nature accord, and keep just measures to cut off Superfluities.' Nevertheless we must own, that altho' he hath a great Number of Figures, yet he keeps up his Style very well, and his Discourse very rarely dwindles into flat Allusions. Nor doth it render him obscure, because he illustrates his Discourse by the distinction of the Parts, and Periods, and by the Elegancy of his Expressions, clears up the difficulties in the Figures. But the great number of his Figures takes away the Grace of it, and so much the more, because they are used too roughly, and the Artifice of them is not sufficiently concealed.

Photius adds, that it was that *Basil* who was the Friend of St. *Chrysostome*, rather than *Basil* the Great, but he is mistaken in this. (It is perhaps neither of them, as we have observed elsewhere) but he is not deceived in what he saith further, that in his Sermons he follows the foot-steps of St. *Chrysostome*, and that he hath taken his Sense from his Discourses, especially as to what relates to the Explication of Scripture. *Photius* hath well done to make this restriction, for 'tis in that particular only that he imitates St. *Chrysostome*. The Homilies of this Patriarch of *Constantinople* have two Parts, as we have already noted. In the first he explains the Scripture according to the Letter, and joins to it some Mortal Reflections. In the second he takes in hand some Moral Doctrine, which he handles very largely. *Basil* of *Seleucia* meddles not with the last part, but contents himself to imitate the first, but has not performed it so naturally as St. *Chrysostome*. *Photius* also tells us, that *Basil* of *Seleucia* had written the Life of the Eminent Martyr St. *Thecla* in Verse. We have at this Day one in Prose, which is attributed to *Basil* of *Seleucia*. But there is no Proof that it is his; it doth not resemble his Style, and it seems to have been compiled by some more Modern Greek. [*Pantinus* published it in *Greek* and *Latin*, at *Antwerp*, 1608.]

The Homilies of *Basil* and *Seleucia* were Printed in *Greek* at *Heydelberg* in the Year 1596. In *Greek* and *Latin* with *Dausquius's* Version and Notes at the same place, 1604. This Edition, with the Life of St. *Thecla*, in *Greek* and *Latin*, Translated by *Pantinus*, is put into the Collection of *Greek* Fathers made at *Paris* in * 1621, which contains the Works of St. *Gregory Thaumaturgus*, *Macarius*, and *Basil* of *Seleucia*, with a small Commentary upon the Canonical Epistles attributed to *Zonarus*. *F. Combefis* hath Printed a Translation of these Homilies in his *Latin Ecclesiastes* of *Greek* Authors Printed in 1674. He pretends to have corrected many faults of the Translator, but if he hath rendred some places more agreeably to the *Greek* Text, he hath translated others more barbarously, and made them harder to be understood. He hath also published the Sermon upon St. *Stephen*. These Works also are to be found in the *Bibliotheca Patrum*.

[Dr. *Cave* mentions a Treatise of this Author's, intitled, *A Demonstration of the Coming of Christ against the Jews*, Published by *Turrian* at *Ingolstadt*, 1616, *Octavo*, and in *Greek* in *Dausquius's* Edition, which this Author hath omitted.]

TIMOTHEUS ÆLURUS.

Timotheus Ælurus, Bishop of Alexandria being slain in 457, * by the People of Alexandria, Timotheus Ælurus † was seiz'd on by the People, and ordain'd in his Place by * one Bishop only: And since he could not maintain his Ordination, but by siding with the People, he condemned all those who had communicated with Proterius, as Nestorians. Some time after, that he might justify himself to the Emperor Leo, he sent an Apology to him, in which he endeavours to confirm his Heresy, by the Quotations of the Holy Fathers, understood in a wrong Sense, making the Bishop of Rome, the Bishops that were present at the Council of Chalcedon, and all the Western Bishops to pass for Nestorians: But missing of his Design, which he had to deceive the Emperor, he was banish'd to Gangra. Gennadius says, that he translated the Book of this Arch-Heretic into Latin, who was then alive when he wrote his Book of Ecclesiastical Authors; but we have neither the Original nor Translation.

CHRYSIPPUS.

THE time when Chrysippus, a Priest of Jerusalem liv'd, is not certainly known, yet it is most probable that he flourish'd in the fifth Age. We find in the *Bibliotheca Patrum* a * Sermon in Commendation of the Virgin, under his Name, which contains many extraordinary Praises of her, like to those used in the *Guarium*, Litanies. Photius tells us in the 171st. Volume of his *Bibliotheca*, that he had found in a Book, where was a Treatise of † Eustathius, a Priest of Constantinople, concerning the estate of Souls after Death; a Piece, where it was related, that Gamaliel, and Nicodemus, who was his Father-in-Law (as it is there said) were baptiz'd by St. John, and did suffer Martyrdom. He adds, that this History was attributed to Chrysippus, a Priest of Jerusalem, who in his * Panegyrick of Theodorus Martyr, makes mention of Lucian a Priest of the same Church, and that this last lived in the time that John was Bishop of Jerusalem, to whom Gamaliel had re-liv'd in the fifth Age, hath written, according to the Tradition of the Fathers, *A Rule for the Monks*. He adds, that it was read in the Assemblies of the Monks, and that it contains, in few Words, and in a clear Method, all the Discipline of a Monastick Life. This agrees well with a Rule which is to be found in *Hollstenius's* Collection, p. 1. p. 89. [*in codice Regularum*, p. 89. printed at Paris 1663. Quarto.]

VIGILIUS DIACONUS.

Gennadius assures us, that this Author, whom he places in the fifth Age, hath written, according to the Tradition of the Fathers, *A Rule for the Monks*. He adds, that it was read in the Assemblies of the Monks, and that it contains, in few Words, and in a clear Method, all the Discipline of a Monastick Life. This agrees well with a Rule which is to be found in *Hollstenius's* Collection, p. 1. p. 89. [*in codice Regularum*, p. 89. printed at Paris 1663. Quarto.]

FASTIDIUS PRISCUS.

Fastidius Priscus, an English Author, hath written to a certain Woman named *Fatalis*, one Treatise concerning the Christian Life, and another * of Widowhood. His Doctrine is sound, and worthy of Esteem. This is what Gennadius informs us of this Author. Some have made him Bishop of London, but do not prove it. He lived in the fifth Age under Theodosius and Honorius. We have his Book of the Christian Life among the Works of St. Augustine [Tom. IX. P. 888.] It hath been restored to the Credit of an Ancient Manuscript Printed by Holstenius in 1663, [at Rome] * The other Treatise is lost. The Book of the Christian Life is directed to a Widow. He first of all derives the Name of Christian from the Unction of the Holy Spirit. He tells us, that all that bear that Name ought to imitate Jesus Christ. He then gives us a Reason, why God bears with Sinners, and afflicts the Good. He explains the Principal Duties of a Christian, Love of God, Love of our Neighbour, and Good Works, without which he shews, that none can be saved. He at last describes the Virtues of a true Christian, and exhorts the Widow to whom he writes to lead a Life conformable to that which he had drawn up. This Treatise is written in a very mean Style. It hath more Piety and Plainness, than Eloquence and Loftiness. In some places he seems to favour the Opinions of Pelagius.

DRACONTIUS.

Dracontius, a Spanish Priest, who lived in the time of Theodosius the Younger, hath composed an Heroick Poem upon the six Days of the Creation, and an Elegy to the Emperor. There is nothing remarkable in that Work. It is written in a very barbarous Style. St. Isidore and St. Ildefonsus of Toledo speak of this Author. The Poem is extant in the *Bibliotheca Patrum* [Tom. 9. P. 724], and F. Sirmondus hath printed it with the Elegy [at Paris] in 1619, Octavo * at the end of Eusebii of Toledo, who reviewed this Work, and put it in the condition that now it is.

EUDOCIA the Empress, and PROBA FALCONIA.

Who would expect to see the Names of Women among the Number of Ecclesiastical Authors? In all times indeed there have been learned Women, but yet very few durst meddle with Divinity. It is more strange to see an Empress so employ'd, and nothing is more wonderful, (as the learned Photius observes upon this occasion) than to see a Princess, amidst the soft and charming delights of a Court, to compose Books. This Woman of whom we are now speaking, was the Daughter of Leontius an Athenian Philosopher, and Wife of Theodosius the Younger. She composed a Paraphrase upon the eight first Books of the Bible in Greek Heroicks. Photius assures us in the 183 Codex of his *Bibliotheca*; that it was an excellent Work, and not inferior to any other of that Nature in the Elegancy of the Verse. But by confining her self too strictly to the Rules of Translation, she hath transgressed the Rules of Art. Nevertheless many approve of it, and affirm, that Translation ought to be so managed. She is not studious to please the Ears of the younger sort, as Poets usually do, by allowing themselves the Liberty of changing Truths into Fables. She doth not divert her Readers by tedious digressions from the subject treated on, but follows her Text with so much Exactness and Fidelity, that they that read her Work, will be well satisfied with it. She preserves the same Sense entirely in the same manner as it is written, without adding to it, or taking from it, and uses as much as possible such words as come nearest the Original. At the end of every Book she shews in two Verses, that she was the Author of it. The same Photius adds in the following Volume, that she had composed in the same Style a Paraphrase upon the Prophecies of Daniel and Zachary, and three Books in commendation of * St. Cyprian the Martyr. The first contains the Life of St. Justina, the Artifices which Cyprian made use of to defile her, his Conversion and Ordination. The Life of Cyprian is related in the second; and in the third, the Martyrdom of St. Cyprian, which happened under Diocletian. There are many things in this History which seem not to be certain. It supposes that Cyprian was Bishop of Antioch, whereas there was none of that Name there in the

time of *Dioclesian*. I pass over many things that are related by *Photius*, but are very improbable, and unlikely to be true.

We have none of these Works of *Eudocia*, but there is printed under her Name, *An History of the Life of Jesus Christ*, written in Heroick Verses taken out of *Homer*, that is to say, there is not one Verse which is not a piece of *Homer's* Poems. Upon which account it is that they are called *Centones Homerici*, Verses made up of Fragments of *Homer*.

Zonaras, and *Cedrenus* say, that *Pelagius Patricius*, whom the Emperor *Zeno* put to Death, had composed a Work which bore the same Title, and indeed in the Catalogue of the Library of *Heidelberg*, this Book is attributed to one *Patricius*, who is there thro' mistake called a Priest. There is also in the same place an Epigram of *Eudocia's* upon the same Poem. The first Greek Editions of *Aldus* and *Stephanus* in the Year 1554, and 1578, have no Author's Name. *Photius*, who speaks of *Eudocia's* other Works, makes no mention of this. All which would make me believe, that 'tis not her's, but *Pelagius's* and that 'tis imputed to her for no other Reason, but because she had commended it in an Epigram which was in the beginning of it.

There is a Latin Work of the same Nature, attributed to *Proba Falconia*, the Wife of *Anicius Probus* who also hath made an History of the Life of Jesus Christ, framed out of pieces of *Virgil's* Poems. It was Printed at *Cologne* in

1601, at *Lyons* in 1516, at *Franckfort* in 1541, and at *Paris* in 1578. These two Works are also put up in the *Biblioth. Patr.* [Tom. V.] *St. Jerome* in his Letter to *Paulinus* says, that he had seen these Poems made up of *pieces of *Homer*, and *Virgil* but he shews no great liking to them, and indeed, these sort of Works cannot be very excellent, but are rather an Indication of the Authors Memory and Labour, than the fineness of their Wit, or the strength of their Fancy.

Proba Falconia flourished about the Year * 430. *Eudocia* was married to the Emperor about the Year 421, and died in 460. *Zonaras* tells us that she fell into disgrace about a trivial Matter. The Emperor having sent her an Apple of an extraordinary bigness, she gave it to *Paulinus*, who was highly in favour with her upon the account of his Learning; he not knowing where she had it, presented it to the Emperor, who seeing the Empress a little while after, asked her, What she had done with the Apple? She fearing, lest her Husband should grow suspicious of her, if she should say she had given it to *Paulinus*, affirmed, with an Oath, that she had eaten it. This made the Emperor believe, that she had not an innocent Familiarity with *Paulinus*, especially seeing her so much abashed when he shewed it to her, whereupon he forced her to depart from him. She went to *Jerusalem*, where she spent her time in Building of Churches, and did not return till after her Husband's Death. This is the History, or rather, the Fable reported by *Zonaras*.

* TYRSIUS RUFUS ASTERIUS.

Tyrus Rufus Asterius, who was Consul in 449, reviewed and published *Sedulius's* Poems. Some have thought him the Author also of a Book, called *A Comparison of the Old and New Testament*, written also in Verse, but others attribute it to the same *Sedulius*. It is an Elegy, which contains in the first Verse of every Strophe, some History of the Old Testament, and in the second, an Application is made of it to some part of the New. It is written in a very clear and smooth Style.

PETRONIUS.

Petronius, a Person of great Sanctity, after he had been for some time a Monk, was chosen Bishop of *Bononia*. He was Co-temporary with *Eucherius* Bishop of *Lyons*, as appears by the Letter of this latter, written to *Valerian*, concerning the Contempt of the World. He is thought, saith *Gennadius*, the Author of some Lives of the *Egyptian* Fathers, whom the Monks look upon as the Model and Mirror of their Profession. I have read, saith the same Person, a Book concerning the Ordination of a Bishop which bears the same Name, but the Elegancy of

the Style proves that it is not his, as some have thought it, but his Father *Petronius's*, who was a Man very eloquent and very well skilled in the most excellent Learning, for it is noted in that Writing, that the Author was *Præfectus Prætorio*. He died in the Reign of *Theodosius*, and *Valentinian*. *St. Eucherius* cites him in his Book of the contempt of the World. We have none of this Bishop's Works. Some Lives of the Fathers are attributed to him, but they are supposititious.

CONSTANTINUS, or CONSTANTIUS.

This Author was a Priest of *Lyons*, who wrote the Life of *St. German*, Bishop of *Antistodorum*, recited by *Su-*

rius on July the 31st.

PHILIPPUS.

Philippus, a Priest and Disciple of *St. Jerome*, hath composed a very plain Commentary upon *Job*. He hath also written some Letters to his Friends, in some of which he exhorts them to endure Afflictions and Poverty patiently. He died under the Empire of *Marcian*. This is what *Gennadius* says of this Author. We have yet a Commentary upon *Job* under the Name of this Father Printed at *Basil* in 1527, [both in Folio and Quarto]. It is

nothing to the Purpose, that it hath been since attributed to *Beda*, and printed under his Name among his Works, because this Author himself in his Treatise *De Uncia*, i. e. of the Ounce, cites it under the Name of *Philip*. But 'tis not absolutely certain, that it is the Work of the Scholar of *St. Jerome*. The Commentary upon *Job* falsely reckoned for *St. Jerome's*, is nothing but an Abridgment of this.

SYAGRIUS.

Syagrius, saith *Gennadius*, Ch. 65. of his Book of *Ecclesiastical Writers*, hath made a Treatise concerning Faith against the inconsiderate and presumptuous Terms which the Hereticks made use of to abolish, or change, the Names of the three Persons of the *Trinity*, by refusing to give to the first Person the Name of Father, which shews, that the Son is of the same Nature, and by calling him by the Name of the only Uncreated God without beginning, and cause, that they may make us believe, that the other Persons, which are distinct from him, are of a diffe-

rent Nature. This Author demonstrates against them, that the Father may be said to be without a beginning, altho' he be of the same Nature with the Son whom he hath begotten, and not created, and that the Holy Spirit is produced altho' it may be said, that he is neither Begotten nor Created. I have also met, saith *Gennadius* further, some Books intitled, *Of Faith, and the Rules of Faith*, which also bear the Name of *Syagrius*, but because they are not of the same Style, 'tis not credible, that they are his. We have nothing more of this Author's.

ISAAC.

Isaac a Priest of the Church of *Antioch*, hath written several Books in *Syriack*; the principal of them are against the *Nestorians* and *Eutychians*. He hath also made a Poem, wherein he bewails the Destruction of *Antioch*, as *St. Ephrem* before him had lamented the Ruin of *Nicomedia*. This *Isaac* died under the Empire of *Leo*; and *Marcian*, about the Year 454. There was also another Younger of the same Name, who lived to the end of the sixth Age, as *St. Gregory* tells us, in the third Book of his Dialogues. The Treatise concerning the Contempt of the World, which bears the Name of *Isaac* in the *Biblioth. Patr.* [Tom. XI.] ought to be imputed to the latter, rather than to the former. *Trithemius* hath made a Catalogue of

the Works of the former in the following manner, viz. Two Books against the *Nestorians*, and *Eutychians*, *An Exhortation to a Spiritual Life*; A Book of *Fighting against Vices*; A Book concerning our Approach to God; A Book of the difficulty in practising Virtue; A Dialogue of our Spiritual Growth; A Book of the Order of Monks; A Treatise of Humility; A Book of the three Orders of Proficients; One of the Privacy of Monks; One of the diversity of Temptations; One of the Instruction of Novices; One of Repentance; A Poem upon the destruction of *Antioch*. He had seen these Treatises, and marks the beginnings of them. He adds moreover, that this Author had made several Homilies which had never fallen into his Hands.

SIMEON STYLITES.

It is commonly thought, that this famous and admirable Monk of Antiquity, who lived 56 Years on the top of a Pillar, whose extraordinary Life hath been written by [*Antonius*, it is extant in *Bibl. Patr.* Tom. I.] one of his own Scholars, and by *Theodoret*, is the Author of a small Discourse concerning Death, which is in *Latin* in the *Biblioth. Patr.* Others attribute it, and that more probably, to another *Simeon Stylites*, who lived under *Justinian*, one of whose Letters is cited in the fifth Action of the II. Coun-

cil of *Nice*. But however that be, this Discourse is a very little thing. He represents in it the state of the Soul after its separation from the Body, and describes after what manner the Angels conduct it to Glory, if it be adorned with Virtues; and how it is received by the Devils, if it be full of Vices. The Ancient *Simeon Stylites* wrote some Letters [to *Theodosius*, to *Leo*, to *Eudoxia*, to *Basil Bishop of Antioch*,] about the affairs of the Church.

MOSCHIMUS, or MOCHIMUS.

Moschimus of *Mesopotamia*, a Priest of *Antioch*, wrote an Excellent Treatise against *Eutyches*, as *Gennadius* says, *Ch* 71. It is said that he wrote some other Works, but I never read them. This is

all we know of this Author, who hath nothing extant. There is in *Lupus's* Collection of Pieces, a Letter of *Theodoret* written to this Priest, by which we understand that he was Steward of the Church of *Hierapolis*, [now called *Aleppo*.]

ASCLEPIUS, PETER, and PAUL.

We have nothing concerning these three Authors, but what *Gennadius* relates in *Ch*. 73, 74, and 75. of his Book of the *Ecclesiastical Writers* of his time, viz.

Asclepius the *African*, a Bishop of a small Town in the Territory of *Baya*, wrote against the *Arians*. He is also at this Day said to write against the *Donatists*. He is reputed to have taught excellently well *Extempore*.

Peter, a Priest of the Church of *Eadessa*, an Eminent Orator, hath written Treatises upon several Subjects, and made *Psalms* in Verse, in imitation of *St. Ephrem* the Deacon.

Paul, a Priest born in *Pannonia*. so far as I can guess by his Writings, hath written to a Noble Virgin Named *Constantia*, Two Books Of the Preservation of Virginity; and some Treatises Of the Contempt of the World, the way to lead a Christian Life, and amend our Manners. This Style is mean, but seasoned with Divine Elegancy. He makes mention of *Jovinian* the Heretick, the great Lover of Carnal Pleasures, whose Life was so devoid of Chastity and Temperance, that he died in the midst of a Sumptuous Banquet, or as others report, while he was writing of Love-Letters.

SALVIAN.

Salvian, a Priest of *Marseilles*, very well skilled in Divine and Prophane Sciences, Master of Bishops (a), hath written several Works in a clear and elaborate (b) Style. These Books I have read, saith *Gennadius*, Three Books of the Advantages of a Single Life, to *Marcellus* the Priest; Four Books Against Covetousness; Five Books Upon the Judgment; and another Book to *Salonius* (c); A Book to *Claudian*, containing, an Explication of the latter part of *Ecclesiastes* (d). A Book of Letters; And A Treatise, in Heroick Verse, upon the beginning of *Genesis*, in imitation of the *Greeks*. He hath also composed several Homilies for the use of some Bishops, and so many Discourses upon the Sacrament that I cannot remember them all. He was yet living, and enjoy'd an happy Old Age, when *Gennadius* wrote this of him about the Year 495. It is commonly believed, that we have none of *Salvian's* Works, of which *Gennadius* speaks, but it is very probable, that the eight Books Of the Government of God, and of his Judgments, are the five Books to *Salonius*; And the four Books of Covetousness, are the four Books to the Catholick Church. As for the rest, they are not extant.

(a) OF Bishops.] *Salonius* and *Veranus* are ordinarily added, but there are several MSS, where they are not found. It is so read in *Honorius Augustodunensis*, but it is an evident Addition, for who sees not that there is no Sense in the Text of *Gennadius*, if it be read so. These are his Words, *Salvianus divina & humana literatura instructus, & ut absque invidia loquar, Magister Episcoporum*. This is good and compleat Sense. But what does he mean to say after this, *Sanctorum Salonii & Verani*? Was it a thing to be envied to be Master of these two Bishops? No surely, but it was to be Master of Bishops, and to make Sermons for them, as we learn by what follows, *Homilias scripsit*

In the first he undertakes to settle the belief of God's Providence, and to prove that it is every where present, governing, and Judging all. This he shews in the two first Books by Reason, Example, and Authority. After he hath laid this firm Foundation, upon which he builds his whole Edifice of Providence, he propounds this great Question: How it comes to pass, if this be true that the Barbarians, and Heathens are more happy than Christians, that among the Christians the Good are more Unfortunate very often than Sinners? In the first place he cuts the Knot, by saying, that he might answer, that he is ignorant of the reason, and that it belongs not to him to unfold the hidden Counsels of God, nor give a reason of his unsearchable Judgments; that it is sufficient for Christians, that the Holy Scripture hath clearly taught this Point, insomuch, that they cannot doubt of it; that they ought to content themselves with what the Apostle says, *That in this World we must suffer Persecutions*. But because many believe, that the worldly good things are due to them, as a reward of their Faith, he saith first of all, that there are very few Men that can truly pretend that they have Faith, and are through-Christians. We are

Episcopis multas, for so it ought to be read, and not *Episcopus*.

(b) Elaborate.] *Scholastico Sermone*, is a Term which was used at that time to express a Polite and Elaborate Discourse.

(c) To *Salonius*.] It is in *Gennadius*, *Pro eorum merito satisfactiois*, which is very obscure. *M. Baluzius* reads it, *Pro eorum premio satisfaciendo*, which is not much plainer. I believe it ought to be read, *De presenti judicio & de merito satisfactiois ad Salonium Libros VIII.*

(d) *Ecclesiastes*.] It is *Ecclesiasticus* in *Gennadius*, but it is a mistake. It ought to be read, *Ecclesiastes* as *Ado* observes in his *Chronicon*.

Salvian. made Christians, saith he, by the Law, by the Prophets, by the Gospel, by Baptism, and by Christ. Now what Man is there that lives conformably to this Calling? Who is there that observes the Commands of Christ in the literal sense? Who loves his Enemies heartily? Who utterly forsakes all? Who bears Injuries patiently? &c. False Oaths, Murthers, Lusts, and many other Sins reign in the World.

His way of handling this Subject convinceth us, that his main end was to declaim against the Manners of his Age, which he doth in all the rest of this Work. He therein describes with all the Strength and Elegancy possible, the most common Irregularities. He inveighs particularly against the Uncleanliness of the Theatres, and prophane Sights. He gives a terrible Description of the corrupt Manners of the People, and especially the *Africans*; and he affirms, that as great as the Calamities of *Africa*, and other parts of the Empire of *Rome*, were, in being made a Prey to the Barbarians, they were nothing like to those Punishments and Chastisements which the Crimes of Men deserved. In this Work he speaks of the Taking of *Carthage* by *Gensericus*, which happened in 439, and of the War of *Lotharius* against the *Visigoths* in the same Year, as of things newly done, which helps us to fix the Time when these Books were written.

The four Books of *Salvian*, dedicated to the Catholick Church under the Name of *Timothy*, contain a Satyr against rich, and covetous Men, and some important Precepts about the Obligation of giving Alms. He bewails in the beginning, the general Corruption of Christians. That blessed time of the primitive Church is gone and past, saith he, that time wherein all that believed in Jesus Christ did freely offer the corruptible Goods of this Life to obtain eternal Riches in Heaven, changing the possession of the things of this Life for the hopes of the good things of another, and purchasing immortal Riches with present Poverty. But now Covetousness, Lust, Theft, and other Vices which accompany them, such as Envyings, Hatred, Enmities, Roughness, Lasciviousness, Drunkenness, have come in their place, the Vices of the Church are increased as much as the Members. The Number of Christians is greater, but their Faith is less, for where is now the singular Beauty of all her Members? Where is the time wherein every one minded not his own things. Further, having described the eager Desires which the Christians of his time had to gather great Riches, he confutes the plausible Reasons, and ordinary Pretences, which the rich Men made use of to excuse their Desires of Wealth. The first, says he, are those that say, that the Love which they bear to their Children obliges them to gather Wealth, and get Riches, as if it were impossible to love their Children without being rich. Must Avarice be the Bond and Knot of Kindness? If this be so, I must not condemn Covetousness, but that Love which inclines you to it. How so, do you condemn the Affection which Fathers have for their Children? I am so far from that, that I say, that we must love them above all things, but we must love them as God commands us, by giving them a good Christian Education, and making them rich in Virtue and Piety. *Salvian* after he hath rejected this foolish Pretence, by which rich Men attempt to cover their desire, proves, that it is not allowed to Men to make such use of their Riches as they please; that they are but Stewards of what God hath given them; and he will require an account of the Management, and Use they have made of it, and condemn them to eternal Flames for the Misuse; That it is dangerous to put off our Conversion, or Alms to the Poor, 'till we come to die, because there is a great likelihood, that we do not abstain from Sin out of choice, but because we cannot do otherwise; That Alms-deeds are of no use to them who live ill, and hope to buy off their Sins by the Legacies which they give at their last Gasps, but may be very helpful to those, who, having fallen thro' Frailty or Ignorance, are really touched with a sincere Repentance, when they know their Fault; That he can say nothing of those who continue in their Vices to the last Moment; That he can promise them nothing; That it were Cruelty indeed to forsake them altogether, and hinder them from applying the last Remedies, but it would be also rash to promise any thing, seeing they offer themselves so late to be cured; That all the Remedies that can be used to cure their Sins, is nothing but Almsgiving, which must then be applied to them; That they ought to be advised to offer their Wealth for the Deliverance of their Soul, but to do it with Tears, Grief, and Sorrow, because God doth not regard the Offering so much, as the Disposition of the Heart of him that offereth; That also when they offer their Substance to God, they must do it not with the Confidence of a Person that brings a Present, but with the Humility of a Debtor who would pay what he owes.

Salvian having thus shewn in the first Book, that Sinners are obliged to give Alms, he demonstrates in the second, that this Obligation reaches to the Righteous also. 1. Because there is none of all those many Benefits of Nature, or Grace, which we are not beholding to God for, and more especially, for the Death of Jesus Christ. But are then the Widow, Virgin consecrated to God, the Monk, and Clergy-man, obliged to give all their Goods to the Poor?

Did not the Law permit the holy Men to preserve their Estates? The Law, saith *Salvian*, was perfected by the Gospel, all that was allowed then is not so now. Under the Law there was more Liberty, Eating of Flesh was then commended to us, but now Abstinence is wholly preached up; there were few fasting Days, now all our Life is a continued Fast. Revenge was then lawful, but now we must suffer, &c. Let any Man read the Precepts of the Gospel. The Apostle will not have a Widow to live in Pleasures and Delights, how can it then be permitted her to be rich? Such Virgins as give but a part of their Goods are Fools, for the Lamp goes out because there is not Oil enough. It is needless to demonstrate, that Clergy-men, and Bishops, are obliged to reserve nothing of their Goods to themselves, since it is their part to give an Example to the ignorant Christians, whom they ought as much to surpass in Devotion, as they do in Degree and Dignity. For the highest Place in the Priestly Office, without great Worth, is nothing else but a Title given to an Office, Dignity to an unworthy Person, and as a precious Stone in the Dirt. The Levites of the Old Law had nothing of their own; with how much greater Reason is it forbidden to the Ministers of the New Law to possess Riches, and leave them to their Heirs. Jesus Christ doth not advise them, as he doth others, but he expressly forbids them having either Gold, or Silver. The Monks are more obliged than others to renounce them entirely, because 'tis their State and Profession. If he doth not bestow his Goods to atone for our Sins, we must give them to buy Heaven; But may we not lay them up for the Necessities of Life? I grant we may, says *Salvian*, but then we must content our selves with what's simply necessary, and cut off all Superfluities. We ought never to think either of getting Riches, or increasing them, or be troubled in keeping them. Lastly, some Goods, which we have in this Life, must be distributed at our Death. That is, to be so much our own Enemies, as not to run to the last means to obtain Health. But I have Children, may some say, (here begins *Salvian's* third Book,) Hear what Jesus Christ saith, *He that loveth Son or Daughter more than me, is not worthy of me*; The Riches which you leave them will nothing avail for their Salvation. But if I owned that the Affection of Parents, who leave their Children something to live on, be excusable, yet what can we judge of those who are solicitous to enrich their collateral Heirs, and give Legacies to rich Men? Oh unhappy Men, as ye are, you are full of carking Thoughts, that you may make others to live at Ease when you are dead, and do not think upon your unhappy End. You are going to appear before God's Tribunal, the Devils attend you to torment you eternally, and you are thinking on the Pleasures which your Heirs will have in enjoying the Wealth which you have gotten. I do not speak this to hinder Christians altogether from leaving any thing to their lawful Heirs, but to teach them above all things to take Care of their Salvation. There are some Cases in which it is not only justly allowable to leave to their Heirs, but it were the greatest Injustice not to do it. As for Example, if a Man leaves his Father, or Mother, Brethren, or Wife, in Necessity, if he hath poor Friends, he is obliged to leave them something, and so much the more, if they are dedicated to God; although we now do just the contrary, and Fathers leave none of their Children less than those they have offered to God. But why is it necessary to give to the Religious, mayst thou say! How, must they be forced to beg their Bread, because they are Religious? It is true, that they need not the things of this World, but no thanks to their Parents, that they are not in want. Their Inhumanity and Hardness would reduce them to it, if they had not other Helps. You will demand, what good would it do them to have an equal share of their Father's Estate with their Brethren? I answer, that it would be useful to maintain the other Religious, to impart to those that have nothing; that their Charity may make them not to have it soon, but may be more happy in having had it. Why do you reduce them to Poverty against their Wills? Suffer them to embrace Poverty voluntarily, to chuse it out of Devotion, without obliging them to endure it thro' Necessity. There are some that think it sufficient to leave the Profits to their Religious Children: This is a kind of Impiety, and Infidelity, says *Salvian*, for besides that the propriety of their Goods belongs to their Children, this is a way found out to provide for their Children without giving any thing to God. They would have the holy Monks to live in Riches, but die in Poverty. In fine, *Salvian* after he hath exclaimed much against that Abuse, which is become a kind of Law among us, to leave nothing to the Religious, or only an Allowance for Life; he spends the rest of this Book, and all the fourth in proving, that Men are obliged at their Death to leave a part of their Estate to be employed in pious Uses. *Salvian* cites one place of these Books in his fourth Book, *Of the Government of God*, which shews, that they were written before the Year 440. He also gives the reason of the Title of these Books in his Letter written to *Saloninus*, where he says, 1. That he dedicated them to the whole Church, because the Disorders were general. 2. That he concealed his Name for two Reasons, for fear it should be an occasion of Pride, and

Salvian.

Salvian. and upon the account of that small Authority and Esteem he had, lest they should hurt the important Truths contained in his Work. 3. That he chose the Name of *Timotheus*, according to St. *Luke's* Example, who took *Theophilus's*, because that Name may agree to all Men that honour God, and that being fearful of telling a Lye, he assumed a Name which agreed to the Design of the Work composed for the Honour of God. But that it was needless Curiosity to search after the Author, because he was not willing to be known. There are besides these, eight Letters of *Salvian's*, which are all written with a great deal of Elegancy. The best of them is that which is written to his Wife's (a) Father and (b) Mother, in his own, their (c) Daughter's, and their (d) little Daughter's Name, to appease the Anger in which their Mother and Father were, because they were retreated, and had consecrated themselves to God.

(a) Hypa-
(b) Palla-
(c) Quicta.
(d) Auspi-
ciora.] It is not necessary to commend the Beauty and Elegancy of St. *Salvian's* Style; it is sufficiently known to all that have but a little smattering of Learning. It would be hard to find a more neat, beautiful, smooth, and pleasant Discourse. He is not so diffusive, but he is more diverting, and full of Instructions, than *Lactantius*; and he proves what he asserts by Texts of Scripture, which he alledges much to his purpose, and which come up very well to the Subject in hand. He makes very natural Descriptions of Vices to create Hatred of them, he produces very plausible Reasons to induce Men to forsake them, and he confutes solidly and ingeniously the idle Pretences which they made use of to defend their pursuit of the World.

Salvian. His Morals are strict, without being unreasonable, but he lays down some Principles a little too largely, and which he cannot maintain in their strict Sense, but it is the common Fault of all, that are too rigid Censors of Manners, and it is hard to inveigh strongly against a Vice, and not fall into the contrary Extream.

There are three Books of Questions, [Printed with *Salvian* at *Basil*, and elsewhere,] to reconcile some places of the Old and New Testament together. Some attribute them to *Salvian*, but 'tis certain they are not his. [They are commonly imputed to *Julian* Bishop of *Toledo*.]

The Works of *Salvian* have been printed in the former Age in several places, as at *Basil* in 1530, [with the Notes of *Alexander Braccianus* in Folio] at *Paris* in 1570, and in 1575, at *Rome* by *Manutius* in 1564. M. *Pitthaus* reviewed them by several Manuscripts, and put out a new Edition at *Paris* in 1580. After him *Ritterhusius* caused them to be reprinted in 1611, [at *Altorf* in 2 Vol *Octavo*] to which he added long Comments. *Pitthaus's* Edition was again printed in 1645, [and in 1640 at *Paris*.] Lastly, M. *Baluzius* having reviewed them by four Manuscripts, published them with short Notes. This Edition which is the last, and the best, was Printed for *Muguet* in 1663, [at *Paris*, where it was reprinted again in 1669, *Octavo*. Besides these Editions they were Printed at *Norimberg* in 1623, at *Rouan* in 1627, *Twelves*, with *Braccianus* his Notes. At *Oxford* in 1633, with the aforesaid Notes.]

ARNOBIVS Junior.

Arnobius, junior. THE Author of the Commentary upon the *Psalms* dedicated to *Laurentius*, or rather *Leontius*, and *Rusticus*, commonly bears the Name of *Arnobius*. It is hard to say, Whether it be the true Name of this Author, or some feigned Name; but however that be, we must not confound him with *Arnobius* the Apologist for Religion, this last having lived after the Heresie of *Pelagius*, in the time when there were such hot Disputes about Predestination. He took part, and ranked himself on the side of the Priests of *Marseilles*, against the Scholars of St. *Austine*, which makes me think he was a French Man brought up in the Monastery of *Lerins*. The Bishops to whom he writes are without doubt *Leontius* of *Arles*, and *Rusticus* Bishop of *Forum-Julii*. It appears by what he says upon the 105th. *Psalms*, that he was in the Priesthood.

His Commentary is extremely short. He applies himself to the Allegorical Sense, and refers all the Text of the *Psalms* to Jesus Christ, and his Church. He doth it with a great deal of Wit and Elegancy, and mixes now and then some Moral Observations, but his chief design is to find in the *Psalms* the whole *Oeconomy* of the Incarnation of Jesus Christ, and particularly the benefits of the Redemption. He seems to favour the Error of *Pelagius* in his Commentary upon the 50th. *Psalms*, where he says, that Man is born subject to the Sentence passed upon *Adam*, without partaking in his Sin. *Qui nascitur, sententiam Adæ habet, peccatum vero non habet.* Nevertheless he acknowledges, that the Nature of Man is decayed thro' the Sin of the First Man. He owns the effects of Original Sin, and the Necessity of Redemption; and he observes all along, that we can do nothing without the Divine Help; that it is he that delivers us from our Irregular Motions, who instils into us the knowledge of Good, who makes us love it and practise it. He goes yet further, and will not have Man attribute any Good Work to himself, nor presume upon the strength of his Free-Will, because the Will, says he, upon *Psalms* 117, may be over-powered, but God cannot. The Freedom of Man cannot say, I have conquered my Enemies, for no Man ever overcame either his visible, or invisible Enemies, without the help of God. To God then we owe our Victory, his Almighty Arm works that little Goodness that we have in us, he hath the power of Life and Death, he makes

Arnobius, junior. us sing his Divine Praises. But altho' he extols the strength of Grace so much, yet he opposes those that teach Predestination, or as he says on *Psalms* 109. those that have predestined some to Good, and others to Evil, and deny Free-Will. He maintains, that Grace doth not expel Freedom, but that we may request, pray, knock at the Gate for it, and God will not deny his Grace to those Persons who do so. That there is an Universal preventing Grace, which Jesus Christ hath diffused upon all Men, which goes before all their desires, and by the help of which they have recourse to God for his Special Graces. That their Freedom is not utterly destroyed, but yet they must impute all the Good they do to God. God commands nothing impossible. Men never are guilty of Sin, but when they have no Will to do that thing which they are able to do. God never rejects them who have recourse to him. Read the Commentaries upon *Psalms* 37, 77, 91, 109, 117, 118, and 146. In his Commentary upon the 138th. *Psalms* he opposes the *Novatian* Heresie. In the 139th. *Psalms* he notes, that Excommunication is to terrifie, not destroy, because it excludes from Eternal Life. He adds, that Hereticks can have no place in the Kingdom of Heaven because they corrupt the Word of God; and he says further, that Bishops who have no care to feed their Flock with this Divine Word, shall be punished in the same manner. He speaks of Guardian-Angels in his Commentary upon the 37th. *Psalms*, and asserts, that they withdraw themselves from Men, when they run into Sin.

This Commentary is not the Style of the Ancient *Arnobius*, nor written with so much clearness as it might, but yet the Style is not bad. [It hath been Printed alone at *Basil* in 1522, and by *Erasmus* at *Cologne* in 1532, *Octavo*, and more correct at *Paris* in 1639. 'Tis extant also in *Bibliotheca Patrum* Tom. 8.]

We have also under the Name of *Arnobius* a Dialogue about the Trinity and Incarnation, [first Printed by *Fecundus*, at the end of his Edition of St. *Ireneus*, at *Cologne* in 1596, and since with all *Ireneus's* Works. 'Tis also in *Bibliotheca Patrum* Tom. 8.] and some Notes upon the Gospel; [Printed at *Basil* in 1543, *Octavo*, and reviewed and amended by *Schottus*, at *Paris* in 1639.]

HONORATUS, Bishop of Marseilles.

Honoratus of Marseilles. Gennadius says, that this Bishop was eloquent, and that he had an excellent Faculty of making Sermons *Extempore*, for being filled with the fear of God, and well skilled in Ecclesiastical Matters, as soon as he opened his Mouth Divine Instructions flowed from it, as from a Magazine. He composed several Homilies, in which he set himself especially to explain the Mysteries of Religion, and confute the Hereticks. The People and Clergy came in throngs to hear him, and the other Bishops desired him often to come and preach in their Churches. Pope *Gelasius* acknowledges under his Hand, that he was found in the Faith, and shews the great Esteem he had for him in a Letter. He composed the Lives of the Saints for the Edification of the Faithful, and chiefly insists upon the Life of St. *Hilary*, to whom he was obliged for his Educa-

Honoratus of Marseilles. tion. He often joined devoutly with his People in the Litanies, to implore the Mercy of God. This is what *Gennadius*, or some other Author of the same time, says, in Commendation of *Honoratus*. I say, *Gennadius*, or some other Author, because this Clause is not to be found in some Manuscripts of *Gennadius's* Treatise of Ecclesiastical Authors, and it seems not to be his Style. But however that be, it is not to be doubted, but that it was written by some Author of that time.

We have the Life of St. *Hilary* Bishop of *Arles*, but it is questionable, whether it be *Honoratus's*, because in the Manuscript of the Church of *Arles*, where it is found, 'tis attributed to *Reverentius*, *Hilary's* Successor. There never was a Bishop of *Arles* of that Name, but perhaps the Name of *Ravennius* who was immediate Successor to *Hilary*, was intended.

tended. Now it is evident, that this Life cannot be his, since the Author says, that *Ravennius* was sent to *Rome* by St. *Hilary*, and that afterwards he was his Successor. It is certain, that it was written by one of St. *Hilary*'s Scholars, and why should it not be *Honoratus*, since it is manifest he wrote one, and this is very worthy of him? It is excellently well written, and full of very useful Maxims. There is nothing in it mean, or childish, and the Marks of Truth and Sincerity are visible quite thro' it, it gives us a full Idea of St. *Hilary*'s Person, and lays before us a Platform of a Life becoming a Bishop. The Author proves what he says by the Testimonies of those who had seen and written to St. *Hilary*. He recites their very words, as also St. *Hilary*'s. Last-ly, it may be said, that it must needs be he that wrote the Lives of the Saints. I say no more here, because I have made an Extract of it, when I spoke of *Hilary* Bishop of *Arles*. [It is Extant in *Surius* on *May* the 5th.]

SALONIUS and VERANUS.

Salonius and *Veranus*, the Sons of St. *Eucherius*, were brought up in the Monastery of *Lerins*, under the Government of *Honoratus*, and *Hilary*, and instructed afterward by *Vincentius*, and *Salvian*. They were Bishops in *France*, but it is not well known of what City (*a*), but it is very probable, that they were Bishops in the Province of the *Alps*, bordering upon the *Mediterranean* Sea, of which *Ambrun* was the Metropolis. They wrote with *Ceretus* a Letter to St. *Leo*, to thank him for sending them a Copy of his Letter written to *Flavian*. Their Letter is found among St. *Leo*'s Letters. *Veranus* wrote also to this Pope in defence of the Rights of *Ingenius* Arch-Bishop of *Ambrun*, and received an Answer from *Hilary*, St. *Leo*'s

[*Ebredu-
num.]

(*a*) It is not well known, &c.] There is no doubt but that they were Bishops, *Salvian* says, that after they had been his Scholars they became Masters of the Church. *Gennadius* also says, that they were Bishops, and the Letter written to St. *Leo*, as well as the Answer of Pope *Hilarius* are Authentick Testimonies of their Dignity, but none of the Ancients have taken notice of what City they were Bishops. *Sidonius Apollinaris* in Letter 15. Lib. 7. directed to *Salonius*, tells us, that they inhabited a Country near *Vienna*, which makes some think, that *Salonius* was Bishop of *Vienna*, but he was not then Bishop when *Sidonius* wrote that Letter to him. *Ado*, who hath made a Catalogue of the Bishops of *Vienna*, doth not put *Salonius* among them. Others have believed *Salonius* and *Veranus* Bishops of *Lyons* successively, after their Father St. *Eucherius*. This Opinion is grounded upon the Catalogues of the Bishops of *Lyons*, which are manifestly faulty, for after *Eucherius*, his Sons *Salonius* and *Veranus* are placed, and after them *Desiderius* who was Bishop of *Vienna*, and not of *Lyons*. Besides, *Salonius* subscribed the Council of *Orange* in 441, as a Bishop, where St. *Eucherius* was present. Wherefore he was Bishop of some other City in his Father's life-time. The 4th Letter of Pope *Hilary* informs us, that *Veranus* had written in favour of *Ingenius* Arch-Bishop of *Ambrun*, in the Province of the *Sea-Alps*, and that he was in Commission for the Affairs that concerned the Bishopricks of that Province, which gives reason to conjecture that he was a

Successor. *Salonius* was present at the Council of *Orange* held in 441, and *Veranus* was commissioned by Pope *Hilary* to put St. *Leo*'s Orders in execution, touching the Uniting and Venging the Cattle of *Nyssa* to the Church of *Cemele*. We have under the Name of *Salonius* an Explication of the *Proverbs* of *Solomon* in the form of a Dialogue between himself and his Brother *Veranus*, which clears by Question and Answer the Text of this Book of *Solomon*. He hath also a Mystical Exposition [of the Book of *Ecclesiastes*] composed in the same way. The Style of these Dialogues is plain, and neat, the greatest part of his Explications are inclining to Morality. [They are extant in *Bibliotheca Patrum* Tom 8.]

Bishop of that Province. This agrees also with an Ancient MS. of the Monastery of *Lerins*, where *Veranus*, who is intitled Bishop of *Vincium*, is reckoned among the Saints of that Monastery. This is the Judgment of *Baralis* in his Chronology of *Lerins*, where he attributes the same Bishoprick to *Veranus*. It is probable, that *Salonius* was Bishop of the same Province, as well as *Ceretus*, since they have all three written to St. *Leo* together, and they seem to have done it distinctly from the other French Bishops, for fear only lest they should prejudice the Rights of their Metropolitan, and their Province, by joining with other Bishops, who would have them depend on them. It is likewise very probable, that *Salonius* was Bishop of *Geneva*, and 'tis of him that it is observed in *Ussardus*'s Martyrology, on September the 28th. *Civitate Januis Sancti Salonii Episcopi & Confessoris*; And in other Martyrologies, *Geneva Civitate depositio Sancti Salonii*. This Name hath been altered in *Bede*'s Martyrology, and hath been made *Salomon*. Of *Salonius* is made *Salomus*, as we find in some Manuscripts, and *Salomus* hath been changed into *Salomon*, as it is in the Roman Martyrology. *Genua*, or *Januis*, is taken for *Gennes*, and that is *Geneva*. In the Subscription of the Council of *Lyons*, held in 570, under King *Guntheram*, we find *Episcopus Ecclesie Genevensis*. If that Subscription be true, there must have been two Bishops of *Geneva* of the same Name. There was also at that time another *Salonius* Bishop of *Ambrun* famous for his Crimes.

PAULINUS PETROCORIUS.

There are many *Paulinus*'s in this Age, for besides the Bishop of *Nola*, and *Paulinus* Scholar of St. *Ambrose*, Bishop of *Biterra*, who wrote a Letter, of which *Idacius* makes mention in his Chronicle upon the Year 420, there was also *Paulinus* Nephew of *Ausonius*, the Author of a Poem of Thanksgiving to *Ausonius*, and this *Paulinus* who hath made six Books in Verse concerning the Life and Miracles of St. *Martin*. In the Manuscripts he is called *Petricordius*, i. e. of *Perigueux* (as it is now called). F. *Sirmondus* affirms, that it is *Petrocorius*, and that *Petrocorium* signifies *Besancon*, and so thinks

that this *Paulinus* is that Rhetorician who dwelt in that City, of whom *Sidonius Apollinaris* speaks, L. 28. Ep 11. But this Conjecture is not well supported. This Poem hath nothing elegant nor sublime in it, the Terms are harsh and barbarous, and the Verses are pitiful, and Story very troublesome. [It is Published by *Juret* at *Paris* in 1585, under the Name of *Paulinus* of *Nola*, and in the *Bibliotheca Patrum* Printed at *Paris*. In his own Name it hath been Printed at *Leipsick* in 1686, Octavo, and in *Bibliotheca Patrum* Tom. 6.]

MUSÆUS.

Museus, or *Musæus*, a Priest of *Marseilles*, was a Man mighty in the Holy Scriptures, who by continual Exercise had accustomed himself to find out unusual Senses of it, and make very pertinent Applications. His Style was very polite. At the desire of *Venerius* Bishop of *Milan*, he selected out of Scripture [They are extant in *Bern. Guido*] proper Lessons for all the Festivals of the Year, with *Responses* and *Psalms* suitable to the time, and to the Lessons. The Necessity of this Work is generally acknowledged by all Readers, because when they make use of it, it prevents confusion and delay, and is of great use in instructing the People, and rendering the Solemnization of the Feast more venerable. He hath also composed and directed to *Enkathius* that Holy

Man's Successor, a great and elegant Treatise of the Sacraments, divided for conveniency sake into many parts, according to the different Offices, Times, Lessons, and *Psalms*, which are sung in the Church, but which all along inclines us to pray to God, and thank him for his Benefits.

This Work shews him to be a Man of great Sense, and very polite Eloquence. 'Tis said also that he preached some Homilies, [they are lost, Dr. *Cave*,] which are, as I understand, in some pious Men's Hands, but I have never read them. He died in the Reign of the Emperors *Leo* and *Majorian*, i. e. about the Year 460. This is what *Gennadius* tells us of this Author in Ch. 79. of his Book of *Ecclesiastical Writers*.

VIN-

VINCENTIUS.

Vincentius, a Priest of France, but distinct from Vincent the Monk of Lerins, was very well versed in Scripture, and had acquired an Ability of Reading and Writing in a very elegant Style. He hath written a Commentary upon the *Psalms*; I have heard him

read to *Cannatus* something of this Work in the presence of that Servant of God, and he promised us, that if God gave him Strength and Health, he would do the like upon the whole *Psalter*. We have taken all this from *Gennadius*. He places this Author immediately after *Museus*.

SYRUS.

Syrus, or Cyrus of Alexandria, a Physician by Profession. Of a Philosopher he became a Monk. He knew exactly how to write well. He composed a Treatise against *Nestorius*, and confuted him with a great deal of Strength and Eloquence but he was carried too far against him, and opposed him rather by Syllogisms, than by Testimo-

nies of Scripture. He also declined to the Judgment of *Timotheus*, and thought himself not obliged to follow the Council of *Chalcedon's* definition, which ties to believe, that there are two Natures in Jesus Christ after the Incarnation. He flourished under the Emperor *Leo*. This is taken out of *Gennadius*, Ch. 81. for we have not the Treatise it self.

SAMUEL.

The Relation which *Gennadius* gives of this Author, is this: He saith, that *Samuel*, a Priest of the Church of *Edessa*, wrote in the Syrian Tongue several Books against the Enemies of the Church, principally against the *Nestorians*, *Eutychians*, and *Timotheans*, all different Hereticks, which he hath often described as a Beast with three Heads, and confutes them by the Doctrine of the Church, and the Authority of Holy Scripture, demonstrating against the *Nestorians*, that the Word is God-Man, and not a mere Man born of the Virgin; against the *Eutychians*, That God took real Flesh in the

Womb of the Virgin, that he had it not from Heaven, and that his Flesh was not formed out of condensed Air; and against the *Timotheans*; that the Word was made Flesh, but so that he retained his Substance, as well as the Humanity, its Nature. He was made one Person by the Union, and by the Mixture of the two Natures. He is said to be yet at *Constantinople*, for it was in the beginning of the Empire of *Anthemius*, that I heard this News of him, and his Works. *Anthemius*, began his Reign in the Year of Christ 467.

CLAUDIANUS MAMERTUS.

Claudianus Mamertus, a Priest of the Church of *Vienne*, and Brother of the Bishop of that City, commended by *Sidonius Apollinaris*, hath composed three Books of the State, or Nature of the Soul, which are found in *Biblioth. Patr.* [Tom. 6.] *Gennadius* informs us, that he wrote some other Treatises, and that he is the Author of the Hymn upon the *Passion*, which begins with these Words, *Pange Lingua Gloriosa*, which others attribute to *Venantius Fortunatus*; but besides that *Gennadius*, and the Ancient Scholiast, restore it to *Claudianus Mamertus*, it likewise appears, that this is that Hymn which *Sidonius* extols in *Ep. 3. Lib. 4.*

The Books of the Nature of the Soul are a confutation of *Faustus Reiensis*, who had made a little Book, in which he maintained, that God only is Incorporeal, and that all Creatures, and the Soul of Man it self, are Corporeal. To prove this, he brings the Authority of *St. Jerome*, and *Cassian*. Afterwards he makes use of several Reasons. The Soul, says he, is in a Place, it hath its Dimensions. It is therefore Corporeal. Its Thoughts and Fancy can extend themselves to things far distant, but its Substance is inclosed in the Body, for 'tis that which animates it, and gives it Life. So long as *Lazarus's* Soul was in his Body he lived, but as soon as it was departed from it, he died, and he received a new Life when Jesus Christ made his Soul return again to his Body. The same may be said of the Soul of Jesus Christ. In a word, how can it be said, that a Substance which is contained in the Flesh, which preserves the Life of it, and that dies by the separation, is not in a place? If the Soul hath not a determinate place, how can it be said that the Souls of Sinners are in Hell, and of Just Men in Heaven? What is that Chaos that separates them? Why are not they also happy? Are not also the Angels in a determinate place? Are they not said to ascend and descend? Lastly, if any Creature be not in a place, it must be said to be every where. Now nothing is in all Places but God. These are the Reasonings, which *Faustus* of *Ries* uses in that little Book which he published without putting his Name to it, as *Mamertus* upbraids him in the beginning of his Confutation. He knew not whose it was, or at least doth not say he did. 'Tis from *Gennadius* that we learn that it was *Faustus's* of *Ries*.

It is evident by *Mamertus's* Answer, that we have not that Writing perfect, for in the first part he had asserted, that the Divinity suffered in Jesus Christ, not in its own Nature, but by a compassionate Sense. This *Mamertus* confutes in the first place, shewing that that Expression is false and new, because it cannot be said in any Sense, that the Divinity of Jesus Christ hath endured Grief, altho' it may be asserted by Reason of the Unity of the two Natures in one Person, that God suffered. In the next place he proves, that the Soul is Incorporeal, because it was made in the Image of God. He confesses, that all things that are invisible, are

not spiritual, and gives for an Example of it, the Judgment of the Senses, which is invisible, but he asserts, that the Bodily Sense is of the same Nature with the Elements, whereas the Soul doth not depend upon them, nor was formed out of them, but enlivens the matter. To confute the Objections of the Book which he undertakes to answer, he says, that every thing that is incorporeal is not uncreated; that the Angels have Bodies really, but they have also a Spirit and Soul. He maintains, that *St. Jerome*, and the Philosophers likewise, were of the same Opinion, when they held, that Men after the Resurrection would be exactly like the Angels, because they would have a Body as thin and subtle as theirs, and a Soul. He wonders, that any Christians should be so very dull as to imagine, that they shall see God with their Bodily Eyes. Having made some such like Observations, he comes to the great difficulty. The Soul is in the Body, it is in a place, Ergo, 'Tis extended and consequently corporeal. He demands of his Adversary in what part of the Body it is. Is it in the whole, and in every part? If it be in all the Body, why doth it exercise its thoughts in one place only? If it may be divided into parts, why doth it not lose its strength when any Member is cut off? This he says to entangle his Enemy. But he must answer the difficulty, and for the perfect resolution of it he distinguishes Motion into three sorts, Stable, Local, and that which is performed in no place. The first agrees to God only, the second to Corporeal Creatures, and the last is that which is proper to Spiritual Creatures. God wills always the same thing, this is a Stable Motion; A Body moves from one place to another, this is a Local Motion; the Soul chuses a thing, and again refuses it, sometimes loves, sometimes hates, is sometimes Humble, sometimes Proud, sometimes Merry, sometimes Sad, &c. These are the Motions of a Creature which are not Local: The effects are perceived in a place, but they are not done in a place. As for example; If a Man thinks upon a Mathematical Figure, and to write some Name, his Soul contemplates the immutable Ideas of these things, his Arm and Hand writes them on the Paper by a Local Motion. 'Tis not his Soul that is Locally moved, but without it his Arm could not perform so regular Motions. You will say, perhaps, that it is that part of the Soul which is in the Arm that is Locally moved; if that be so, then the Soul is divisible. Now that can't be, for all things that can be divided, may be handled by Parts, and act according to their Parts. Now the Soul acts altogether in all its Motions, it has neither length, nor breadth, nor height; it is neither moved upwards nor downwards, nor in a circle; it hath neither inward nor outward parts; it thinks, perceives, and imagines, in all its substance; it is all Understanding, Sense, and Imagination; and in a Word, we may name the Quality of the Soul, but no Man knows how to express the Quantity of it. Wherefore 'tis neither extended, nor in a place.

Having thus settled the Nature of the Soul of Man, he shews how it differs from the Soul of Beasts, and Plants. The main difference is this, that these last have no knowledge. The Beast may have the Images of Bodies impressed on their Brain, but they know them not, nor know the things themselves, whereas the Soul of Man knows things Corporeal by the Body, and Spiritual without a Body; sometimes it doth not apply it self to things which make an impression upon its Body. I read, another hears me, and understands what I read, but I my self, if my Mind be elsewhere, know not what I have read. My Soul is present to make me perceive the Letters, but not to make me understand what I read.

But may some say, the Substance of the Soul is one thing, its Operation is another. You are mistaken in confounding the Thoughts of the Soul with the Substance of the Soul. The Soul is sometimes without Thoughts; besides, when the Soul thinks, 'tis in the Body, and by the Body that it thinks. They are the Corporeal Images of Objects that make it think, and it would never remember any thing if these Images were not impressed upon the Brain. This is as far as the difficulty can be urged. But *Mamertus* gives such an Answer as leaves no intricacy behind it. The Soul, saith he, is not different from the Thoughts, altho' the things, upon which the Soul thinks, are different from the Soul it self. It is not true, that the Soul is at any time without thoughts; it can very easily change its thoughts, but to be without is impossible, and it is wholly there where its thoughts are fixed, because it is all Thought. You are mistaken in distinguishing the powers of the Soul from the Soul it self; altho' it be accidental to it to think upon this or that Object, yet its Essence is, that it is a thinking Substance. The same is to be said of the Will, it is by accident that it chuses this, or that, but its Substance is to will. It is all Thought, all Will, all Love. It is said of God, that he is Love, but he is Essentially Love, Essentially loving that which is Good. The Soul is also Love, but such a Love as can incline it self to God, or the Creatures, to Good or Evil. But upon whatsoever Object it is fixed, it is always truly said, that the Soul is all Love, no such thing can be found in the Body. Now to prove, that the Thoughts of the Soul do not depend on the Body, and are not Corporeal, our Author makes use of some Examples in Geometry. We conceive, saith he, what a Point, Line, Circle, and perfect Triangle is; Can the Corporeal Figures of these things be represented? They never have been, and never will be. Yet the Soul conceives them, and knows the Properties of them. The Soul knows its Thoughts, its Desires, its Love. Is this done by any Corporeal Image? No certainly, it is the inward Truth, which speaks to it, which makes us understand, that the Thought is distinct from the Speech. Lastly, the Soul enquires after God, knows him, Hath it any Image of the Divine Nature but it self?

These are the Principles which *Mamertus* hath laid down in his first Book concerning the Substance of the Soul. I have added nothing, but kept my self almost always to his Words, which I think fit to remark, because his Philosophy hath so great a resemblance to the Meditations of a Famous Modern Philosopher, that I may seem to have this rather from him than *Mamertus*, or at least that I have put some new Air upon it. But 'tis no such thing, 'tis the Truth it self, which causes this Agreement between two Philosophers. They had both of them rational and exact Minds, they followed the same train of Thoughts, and having freed themselves from all Natural and Childish Prejudices, they found out the true Nature of the Soul, and the Adequate Idea of a Spiritual Substance. The only difference between them is, that *Mamertus* enlarges upon, proves, and thoroughly discusses those Principles, which this Modern Philosopher contents himself to propound as Truths well enough known. He doth not rely upon what he hath said in his first Book, but confirms his Arguments in the second and third Book. In the second he examines more at large, what he had asserted in the first, that the Soul had neither Weight nor Measure according to Quantity, but according to Quality. He proves this to be the Opinion of the Heathen Philosophers, the greatest part of whom he maintains to have thought the Soul Incorporeal. He adds the Testimony of the Ecclesiastical Writers, and cites in particular St. Ambrose, St. Augustine, and St. Jerome. He owns, that St. Hilarius Pictaviensis did not favour his Opinion, because he hath written, that that all Creatures were Corporeal, and believed that Jesus Christ had not suffered: Yet in his defence, he saith, that he did extinguish the Crime by the Vertue of Confession, and tho' these places of his Writings might be reproved, yet that did not lessen his Worth. He quotes St. Eucherius with Applause, and speaks contemptibly of his Adversaries. Lastly, he proves the Soul to be an Immortal Spirit from Texts of Holy Scripture.

In the last Book he explains the other Difficulties that still remained. It was objected, that the Soul is contained in the Body, and consequently, is in a place. He demands how it can be, that the Soul should be in the Body, and yet penetrate all parts of the Body. Is it without, and not within? Or is it within, and not without? Or is it within, and with-

out? It is harder to resolve, than to understand, how a Spirit can move a Body locally, altho' it be not locally in the Body. But how, may some say, can the Soul be in a place, and not be there locally? I ask you, whether the World be in a place, or not? If you say, that it is in a place, you will be obliged to tell, what that place is. Is it in the World, or not? If it be out of the World, where is it? You are then obliged to hold, that the World is infinite, or say, that it is in no place. But how, say they, that the Soul of Jesus Christ departed from his Body after his Death, if it were not in his Body as in its place? If this be a good consequence, saith *Mamertus*, we must also assert, that the Divinity of Jesus Christ was also in his Body as in a place, because it was no longer united to the Body of Jesus Christ. The Angels have Bodies, by which they become visible. The Devils have one, by which they suffer. These Bodies are not borrowed, but their own proper Bodies, yet they have also spiritual Souls. Lastly, to resolve the last Objection, that the Souls of the Wicked are in Hell, and the Souls of the Just in Heaven, he says, if this ought to be understood of different places, how could *Abraham* and *Dives* hear and talk to one another? How could he see *Lazarus* in *Abraham's* Bosom? Hell and Paradise ought not to be thought different places, but different Conditions. The Just and the Unjust may be locally in the same place, but their State is not at all altered. The Soul sees things incorporeal, which are not locally present with it, yet discerns not things corporeal, which are united to it, when it cannot make use of the bodily Eyes to see them. Nothing is more nearly joined to the Soul, than the Heart, Bowels, or the Brain, and yet doth it see them?

But some may say, that the Soul is corporeal in the Eyes of God, but spiritual in its own Eyes. This is a false Distinction, saith our Author, for either it is spiritual, or corporeal. If it be spiritual, God knows it to be such; if it be corporeal, it knows its self to be such, as it really is.

And what is the Conclusion of the whole? That Man is compounded of two Substances, the one spiritual, the other corporeal; the one immortal, the other mortal, that is, a Soul and a Body. This is also the Conclusion of *Claudianus Mamertus*, who at the end of his Treatise hath summed up all he had said in these ten Principles following.

I. God is incorporeal; the Soul of Man is the Image of God, which it could not be, if it were not spiritual.

II. Whatsoever is not in a place is incorporeal: The Soul is the Life of the Body; this Life is equally in all, and every part of the Body. Therefore the Soul is in no place.

III. The Soul thinks, and its Nature is to think; Thinking is an incorporeal thing, and is in no place, Ergo, the Soul is incorporeal.

IV. The Will is of the Substance of the Soul, all the Soul wills, it is all Will; the Will is not a Body, Ergo, the Soul is not a Body.

V. The Memory is not in a place, it is not extended; the great number of things which it remembers, doth not make it bigger, nor the small number lessen it; it remembers corporeal things after an incorporeal manner. The whole Soul remembers, 'tis all Memory, Ergo, it is not a Body.

VI. The Body cannot be smitten but in that place only that is affected; the Soul feels all at once, when any part of the Body is touched, Ergo, this Sensation is in no place, and by consequence is spiritual as well as the Soul that feels.

VII. The Body neither draws near to, nor departs from God; it approaches to, or removes from other Bodies. Now the Soul draws near to, or departs from God; it comes not near, nor goes far from Bodies locally, Ergo, it is not a Body.

VIII. The Body moves in a place, and changes its place. The Soul moves not it self after that manner, Ergo, it is not a Body.

IX. Bodies are extended in length, breadth, and thickness. The Soul hath none of these Properties.

X. All Bodies have several Sides, the right Side, the left Side, the upper Side, the under Side, the fore Side, the back Side, all this doth not agree to the Soul, Ergo, it is incorporeal.

This Book is dedicated to *Sidonius Apollinaris*, who recompenses the great Honour *Mamertus* did him, by the large Encomium he gives the Author, and his Work. He prefers him above all the Writers of that time. He commends him as the most able Philosopher, and learnedest Man, which was then among the Christians. He says, that he was an absolute Master of all the Sciences; that the Purity of his Language equalled, or surpassed *Terence's*, *Varro's*, *Pliny's*, &c. That he knew how to use terms of Logick eloquently; that his short and concise way of Writing contained the most deep Learning in a few Sentences, and he expressed the greatest Truths in a few Words. That his Style was not swelled with empty Hyperboles, and did not degenerate into a contemptible Flatness. In fine, he scruples not to compare him with the most eminent Philosophers, most eloquent Orators, and most learned Fathers of the Church. He judges, saith he, like *Pythagoras*, he divides like *Socrates*, he explains like *Plato*, he puzzles like *Aristotle*, he delights like *Aeschines*.

Claudianus Mamertus, he stirs up the Passions like *Demosthenes*, he diverts with a pleasing Variety like *Hortensius*, he embroils like *Cethegus*, he excites like *Curio*, he appeales like *Fabius*, he feigns like *Grassus*, he dissembles like *Cæsar*, he advises like *Cato*, he dissuades like *Appianus*, he persuades like *Cicero*. And if we will compare him to the Fathers of the Church, he instructs like St. *Jerome*, he overthrows Error like *Lactantius*, he maintains the Truth like St. *Austine*, he elevates himself like St. *Hilary*, he speaks also as fluently, and as intelligibly, as St. *Chrysostome*, he reproves like St. *Basil*, he comforts like St. *Gregory Nazianzen*, he is copious like *Orosius*, and as urgent as *Rufinus*, he relates a Story as well as *Eusebius*, he excites as St. *Eucherius*, he stirs up like *Paulinus*, he holds up as St. *Ambrose*.

Although all these Commendations are excessive, yet we must own, that this Treatise of *Mamertus* is very well written, and that he hath joined a great deal of Elegancy with his great Acuteness, and that he handles the most Metaphysical Questions with all the Clearness and Pleasantness possible. But that which is most worthy of Commendation in him, is the Fitness of his Arguments, and Subtlety of his Wit, by which he hath discovered and explained such very abstruse Truths, as most others have hardly so much as taken notice of.

Sidonius also commends a Poem of *Mamertus's*, and gives it these Praises, It is, says he, solid, witty, pleasant, lofty, and far excelling all sorts of Verses of that Nature, as well for the Elegancy of the Poetry, as for the Truth of the History. It is plainly the Hymn *Of the Passion*, which begins with *Pange Lingua Gloriosi*, of which he speaks, as the following Description of it sufficiently evidences. He speaks as highly of it as possible, and wonderfully extols its Beauty. And indeed it is no marvel, being an Orator, and *Mamertus's* special Friend. The last of these Qualities taught him to spy out those Excellencies in *Mamertus's* Books, which others would not perceive, and the first gave him freedom and easiness to render them both admirable and credible to others.

No fitter Person could have been pitched upon to make his Epitaph, so well hath he acquitted himself, and hath not omitted any Epithet which could well be bestowed upon him, [as you may see,

Claudianus Mamertus.

*Germani Decus, & Dolor Mamerti,
Mirantum Unica Gemma Episcoporum,
Hoc dat Cespitè membra Claudianus,
Triplex Bibliotheca quo Magistro,
Romana, Attica, Christiana fult,
Quam tota Monachus virente in ævo,
Secretâ bibit Institutione,
Orator, Dialecticus, Poeta,
Tractator Geometra Musicusque,
Doctus solvere vincla questionum,
Et Verbi gladio secare Sectas
Si quæ Catholicam fidem laceffunt.*

The Honour and Grief of his Brother. The Pearl of Bishops. A threefold Library, *Greek, Latin, and Christian*. He hath joined Divinity with prophane Sciences. An Orator, Logician, Poet, Writer, Geometrician, Musician; Expert in resolving Difficulties, opposing Heresies, and in composing Hymns and Psalms in Honour of our Saviour.

Altho' he was but a Priest, he performed the Office of a Bishop, his Brother had the Honour, but he had the Burden of a Bishoprick. Thus much Friendship, and a Poetick Faculty, enabled *Sidonius* to speak of *Mamertus* his Friend, who had certainly a large share of those Accomplishments which he attributes to him, tho' it may be he possessed them not in so excellent a Degree, as he describes him. We have also a Poem of his, wherein he shews, that Christian Poets ought to abandon prophane Subjects, and sing sacred Histories, and holy Things.

PASTOR.

Pastor the Bishop hath composed a little Book in the form of a Creed, which contains in Sentences all that a Christian ought to believe. Among the Errors, which he condemns, without naming the first

Teachers of them, he accurseth the *Priscillianists* with their Head. It is *Cum ipso Auctoris Nomine*, with the very Name of the Author: I believe, it should be *Prætermisso Auctoris Nomine*, The Author's Name being left out.

VOCONIUS.

Voconius, as *Gennadius* calls him, or *Buconius*, according to *Honorius*, and *Trithemius*, Bishop of *Castellanum* a City of *Mauritania* has written a-

gainst the Enemies of the Church, Jews, Arians, and other Hereticks. He hath also composed an Excellent Work upon the Sacraments, and other Religious Mysteries.

EUTROPIUS.

Eutropius the Priest hath written two Letters to two Sisters, very devout Servants of J. C. who had been disinherited by their Parents, [for their Love to Religion, and Vowing a Single Life] in which he comforts them for that loss. These Letters are written with a great deal of Wit and Elegancy. In them he makes

use not only of Reasons, but also Testimonies of Holy Scripture to comfort them. This is what *Gennadius* says of this Author, whom we must beware not to confound with *Eutropius*, who has made the Abridgment of [the Roman] History. This of whom we are speaking, was the Scholar of Saint *Austine*.

EVAGRIUS.

This *Evagrius*, a distinct Person from *Evagrius* of *Pontus*, is by *Gennadius* reckoned among the Ecclesiastical Writers of the V Age. He attributes to

him a Disputation between a Jew named *Simon*, and a Christian called *Theophilus*, which was very well known in his time, but is now lost.

TIMOTHEUS.

Timotheus the Bishop hath written a Book of the Nativity of our Lord, according to the Flesh,

which he believes to have happened on the Feast of *Epiphany*, as *Gennadius* informs us Chapter 58.

EUSTATHIUS.

This *Eustathius* hath translated nine of St. *Basil's* Homilies upon the beginning of *Genesis* into Latin, and dedicated his Translation to his Sister *Syncretica*, who was a Deaconess. *Cassiodorus* says, that his Version equals the Original in Elegancy. *Sedulius* com-

mends this *Syncretica* in the Preface to his Book of *Easter*. *Junilius*, *Cassiodorus*, *Bede*, and *Sigibertus* mention this Translation, which is to be found among the Latin Works of St. *Basil*.

THEODULUS.

Theodulus, a Priest in *Celofyria* is said to have written many Works. *Gennadius* tells us Chapter 91. that he had never seen but one of his Books, which he composed about the agreement of the Scriptures of the Old and New Testament against those ancient Hereticks, who observing a difference between the Commands and Ceremonies, held; that the God of the Old Testament was not the God of the New. He shews, that it was by a Dispensation of Providence, that God had given to the Jews by *Moses*, a Law incumbred with Ceremonies and Judicial Statutes, and to us another by Jesus Christ, made up of sacred Mysteries and Promises of future

good things; but for all this we must not look upon them as distinct; that it was the same Spirit that dictated them, and the same Author that established them, and that the Old Law, which brings Death, being observed in the Literal Sense, bestows Life being understood Spiritually. This Author dy'd three Years since, under the Empire of *Zeno*. *Zeno* ended in 490. *Gennadius* wrote in 493. There is in the *Bibliotheca Patrum*, [Tom. 8.] a Commentary upon St. *Paul's* Epistles, which bears the Name of *Theodulus*, but it can't be his, because it speaks of *Acumenius* and *Photius*, who lived a long time after. It is an Abridgment of *Acumenius's* *Catena*.

EUGENIUS.

Eugenius Bishop of *Carthage* and Confessor, being summoned by *Hunericus* King of the *Vandals* to explain the Faith of the Church, and the true signification of the Word, *Consubstantial*, made a Treatise of the Faith, approved by all the Bishops, and all the Orthodox Confessors of *Africa*, *Mauritania*, *Sardinia*, and *Corfica*, in which he confirms the true Faith, not only by the Authorities of the Scripture, but also by several passages of the Fathers. This Book was presented by his Fellow Bishops, when he was in Banishment, because he had so freely confessed the Faith as a Good Pastor. He left behind him some Letters to his Flock to strengthen them in the

Faith, into which they were baptized. He also sent in Writing the Disputes, which he had had with the *Arian* Bishops by *Proxie*, and conveyed them to *Hunericus* by the Steward of his Household. He also offered a Petition in form of an Apology to that Prince, endeavouring to obtain Peace for the Christians. He is said to be yet alive, and to continue his Service to the Church, by confirming the Faithful. The Treatise of *Eugenius* to *Hunericus* is found in the third Book of the History of *Victor Vitensis*; [as also in Tom. 4. of the Councils, and in *Bibliotheca Patrum* Tom. 8.] and *Gregory* in his second Book of his History of *France* recites one of his Letters written to the Church of *Carthage*.

CEREALIS.

Cerealis, an African * Bishop, being required by *Maximinian* a Bishop of the *Arians* in *Africk*, to explain and confirm the Catholick Faith by a few Texts of Holy Scripture, having implored the Divine Assistance, gave a Satisfactory Answer to his Demand, by propounding a clear proof of the Faith of the Church, not

only in a few Texts of Scripture, as *Maximinian* had demanded of him, but also in a greater number, taken out of the Old and New Testament, and made one Book of them. This Writing is in the *Bibliotheca Patrum* [Tom. 8. and in the *Heresiologia*, printed at *Basil* in 1556.]

SERVUS DEI.

The Bishop *Servus Dei* hath Written against those that say, that Jesus Christ did not see his Father in this Life with his bodily Eyes, until after his Resurrection from the Dead and Ascension, when he was translated into the Glory of his Father; and that that Vision was the Reward of his Sufferings. He shews, I say, against these Opinions as well by Testimonies of Holy Scripture, as by Rational Argument; that our Lord Jesus Christ did always see the Father and Holy Spirit with his bodily Eyes, from the very time of his Conception by the Holy Ghost, and Birth of the Virgin; and that this Privilege was granted him upon the account of the intimate Union that there was between the Humane and Divine Nature.

This is all *Gennadius* saith of this Author. The Common Opinion of Divines is, that the Humane Nature of Jesus Christ did always enjoy the clear Vision of God, which they call the Beatifick Vision; but they do not believe, that he saw him with his bodily Eyes. The Vision of God is Spiritual, in which the bodily Eyes have no share. It is also question'd, whether they may not be able to do it, thro' the infinite power of God. If this Author believed, that Jesus Christ saw the Divine Nature with his bodily Eyes, he must be very gross in his conceptions. St. *Austine* had confuted him long before, but it may be he will say, as the Schoolmen do, and understand by the bodily Eyes, the humane intellectual Faculty in Jesus Christ.

IDACIUS.

Idacius of *Lamecum* in *Gallicia*, Bishop of *Augusti-Lucus* (a) the Metropolis of the same Province, hath made a Chronicle, in which he continues St. *Jerome's* to his own time. It begins at the first Year of *Theodosius* the Great, and ends at the eleventh Year of the Reign of *Leo*; and contains the History, or rather a Chronicle of 86 Years, from the Year 381, to 467. To the Year 437 it is made up of the Writings and Histories of others, but from that time of his own Observations. In this Chronicle he sets down the most considerable Events of the Empire, the Years, and Alterations of the Emperors, the Names and Years of the Popedom of the Bishop of *Rome*, and particularly the Ecclesiastical and prophane History of his own Country. He makes use of three Epochas; The first is of the Years of the World according to *Eusebius*; the second is the *Spanish Era*, which begins 37 Years before the Nativity of Christ, and the last is of the Olympiads, which he brings lower than *Socrates*, who makes them to end in 440. We may see there the Years of the Emperors. This Chronicle is in a

rough and barbarous Style, but easie enough to be understood. *Canasius* and *Scaliger* had printed some Fragments of it, but *F. Sirmondus* hath published it entire in 1619, [Octavo at *Paris* out of a MS. in the Jesuits Library of the College of *Clermont*, which came from *Metz*. It had been already printed at *Rome* before him, since 'tis inserted in *Eusebius's* Chronicle.]

F. Sirmondus found in the same MS. a very exact Computation of Years by the Consuls, which begins with the Year 269, and ends at 423. It is thought to belong to the same *Idacius*, not only because it is in the same MS, but because they are very like to one another in Style and Chronology. *F. Labbe* hath also published the same since, under the Name of *Idacius*, but much enlarged; for they begin at the Consulship of *Brutus* and *Collatinus*, which was in the 245 Year from the Building of *Rome*, and end in the second Consulship of *Anthemius*, that is to say, at the Year 468, where also *Idacius's* Chronicle ends. [Both are extant in *Biblioth. Patr.* Tom. VII.]

(a) **O**f *Augusti-Lucus*.] He observes in the Preface, that he was born *ex Leonica Civitate*, and was Bishop in *Gallicia*, and says likewise, that he was preferred to that Dignity in the third year of *Valentinian III.* but doth not tell us of what City. They who speak of him, have supposed that he was Bishop of the same City where he was born, but what he notes upon the 310 Olympiad, that he was taken in the Church,

which he had called *Aqua Flaviensis*, when *Augusti-Lucus* was pillaged, shews, that he was Bishop of that City, for *Aqua Flavia*, is not a Bishoprick but a Church subject to *Augusti-Lucus*. St. *Leo* speaks of this Bishop in his Letter to *Turribius*, or rather to the Synod of *Gallicia*, heretofore the 93, now the 15th; and he gives him an Answer in the following Letter.

V I C T O R I U S.

Victorius born at *Lemovicum* a City of *Aquitain*, an exact Chronologer, made in the Year 457 at the desire of *Hilary*, then Arch-deacon, and after Bishop of *Rome*, a new Paschal Cycle wonderfully curious. It was for 532 Years, because according to his Calculation, at the end of that time *Easter-day* ought to fall upon the same day of the Month, and of the Moon, on which it happened in the Year of the Death of Jesus Christ. *Bucherius* the Jesuit published this Cycle in 1634, [in *Fol. at Antwerp*,] corrected it in many places, and explained it by a learned Commentary. He hath put before it a Letter of *Hilary* to *Victorius*, and a Preface of his own. This Author was the first among the Christians, who made use of the space of 19 Years for the Cycle of the Moon. * His Cycle begins at the Year 73, which is the 28 of the common account, and ends at the Year 559 of the same *Æra* inclusively. It contains 8 Columns. In the first are the Names of the Cofs. In the second are set down the Numbers of the Years of his Revolution. In the third are

observed the Leap-years. The fourth shews upon what day of the Week the first day of every year falls, which is instead of the Dominical Letter, that was not yet found out. The fifth notes how old the Moon was upon the same day, this is instead of the *Epact*. The sixth shews, on what day *Easter-day* falls. The seventh discovers the Age of the Moon on that day. The last contains the *Indictions*. *Bucherius* hath added the Golden Number, and hath marked in another Table by the Side of the Years of World, according to *Ensebius*, the Years of the Vulgar *Æra*, the Cycles of the Moon and Sun, the Years of the *Epocha* of the Building of *Rome* according to *Varro*, the true Order of the Consulships, and the Years of the Roman Emperors. This Cycle hath been very famous. The fourth Council of *Orleans* held in 541, decreed, that all Bishops should make use of it in ordering the Celebration of *Easter*. It is commended by *Gennadius*, *Cassiodorus*, *Gregory* Bishop of *Tours*, *St. Isidore* of *Sevil*, and many others. We know nothing particular of the Life of the Author of it.

G E N N A D I U S Patriarch of Constantinople.

Gennadius was chosen Patriarch of *Constantinople* in the room of *Anatolius*, in the year 458. He nominated one *Marcian*, who had been heretofore a *Montanist*, to be Receiver of the Church of *Constantinople*. This was that Receiver, if we may believe *Theodorus*, who ordered, that the Clergy of every Church, should distribute among themselves the Oblations made to their Church, whereas before they belonged to the Patriarchal Church. But it was not only the Receiver of *Gennadius*, that made this Reformation in the Church of *Constantinople*. This Patriarch also laboured much in it. He held in 459 a Synod, in which he revived the Decrees made against *Simoniacal* Persons. He made also a Law, that no Priest should be ordained who could not say the *Psalter* by heart. 'Twas in his time, that *Studius* built the Monastery of the * *Acemeta* at *Constantinople*, and dedicated it to *St. John* [Baptist.] *Gennadius* died in the year 471. He had been advertised of his Death some time before by a Ghost, which appeared to him while he was at Prayers in the Church by Night, and foretold him the great trouble that should befall his Church after his Death. *Gennadius*, a Priest of *Marseilles*, reckons this Patriarch among the Ecclesiastical Writers, and says, that he had an elegant Style, and a brisk Wit, that he was grown very learned by reading the Ancients, that he had composed a literal Comment upon *Daniel*, and that he had made some Homilies. We have none of his Works, but there are preserved only two Fragments of this *Gennadius*, the one recited by *Facundus*, *Lib. 2, c. 4.* and the other

by *Leontius* in his Treatise of common places about the Original of Souls. We do not know out of what Book the first is taken. It is a Declaration against *St. Cyril*, which seems to be taken out of a Letter written against *St. Cyril*'s 12 Chapters. 'Unhappy I, saith he, who live in a time, when the Church is afflicted with so great Evils? Alas! Alas! for from whence doth it proceed but from hence in the time, wherein we are? How much have I heard of the Blasphemies of *Cyril* of *Egypt*? Wo to the Scourge of *Alexandria*, this is the second. Can we sufficiently lament it, that he hath been corrupted himself, and that he hath corrupted others. He hath cast forth all manner of Blasphemies against the holy Fathers, the Apostles, yea against Jesus Christ himself. He destroys the human Nature, that the Word assumed from us, and for us, and would make that Nature subject to sufferings that is impassible.' *Facundus* also recites the beginning of the Confutation of the first of *St. Cyril*'s Chapters, wherein he shews as much passion. *Gennadius* must needs write this when he was very young, in the time of those hot Contests between *St. Cyril*, and the Oriental Bishops.

The second Passage of *Gennadius* is taken out of the second Book to *Parthenius*; it is cited by *Leontius* in his common places about the Original of the Soul. We do not here speak of the Letter against *Simoniacal* Persons, because it is a Synodical Letter, which shall be found among the Acts of the Councils.

A N T I P A T E R of Bostra.

This Author flourished about the end of the fifth Age. He wrote a * Confutation of *Eusebius*'s Apology for *Origen*, divided into several Discourses. A Fragment of it is cited in the Acts of the second Council of *Nice*, Act. V. Tom. 7. of the Councils, p. 367, where he owns, that *Eusebius* was very skilful

to write History; but maintains, that he was not expert in handling Doctrinals. He blames him for defending the Opinion of *Origen*, concerning the *Præ-existence* of Souls, and the Subjection of the Son of God in respect of his Father. *Leo Allatus* mentions a Sermon of this Author's upon *St. John Baptist*. *Diatriba, de Simeon*, p. 89.

H I L A R U S or H I L A R I U S Bishop of Rome.

Hilarus, or rather *Hilarius* (a) an Arch-Deacon of the Church of *Rome* in the Popedom of *St. Leo*, was one of the Legates, which this Pope sent into the East about the Affair of *Eutyches*. He was present in that quality in the Sham-Council of *Ephesus*, and because he would not consent to the Condemnation of *Flavian*, he made his escape into *Italy*. It was at this time, that he wrote his first Letter to *Pulcheria* the Empress, in which he lets her know, that the Pope and all the Western Bishops disallowed all that was done in the Council. He remained in the Office of an Arch-Deacon till the Death of *St. Leo*. We have a Letter of his written in 457 to *Victorius*, in which he desires the resolution of such difficulties, as arose about *Easter-day*. This Letter, as we have said, is at the beginning of *Victorius*'s Paschal Cycle. Arch-Deacons having had a share in the Government of the Church, it hath been thought, that no fitter Person could

be chosen to succeed the Bishop than they: Upon which account it is, that they have ordinarily been pitched upon. Hence it was, that after the Death of *St. Leo*, *Hilarius* was chosen into his Place. He was ordained November 17. in the Year 461. We have a Letter of his to *Leontius* Bishop of *Arles*, dated Jan. 25. Anno. 462. wherein he tells him of his Election, and desires him to let all the Bishops of his Country know it, that they may joyn their Prayers with his for the Good of the Universal Church. This Letter is unfitly put in the 5th place, since it is dated before any that *Hilary* wrote, when he was Bishop. He therein put him in mind, that those who are Observers of Tradition, are sensible what respect hath been given all along to *St. Peter* and his See. *Leontius*, to whom this Letter is written, before he received it, had written a Letter to Pope *Hilary*, which he sent by *Pappolus*, seeking the Pope's favour, that he might procure his own Settlement in all those

(a) OR rather *Hilarius*.] He is commonly called *Hilarus*, and so his Name is found written in the ancient Marble Inscriptions. He is named in *St. Leo*'s Letters, and in that of

Nicholas first, to the Emperor *Michael*. *Hilarius Marcellinus*, in his Chronicon calls him after the same manner. 'Tis probable, that he is called *Hilarus* corruptly only.

Hilarius. Rights, which St. Leo had attempted to take from the Bishop of Arles. Hilary returned him a very obliging Answer, telling him that he had written to him already, doing thereby as the Ordinary Custom, and Mutual Charity required of him. He sent him likewise a Copy of the preceding Letter, to shew him that he had not been defective in his Duty. He tells him, that he hoped to have a frequent Correspondence with him by Letter, and promises that he will observe the Canons, and use his utmost power to cause others to observe them, and to procure the Peace and Agreement of all the Bishops. This Letter, which is the fifth, is without date, but it seems to be written soon after the former.

Hilarius soon gave proof of his Care and Vigilance. A Person named *Hermes*, a Man unworthy of the Priesthood, had procured himself to be ordained Bishop of *Biterre*, and being thrust out of that Bishoprick, he usurped the Diocese of *Narbonne*. The Pope having intelligence of it, wrote first to *Leontius* to inform him of that affair; this appeareth by the 7th. Letter, dated Nov. 3. 462. He soon after propounded it to a Council of *Rome* held in November 462, at which *Fauslus*, and *Auxanius* two French Bishops were present. It was resolved in this Council, that the Usurpation of *Hermes* was disorderly, and therefore they deprived him of the Right of Ordaining Bishops of his Province, which was granted to the Bishop of *Uzetia* during his Life. Pope Hilary sent this Decree to the Bishops of the Provinces of *Vienna*, *Lyons*, the two Provinces of *Narbonne*, and the Province of the *Sea-Alps*, and at the same time exhorts them by the eighth Letter to hold Councils every Year, which should be summoned by *Leontius* Bishop of *Arles*. He adds also in that Letter, that no Bishop nor Clergyman, may go out of his Province without having the Letters of his Metropolitan; and in case he will not grant him them through hatred or enmity to him, he may address himself to the Bishop of *Arles*, who shall not give any leave but upon good reasons. He declares further, that upon the complaint of the Bishop of *Arles*, who had complained that his Predecessor had left the Churches subject to him to others, he had communicated that business to them, that they might examine it. In fine, he admonishes them not to suffer the goods of the Church to be alienated, if the alienation be not allowed by a Council. This Letter bears date December 3. 462.

The Rights which Pope Hilary was about to restore, in favour of the Bishop of *Arles*, seemed to receive some Check by the attempt of *Marcian* Bishop of *Vienna*. There had been for a long time a Contest between the Bishops of *Vienna*, and *Arles*, about their Prerogative. The Popes had sometimes favoured the one, and sometimes the other. Saint *Leo*, who had at first very much opposed the pretensions of the Bishop of *Arles*, upon the account of his displeasure, which he had against Hilary, was afterwards reconciled to him; and had ordered by his 51 Letter, that the Archbishop, of *Vienna*, should content himself with having the Rights of a Metropolitan over four Cities, viz. *Valentia*, *Tarantasia*, *Geneva*, and *Gratianople*, and that all the other Cities should be subject to the Metropolitan of *Arles*. Saint *Mamertus*, whether it was that he would not obey this Order, or that he thought that *Leontius* would not take it ill, ordained a Bishop of *Dia*. Pope Hilary having heard of it by an Officer, wrote immediately to *Leontius*, blaming him for not giving him notice of this action, and commanded him to have the matter examined in a Synod; and give him a relation of it in a Synodal Letter. The Letter of Hilary to *Leontius* is the ninth, and is dated Octob. 10. Anno. 463.

Leontius, and the Bishops assembled in his Synod, returned Answer to Pope Hilary, that it was true, that *Mamertus* had ordained a Bishop of *Dia*. But it appears by the Pope's Answer, that they spoke of that action with much moderation, not shewing themselves troubled at all at it. The Pope did not take it in the same manner, but looked upon it as an Unpardonable Crime. He accused St. *Mamertus* of Pride, Presumption, Treachery, and a Sinful Attempt, and threatened to deprive him of all his Privileges, and out him of all the Right he had over his four Churches, if he did maintain what he had done as lawful, and persisted to do the like for the future. And as to the Bishop of *Dia*, whom he had ordained, he enjoined him to accept the Confirmation of *Leontius*, Bishop of *Arles*, who ought regularly to have ordained him, and gave *Veranus* a Commission to deliver these Orders forthwith, and see that they be put in Execution. All this is contained in the fourth Letter of this Pope sent to *Leontius*, and the other Bishops of this Synod, which is dated Feb. 24. Anno. 464. He wrote also a little time after, another Letter to the Bishop of the Provinces of *Vienna*, *Lyons*, *Narbonne*, the *Pennine-Alps*, in which he repeats and confirms, what he had said in his former Letter, for the upholding the Rights of the Church of *Arles*, and orders the Bishops of those Provinces to come to the Synods, to which they shall be called by the Bishop of *Arles*.

In the Year 465, the Church of *Rome* had the Honour to be consulted by *Ascanius* Bishop of *Tarraco*, and other Bishops of his Province, who wrote two Letters to Hilary, about two important Matters which fell out in their Countries. They speak in both of them with a great deal of Respect and Submission to the Holy See. In the first, having

told him, that they resorted to him as to the Successor of St. Peter, whose Primacy ought to be feared, and loved by all Christians. *Cujus Vicarii principatus, sicut eminet, est metuendus ab omnibus & amandus*; to receive sound Answers from a place, where things are not judged of erroneously, or with prejudice; but after a truly episcopal deliberation, I say, after this compliment, they tell him that *Sylvanus* Bishop of *Calaguris*, which is a City of their Province farthest distant from the Metropolis, had ventured to ordain a Bishop in a certain City against the Consent of the People, and to take a Priest of another Bishop, and make him Bishop against his Will. That the Bishop of *Casaraugusta* had opposed these his Undertakings, and had caused the Neighbouring Bishops to separate from him, but that had not reduced him, he continued in his Obstinacy, and Schism. Whereupon they desire the Pope to command them, what he thought fit to be done by them upon this occasion, that being assisted by his Authority and Counsel, they might know how they ought to deal with the Bishop who ordained, and the Bishop who was ordained. The 2d. Letter from the same Bishop is about another business; it begins also with a Compliment to the Pope, and goes on with a Request, which these Bishops made to him to confirm the Choice, which they had made of Bishop *Irenaeus*, to fill up the See of *Barcino*, which was vacant by the death of *Nundinarius*. They shew him that they followed the judgment of his Predecessor in so doing, who had named him for his Successor and had also the approbation of the People and Clergy, and that they had considered the good of that Church. They added, that they had complained to him some time since, of the attempts of *Sylvanus*, but had received no Answer, and therefore desired him to give them an Answer of all together.

These Letters being delivered to him at the time, when he had assembled the Bishops at *Rome* for the Anniversary Solemnity of his Exaltation, he read them in a full Council, and the Bishops discovered by their Acclamation and Consent, that they condemned the actions of *Sylvanus*, and did not approve of the Ordination of *Irenaeus*, because it was performed contrary to the Rules of the Church. 1. Because it was never allowed any Bishop to choose his Successor. 2. Because *Irenaeus* being Bishop of another Church, could not be translated to *Barcino*. This being decreed after this manner, the Pope wrote two Letters, one to *Ascanius*, and the Bishop of the Province of *Tarraco*, and the other particularly to *Ascanius*; in which he declares, pursuant to the Judgment of his Colleagues, and the determination of the Canons, that *Sylvanus* had offended in celebrating Ordinations without the Authority and Consent of the Bishop of *Tarraco* his Metropolitan; that *Irenaeus* ought to relinquish the Church of *Barcino*, and that *Ascanius* ought to ordain some other Person, every way fitly qualified for that See; That as to those Bishops that had been ordained without his Consent, he might let them alone, if they have not been twice married, or have not married a Widow; that he should take special Care, that there be not two Bishops in one and the same Church; that he ought not to ordain any ignorant or lame Person, no more than those that have done Penance; that he ought not to hearken so much to the Prayers of the People, as to depart from the Will of God, or the Laws of the Church to please them. Lastly, he subjoins that if *Irenaeus* will not quit the See of *Barcino*, he deserves to be wholly deprived of the Episcopal Dignity. This Council was held in the Month of November, Anno. 465, and the Pope's Letters are written at the end of December in the same Year.

Ingenius Bishop of **Ebredunum*, who was present at this Council of *Rome*, reminded Pope Hilary, that what he had ordained at the Request of *Auxanius* in the Council held Anno. 462. and confirmed in another in 464, was prejudicial to the Metropolitan Right, which he claimed in the Province of the *Sea-Alps*. The Pope respecting this his Remonstrance, wrote to *Leontius*, *Veranus*, and *Victurus*, French Bishops to regulate this matter according to the Laws of the Church, and the Constitutions of his Predecessor, not having regard to those Declarations, which have been obtained of him fraudulently, when they are found opposite to the Holy Canons and Decrees of his Predecessors. Wherefore he confirmed the Metropolitan Right of the Bishop of *Ebredunum*, and ordained, that what had been decreed by St. Leo touching the Bishopricks of *Cemele* and *Nice*, should be exactly observed. So that it was the Ambition of the Bishops that gave the Popes an Opportunity of Greatning their own Authority every day, and making them subject to him, by favouring the Pretensions sometimes of the one, and sometimes of the other. The Style of Pope Hilary is not so florid as St. Leo's, but it is elegant and easy to be understood. He was very knowing in the Laws and Discipline of the Church, and enlarged his Authority to make them observed. As we have not observed the common Order of his Letters, but placed them according to time, it is convenient to compare Ours, with the Ancient, as in this Table.

I. The Letter to the Empress *Pulcheria*, Written Anno. 451. In the Acts of the Council of *Chalcedon*, Part 1. Chap. 24.

II. The

- Hilarius.* II. The Letter to *Victorius*, Written Anno. 456. at the beginning of *Victorius's* Paschal Cycle. *The Ancient Figures.*
- III. The Letter to *Leontius* Bishop of *Arles*, Written Jan. 25. Anno, 462. } V.
- IV. Another Letter to the same Person, Written a little after. } VI.
- V. A Third Letter to the same Person about the affair of *Hermes*, Written Nov. 3. Anno 462. } VII.
- VI. A Letter to the Bishops of the Provinces of *Vienna*, *Lyons*, both *Narbonns*, and the *Pennine-Alps* upon the same Subject, Decem. 3. 462. } VIII.
- VII. A fourth Letter to *Leontius* about the business of *St. Mamertus*, Oct. 10. 463. } IX.

- VIII. A Letter to the Bishops *Victorius*, *Ingenius*, *Idacius*, &c. about the same business February 24. 464. } X.
- IX. A Letter to the Bishops of the Provinces of *Vienna*, *Lyons*, both *Narbonns*, and *Alps*, upon the same Subject, Written sometime after the former. } I.
- X. A Letter to the Bishops of the Provinces of *Tarraco*, about the Ordination of *Irenaeus*, dated January 3. 465. } II.
- XI. A Letter to *Ascanius* Bishop of *Tarraco*, upon the same Subject, Written at the same time. } III.
- XII. A Letter to *Leontius*, *Veranus*, and *Victorius*, about the business of *Ingenius* Bishop of *Ebre-dunum*, Written in the same year. } IV.

Hilarius.

SIMPLICIUS, Bishop of Rome.

Simplicius. **S**implicius was chosen Pope in September, Anno 467, and governed the Church of Rome 15 Years and some Months. He was very full of business all the time of his Popedom; the Church, and Empire having been subject to great Revolutions; for on the one hand the Western Empire miserably harassed, ended in the Person of *Augustulus*, and *Odoacer* an *Arian* Prince, King of the *Heruli*, possessed himself of that Empire. On the other hand *Zeno* the Eastern Emperor, was first dethroned by *Basiliscus*, who declared himself against the Council of *Chalcedon*; and *Zeno* being restored always privately favoured the *Eutychians*, and stirred up great troubles in the Church upon that Account. Nor were other Kingdoms better governed, the *Goths*, who were *Arians*, had made themselves Masters of *Spain*. *Gensericus* also, an *Arian*, King of the *Vandals*, exercised his Tyranny over the People, and against the Church of *Africk*. The Churches of *Antioch* and *Alexandria*, were become a Prey to the Ambitious. Lastly, the Bishops of *Constantinople* and *Rome*, began to disagree. But notwithstanding all these Troubles and Confusions, *Simplicius* did vigorously maintain the Discipline of the Church in all places, and upheld his own Rights with Courage. His Letters are an Authentick Proof of it.

The first is directed to *Zeno* Bishop of *Sevil* in *Spain*. He gives him the Title of Vicar of the Holy See, that he might have the greater Authority to hinder, that the Apostolick Laws and Decrees of the Holy Fathers be not any ways violated.

The second is directed to *John* Bishop of *Ravenna*. He closely reproves this Bishop, because he had made one named *Gregory* Bishop of a Church without his consent, and by force. He orders, that he shall be Bishop of *Modena*, and not be subject to the Bishop of *Ravenna*; and that if he had any business, he should bring it directly to the Holy See. He desires the Grant of the possession of the Inheritance of a certain Sum in the Bishoprick of *Bononia*, during his Life, upon condition, that the Property of it shall remain to the Church of *Ravenna*. He threatens *John*, to oblige him to the Execution of his Orders; he tells him, that he deserved to lose the Privilege he hath abused, and that he will handle him with great Severity, if he doth not obey what he hath commanded. Lastly, he reminds him that if he shall dare to do the like hereafter, and ordain either Bishop, or Priest, or Deacon against their Will, he will deprive him of the right of Ordaining in the Province of *Ravenna*, and *Emilia*. This Letter is dated June 29. Anno. 482.

Simplicius had already used *Gaudentius* Bishop of *Affisium* very severely, because he had celebrated Ordinations contrary to the Rules, and entirely deprived him of the right of Ordaining; and had given the power of Ordaining in the Church of that Bishop to one of his Colleagues, called *Severus*. He also took from him the Administration of the Revenues, because he had made a bad use of them, leaving him no more than a fourth part, and expending the other three in building, nourishing the Poor and Strangers, and for the maintenance of the Clergy, and ordering him to restore the three parts, which he had received during the three years past, and to oblige them to whom he had given the Church-goods, to quit them. The Letter which contains this Decree is dated Novem. 29. in 475. It is directed to *Florentius*, *Aequitius*, and *Severus*, and placed the third among *Simplicius's* Letters.

The fourth sent to the Emperor *Zeno*, dated Jan. 10. 476. is written against *Timotheus Aelurus*, who having permission to go from the place of his Exile, after he had endeavoured to thrust himself again into the See of *Alexandria*, came to *Constantinople*, where he was very active to establish his Doctrine, gathered him a Party, and celebrated the Holy Mystery also clandestinely. *Simplicius* exhorts the Emperor *Zeno* not to suffer this Disorder, and to imitate the Zeal of his Predecessors *Marcian* and *Leo*, to maintain the Faith of the Incarnation, contained in the Letters of *St. Leo*, which had been approved by the Council of *Chalcedon*, to reject all such Errors as have been condemned, to hinder that they be not revived, and certain Truths be not brought into Dispute, to take care that an Orthodox Person be or-

dained Bishop of *Alexandria*, and *Timotheus* the Ring-leader of the Hereticks be banished from *Constantinople*.

At the same time he wrote a Letter, to *Acacius*, which is his fifth, in which he congratulates him, that he did not suffer *Timotheus Aelurus* to be received into Communion at *Constantinople*, and desires him to oppose the Proposal of calling a new Council, because a Council ought not to be assembled, but only when some new Error springs up, and it is something difficult to find out the Truth. But this is not the present Case, since the Question hath been judged, and determined clearly in the Council of *Chalcedon*, which hath been approved by all the World. *Simplicius* sent a Copy of this Letter to the Emperor, with a Copy of *St. Leo's* Letter to *Flavian*.

He repeats the same Admonitions in his sixth Letter to *Acacius*, and in another Letter directed to the same Bishop, which hath been published by *Holstenius*. It is dated the same time. In it he particularly advises *Acacius* to request the Emperor to grant his Edict for the Banishment of those who shall be ordained by *Timotheus*, and implore him to include *Peter* and *Paul* in it, of whom one was banished to *Ephesus*, the other to *Antioch*; as also *Anthony*, one of the Principals of the Party, and *John* who was ordained Bishop of *Apamea*.

He commends in the 7th. Letter the Courage of the Clergy and Monks of *Constantinople*, who would not receive *Timotheus*, and shews them that they ought not to hearken to him, since he hath been several times condemned. All these Letters bear the same Date.

The Emperor *Zeno* was immediately put to flight by *Basiliscus*, who invaded his Throne. He declared himself openly for *Timotheus*, but his Kingdom was not of long Duration. *Zeno* was re-established within ten Months after. As soon as *Simplicius* heard of it, he testified to him the Joy he had for his Restoration, and exhorts him to maintain the Faith of his Predecessors, and the Doctrine of the Council of *Chalcedon*, and to depose *Timotheus Aelurus* from the See of *Alexandria*; and settle in it again a Lawful and Orthodox Bishop. This Letter bears date Oct. 8. 477.

Zeno being moved by his Admonitions went about to expel *Timotheus*, but his Death prevented, that this Usurper did not suffer the punishment which he deserved. He poisoned himself, if we believe *Liberatus*. After his Death, *Petrus Mongus* endeavoured to make himself Bishop of that See: But *Timotheus Salophaciolus* an Orthodox Bishop was settled in it. This *Acacius* Bishop of *Constantinople* informs *Simplicius* of by the Letter which goes before Letter 9. of this Pope.

In this *Simplicius* shews how much he rejoiced at the establishment of *Timotheus*, and prays him to take care to carry himself unblameably, because he had taken notice of some Failings in him, when he was obliged to rehearse the Name of *Dioscorus* at the Altar. This Letter is dated March 13. 478.

He wrote also, the same time, the 10th. Letter to the Emperor *Zeno*, in which he thanks him for settling *Timotheus*, and prays him to eject entirely *P. Mongus*.

In the next Letter to *Acacius*, he tells him, that *Timotheus* had excused himself for reciting the Name of *Dioscorus* at the Altar, and that he was satisfied by him as to that particular.

In the 12th. he also desires the Emperor *Zeno* to defend *Timotheus*; and banish *Petrus Mongus*, and in the thirteenth Letter he commands *Acacius* to contribute his Assistance to it. These Letters are dated Oct. 478.

The Church of *Antioch* was in no less disturbances, than that of *Alexandria*. *Petrus*, surnamed *Fullo* having slain *Stephen*, who was the lawful Bishop, got possession of it by force. The Emperor *Zeno* did not let this Crime go unpunished, but made those seditious Persons suffer the Punishment they deserved; and banished *Petrus Fullo*. But because the Spirits of the People were extremely heated, he thought it would be hard to get a Bishop ordained quietly in the City of *Antioch*; he resolved to have the Ordination performed at *Constantinople* by *Acacius*. Pope *Simplicius* believed,

as indeed it might well enough be, that it was only *Simplicius*. tence, and that the Bishop of *Constantinople* would by this means enlarge his Jurisdiction over the East, tho' the Emperor wrote to him, that it should be so for this once only, and that for the future the Bishop of *Antioch* should be ordained according to the Custom, by an Eastern Synod. The Pope makes answer to him by Letter 14, dated Ju. 22. 479, in which having commended his Justice, which he had executed in punishing those who had murdered the Bishop of *Antioch*, he tells him, that this Mischief would never have happened, if he had followed his Counsels, and banished out of the Empire, as he had written to him, *Petrus Mongus*, and the other Enemies of the Faith, and Disturbers of the publick Peace. Lastly, he approves the Ordination of the Bishop of *Antioch* made by *Acacius*, but upon Condition that the Bishop of *Constantinople* shall not attempt the like for the future, and the Bishop of *Antioch* shall be ordained by the Bishops of his own Country, according to the ancient Custom. He says almost the same thing to *Acacius* in the next Letter.

He, whom *Acacius* had ordained Bishop of *Antioch*, died in 482, in the third year of his Pontificate; and *Calendion* was ordained in his place. 'Twas *Acacius* himself who ordained him if we may believe the Record of the Acts of the Condemnation of *Acacius*. However that be, it is evident

that *Calendion* had his Ordination approved by a Council of Eastern Bishops. This did plainly displease *Acacius*, who was never friends with this Patriarch.

At the same time *Timotheus*, Bishop of *Alexandria*, being dead, *John Talala* was chosen in his place, and wrote to Pope *Simplicius*, under the Title of the Bishop of *Alexandria*: But the Emperor told him at the same time, that he was a perjur'd Person, and unworthy of the Priesthood. This hinder'd the Pope for some time from acknowledging him; but when he understood, that he had designed to put in *P. Mongus* into that See, against whom he had written several Letters, he opposed him with all his force, and received *John Talala*, who escaped into the West. All these things were done with the consent of *Acacius*, or at least without his Opposition. This made *Simplicius*, after he had written Letter 16. in favour of *Calendion*, to urge him earnestly in Letter 17, and 18. to oppose the attempts of *P. Mongus*, and to represent them to the Emperor, that he may not continue in the possession of the See of *Alexandria*. These Letters are dated Anno 482. This was the Cause and Beginning of the Discontent, which the Holy See had against *Acacius*, which broke out fully under *Felix* the Successor of *Simplicius*. [These Epistles are extant among the Councils, Tome IV. p. 1067.]

FAUSTUS, Bishop of † Ries.

† Reimm.
Regium.

Faustus, Bishop of *Ries*. **F** *Austus* (a) an Englishman, or Brittain, a Priest and Monk of *Lorins*, was chosen Abbot of that Monastery, when *St. Maximus* removed to the Government of the Church of *Ries*. While he was Abbot there, he had a Controversie with *Theodorus* Bishop of *Frejus*, about the Exemption which was decreed in the Council of *Arles*, which is called the III, held in 455, which ordained, that the Bishop should perform all Ordinations, confirm Novices, if there be any in the Abby; and that no strange Clergy-men should be admitted but with his Consent, but that the Care of the Lay-men of the Monastery belongs to the Abbot; that the Bishop hath no Jurisdiction over them, and that he cannot ordain any one without consent of the Abbot. After the Death of *Maximus*, *Faustus* was chosen to fill his place: So that he was his Successor twice, once in his Abbacy, and the second time in his Bishoprick. This gave occasion to *Sidonius* to address these Verses to him.

— *Fuerit Quis Maximus ille*
Urbem tu cujus, Monachosque Antistes, & Abbas
Bis Successor agis —

He was present at the Council of *Rome*, held under Pope *Hilary* in 462. Being returned into *France* he composed several Books, governed the Church unblameably, lived a very holy Life, was commended and honoured by the greatest Men of his time; and dyed at last in Peace, and in the Communion of the Church.

Gennadius gives us a Part of the Catalogue of this Author's Works: 'He hath written (saith he) on the occasion of explaining the *Creed*, a Book concerning the Holy Spirit; wherein he proves agreeably to the Doctrine of the Holy Fathers, that he is of the same Substance with the Father and the Son, and is as well eternal as both the other Divine Persons in the Holy Trinity. He hath also composed an excellent Work about Saving Grace, in which he teacheth, that the Grace of God always allures, precedes, and assists our Will, and that all the reward which our Free-will obtains by its Labour, is not merited by it, but is the Gift of Grace. I have read also, (saith the same Person) a little Book of his written against the *Arians* and *Macedonians*, in which he shews, that the three Persons of the Trinity are of the same Essence; and another Treatise against those, who say, that there are incorporeal Creatures, in which he pretends to prove by Testimonies of Holy Scriptures, and by the Authority of the Holy Fathers, that we ought to believe nothing incorporeal but God only. There is one of his Letters written in form of a Book dedicated to a certain Deacon called *Gratus*, who having departed from the Orthodox Faith, went over to the *Nestorian* Heresie. He advertiseth him in that Letter, that we must not say, that the Virgin hath brought forth a Man into the World, who afterward became a God; but that she hath brought forth a true God in a true Man. There are other Works of his, which I do not speak of, because I have not read them.' It is known, and his Discourses make it plain, that he was an able Preacher. He hath written since a Letter to *Felix*, the *Præfectus-Prætorio*, a Person descended of the *Patricii*, and Son of a Consul, in which he exhorts him to Piety. This Writing is ve-

ry suitable for those who will fit themselves for sincere Penance.

We have still some of those Works of which *Gennadius* makes mention, but he doth not speak of his Letter to *Lucidus* the Priest, who was the occasion of writing his two Books of Free-will, and Grace. This Priest was a stiff Defender of *St. Austine's* Doctrine about Grace and Predestination, and did evidently carry his Principles too far, or at least delivered them in too harsh terms. The greatest part of French Bishops were then of a very contrary Judgment, and *Faustus* was one of the greatest Opposers of that Doctrine. Having had several Conferences with *Lucidus*, but not being able to make any Change in him, he sent this Letter, of which we are speaking, to him, to oblige him to change his Opinion. In the beginning he says, 'That Charity made him undertake to endeavour by the Assistance of God, to recover his Brother from the Error, into which he was unwarily fallen, rather than excommunicate him as some Bishops designed to do. He then puts him in mind, that in speaking of Grace and Man's Obedience, we must be very cautious, that we fall into neither of the Extreams; That we must not separate Grace and human Industry; That we must abhor *Pelagius*, and detest those that believe, that Man may be among the number of the Elect without labouring for Salvation. He sets down some Anathemas which he would have him pronounce. The first is against the Doctrine of *Pelagius*, who believes that Man is born without Sin; that he hath no need of the Assistance of Grace, but he may be saved by his own Works. The second Anathema is for all those who dare assert, that Man, who having been baptized hath made profession of Faith in Jesus Christ, falling into Sin, is damned upon the account of Original Sin. The third Anathema is to him, who affirms that the Prescience of God is the Cause of Damnation. The fourth is to all those that say, that he which perisheth, hath not received a sufficient Strength and Ability to save himself, which ought to be understood of Persons baptized, or of an Heathen, who lived at a time when he might have believed, and would not. The fifth is to all those, who hold that a Vessel of Dishonour, cannot be made a Vessel of Honour. The sixth and last, is to him that shall assert, that Jesus Christ is not dead for all Men, and wills not that all Men should be saved. He adds, that he will bring Testimonies to prove these Orthodox Truths, and overthrow the Errors, whenever he pleases to come to him, or he shall be summoned before the Bishops. In sum, he assures him with Confidence and Truth, that he that perishes by his fault, might be saved by Grace, if he had obeyed it by his Labour, which ought to follow Grace; and that he that is saved by Grace, may fall by his Negligence and Fault. So that to fix an exact Medium, he joyns the Labour of a voluntary Service to Grace, without which we are nothing; but he excludes Pride and Presumption, which may creep in upon the account of our Labours, knowing that it is our Duty to do what we can. He calls upon him to declare his Opinions thereupon, advertising him, that if he will not follow the true Doctrine, he will deserve to be banished from the Church, in whose Bosom he hopes that he abides.' Lastly, he adds, that he keeps a Copy of this

(a) *An English man or Brittain.* *Austus* in his 4th. Letter, says, that he was *ortu Britannus, habitatione Riemis.* *Sidonius* Epist. 9. l. 9. writing to *Faustus* says *Britannus tuis.* *Facundus* calls him a Frenchman in his Book against *Marcion*,

Faustus Gallus; but he evidently respected the place he dwelt in. *F. Sirmondus* says, that he was of the Province of *Aremorica*. I am rather of *Usher's* Judgment, who thinks him an Englishman.

Faustus, Bishop of Ries. Letter to make it appear, if it be necessary, in the Assembly of Bishops, which must meet; and exhorts *Lucidus* to subscribe it, or to abandon fairly and clearly in Writing, the Errors, which it condemns.

** were 10* Altho' we find at the end of this Letter the Subscriptions of several Bishops; It is nevertheless true, as *F. Sirmondus* thinks, that it is no Bodies but *Faustus's*; and that it is he only, that wrote it in his own Name: Also from the time of *Hincmarus*, it hath been subscribed by none but him, as in the best MSS. and particularly in that which *Canisius* used.

It is then certain, that it is not the Letter of a Council, but he speaks of a Council to be held soon after, to which *Lucidus* was to be cited, if he persisted in his own Error; but this good Priest being come to the Council, soon yielded to the Opinions of *Faustus* and his Colleagues, and did not satisfy himself to pronounce the Anathemas set down in his Letter; but he likewise added it against other Propositions, and directed his Letter, or rather Retractions, to *Leontius* Bishop of *Arles*, and twenty four other Bishops, who had made up a Council, where they compelled *Lucidus* to recant; for he saith, that he made that Retraction *juxta prædicandæ recentia Statuta Concilii*; and he condemns with these Bishops:

I. Him that asserts that we must not joyn the Labour of human Obedience to the Grace of God.

II. Him that saith, that since the Sin of the first Man, the Free-will of Man is entirely lost.

III. Him that affirms, that our Saviour Jesus Christ dyed not for all Men.

IV. Him that says, that the Fore-knowledge of God forces Man, and damns by Violence, and that those that are damned, are so by the Will of God.

V. Those that say, that they that sin after Baptism dye in Adam.

VI. Those that teach, that some are destined to Death, and others predestined to Life. The Bishops of the Council of *Valentia* seem to have determined since the contrary to this Proposition in the third Canon; where they deliver, that they boldly own a Predestination of the Elect to Life, and of Sinners to Death.

VII. He condemns the Doctrine of those who teach, that from *Adam* to *Jesus Christ*, none among the Heathens hoping in the Coming of *Jesus Christ*, were saved by the first Grace, i. e. by the Law of Nature, because they have lost their Free-will in *Adam*.

VIII. Those who affirm, that the Patriarchs and Prophets, and the great Saints before the Redemption, have their Habitation in Paradise.

He adds afterwards some Propositions, contrary to the foregoing. He saith then,

I. That he acknowledgeth the Grace of God; but after such a manner as that he joyns Man's Endeavour and Labour with it.

II. That he doth not say, that the Free-will is lost, but only that it is weakened and impaired; and that he that is saved might have been damned, and he that is damned, might have been saved.

III. That our Saviour out of the Riches of his Goodness hath tasted Death for every Man.

IV. That he desireth not the Death of him that dieth, but is rich unto all that call upon him.

V. He professes that Jesus Christ died for the Wicked, and for those, who have been damned contrary to his Will.

VI. He confesseth also, that according to the Disposition and Order of Ages; some have been saved by the Law of *Moses*, and others by the Law of Nature, which God hath written in the Hearts of all Men, by the hope of the Coming of Jesus Christ. It is very hard to save this Proposition as well as the Condemnation in the seventh, if we understand it literally, since none but *Pelagius* hath dared to affirm, that Men have been saved by the Law of *Moses* and by Nature. But *Faustus* and others understand it plainly in another Sense, i. e. that the Law and Nature have contributed to their Salvation: And for this reason it is, that *Lucidus* adds, that no Man can be purged from Original Sin, but by the Intercession of the Blood of Jesus Christ. In the last place, he acknowledges Hell-Fire, and unquenchable Flames are prepared for those who have committed heinous Crimes; because they continue in their Sin, they are justly condemned to Punishment, which they also deserve that do not believe these Truths. The Letter concludes with these Words, *Orate pro me, Sancti & Apostolici Patres, &c. O Holy and Apostolick Fathers, pray for me: I Lucidus the Priest have subscribed this Epistle with my own Hand; and I affirm all that is affirmed in it, and condemn all that is condemned in it.*

The Bishops of the Council of *Arles* appointed *Faustus* Bishop of *Ries* to write upon this Subject, as he tells us in the Preface to his Treatise of Free-will and Grace, dedicated to *Leontius* Bishop of *Arles*. These are his Words. *You have done, O my blessed Father, a great deal of good to all the French Churches, in assembling a Council of Bishops to condemn the Error of Predestination. But methinks you have not sufficiently provided for your Reputation, in commanding me to put in order, and set down in Writing what was said in*

your Conferences; for I am sensible of my Inabilities to perform it as it ought to be. The honourable Judgment which your Charity hath passed upon my Abilities, hath caused you to make a Choice of which you have Reason to repent. At the End of this Preface, he says, that after this Work was finished, the Council of Lyons had ordered something to be added to it.

F. Sirmondus concludes from these Records, that the Council of *Arles* was held about the year 475, consisting of 30 French Bishops against the Predestinarians Heresie; which began in the time of *St. Austine*, and had its Original in the Monastery of *Adrumetum*; from whence it passed into France, where it was opposed by *Hilary* and *Prosper*, and condemned by *Cælestine*; that it was supported by *St. Austine's* Writings not rightly understood, as is observed in the Chronicon of *Tiro Prosper* and *Sigibert*, opposed by the Author of the Book of Heresies, intitled *Prædestinatus*, and by *Arnobius* Junior; ranked among the Heresies by *Gennadius* at the end of *St. Austine's* Book; revived in the ninth Age by *Gottschalci*, and confuted at the same time by *Rabanus* and *Hincmarus*. That *Lucidus*, who was engaged in this Heresie, was summoned to the Council of *Arles*, where this Question was disputed; and he was ordered by this Council to make the Recantation of which we have already spoken. That *Faustus* in his Books of Grace doth only deliver the Judgment of this Council; that his Work was afterward approved in another Council of *Lyons*; that this Bishop is of very Orthodox Sentiments, and is still honoured as a Saint; and that *Joannes Maxentius*, and *Gottschalci* do wrongfully inveigh so much against him. This is almost all that *F. Sirmondus* saith about this matter, in his History of the Predestinarians.

But on the other side some able Divines maintain, that this Heresie is a meer Chimæra, and a Calumny which the Semi-Pelagians made use of to blacken the Scholars of *St. Austine*: that there were no Predestinarians in the time of *St. Austine*; that the Monks of *Adrumetum* who are made the first Authors of this Heresie, never thought of any such thing, but that all the Contest, that was among them, proceeded from hence, that they were not rightly understood; that *Cresconius* and *Felix* had accused *Florus* of denying Free-will, and the Judgment which God will render to every Man according to their Works, because they did not well understand his Sentiments, and that indeed *St. Austine*, who upon the relation of these two Monks, had believed that *Florus* was in an Error, having heard him himself, found, that he had not a false Opinion touching Grace, and that it was not he, that deserved reproof, but they, who did not understand him, when he explained his Judgment: That as to the Controversie, which arose among the French some time after; it is evident, that they are not the Predestinarians, which *St. Prosper* and *Hilary* oppose, but the Enemies of the Doctrine of *St. Austine*, who imputed to his Scholars the same Doctrines, which were attributed to the Predestinarians. The Authors alledged for the justification of this Heresie are much to be suspected. The first is *Tiro Prosper*, an Author of little Credit, who says, that this Heresie is not taken out of *St. Austine's* Books not rightly understood; as *Sigibert* hath corrected it, but out of *St. Austine* himself *quæ ab Augustino accepisse dicitur initium*, which proves, that he, that inserted this place in *St. Prosper's* Chronicon was an Enemy to *St. Austine*. *Prædestinatus* is an Author full of Faults and Pelagian Errors. The same may be said of *Arnobius*, who doth not acknowledge Original Sin. *Gennadius* was a Learned Man, but well known to be a Favourer of the Semi-Pelagians. As for *Faustus*, 'tis certain he was their Head; that *Gelasius* hath condemned his Books. That *St. Fulgentius* hath confuted them in seven Books, approved by the Council of *Sardinia*; that *Cæsarius* hath written against his Doctrines in a Book approved by Pope *Felix*; that Pope *Hormisdas* hath rejected them; that *Petrus Diaconus* hath pronounced Anathema against him; that the Head of a Sect so often condemned, ought not to be looked upon as a Saint; that he was in another very dangerous Error, maintaining, that all Creatures are Corporeal; that all that he says of the Council of *Arles*, and the approbation given to his Books by the Council of *Lyons*, is not true; or that the Authority of these Councils is of little consequence, since they were made of Semi-Pelagian Bishops. Lastly, that this Ancient Calumny against the Scholars of *St. Austine* being revived in the 9th. Age, the Church of *Lyons* maintain'd that this Heresie of the Predestinarians was a Chimæra; that there never was any such Hereticks, or to be sure, none in his time. If we now pass from Authority to Reason, and come to examine the Doctrines, the pretended Errors, which are fastened upon the Predestinarians; are the very same, which the Semi-Pelagians upbraided the Scholars of *St. Austine* withal, as it is easie to see by comparing them with the Objections of *Vincentius* the French, the Priests of *Genova*, which *St. Prosper* hath fully answered.

This is the Sum of what is said on both sides on this Subject. 'Tis not for us to judge between so knowing Persons as *F. Sirmondus* and his Adversaries, in a matter of this Concernment. *Non nostrum inter vos tantas componere lites.* We freely own, that both have reason on their side. Et

Vitulâ tu dignus, & hic, &c. but we take our selves obliged *Fauftus*, to say on the contrary, that neither of them have hit upon Bishop of the right, and their prejudice hath made them judge of things not as they are, but as they thought they ought to be.

Now that which seems to us to be most probable in this business, is this. The Books which *St. Austine* wrote against the *Pelagians*, being published, made different impressions upon the Minds of the Orthodox. They confessed all, that he had reason to maintain Original Sin, and the necessity of Grace, in order to Salvation; but after that for the confutation of the *Pelagians*, he had raised subtle and nice Questions, spoken in a way different from the greatest part of the Fathers, that went before him, and laid down Principles about the way in which Grace is given, and operates in the Heart of Man, about Predestination, and the Calling of the Elect, so uncommon before his time, as he himself owns, and which he was himself ignorant of before he was wholly engaged in this Dispute. These Matters being extremely abstract and difficult, put those to a great deal of pains, who lived in his time. And from that time they were the Original of Quarrels, Division and Hatred among the Orthodox, and have been so ever since, as often as they have been revived. *Cassian*, the Priests of *Marseilles*, *Hilary* Bishop of *Arles*, *Vincentius Lerinensis*, and the greatest part of the French could not entirely approve the Doctrine of *St. Austine*, being persuaded that it was too rigorous, and that bad consequences might be drawn from it. This appears by the Letters of *St. Prosper* and *St. Hilary*, written to *St. Austine* about that Matter. It is probable that some unskilful Persons, who had not Wit enough to understand thoroughly the true Sentiments of *St. Austine*, nor Sagacity enough to find out the agreement between them, and that which we ought to believe, concerning the Freedom of Man and the Necessity of good Works, have given occasion of drawing these pernicious Consequences; either because they came very near them, or because they were not interpreted right. And indeed we must own it, and *St. Austine* himself confesses as much, that it is necessary to use great circumspection in explaining Vocation and Predestination, according to his Principles, in such a manner as may incline us neither to negligence nor despair. This was it which raised the Dispute in the Monastery of *Adrumetum*. *Florus* having brought thither from *Uzel* the Writings of *St. Austine* concerning Grace, and explaining his Doctrine in a very coarse manner, had given the Monks ground to believe that he denied Free-will, and that Justice by which God must render to every Man according to his Works. *Valentinus* the President of that Monastery was forced to permit two Monks, named *Cresconius* and *Felix*, to go to *St. Austine*, and propound their Scruples to him, which they did. They persuaded him that there were some Monks, in their Monastery which denied

* It is the Free-will. Wherefore he wrote the 224th Letter to free them from that Error, and shew them how his Principles are made to accord with Man's Free-will. Afterward having spoken to *Florus*, he declares that this Monk had not interpreted him aright, or did not well understand him, wherefore he made a Book on purpose to reconcile Grace and Free-will together. But his Explication not yet satisfying these Monks,

ne wrote his Book * of Correction and Grace, to answer their Principal Objection. We know not what effect this Book wrought among the Monks of *Adrumetum*; but it did not content the Priests of *Marseilles*, but on the contrary their doubts were increased by the reading of it. *St. Prosper* and *Hilarius* sent *St. Austine* word of it, and wrote him what were the Principles of these Persons. We have related them in making the Extracts of their Epistles, which are 225, 226, among *St. Austine's*. This Saint endeavours to explain these Opinions in his Books of the Predestination of Saints, and of the gift of Perseverance; but the more he explained himself, the less his Principles pleased the French; and the more they were persuaded, that he denied Free-will and introduced a Fatal Necessity. This was the Rumour that was current among the French about the Subject of these Books. They also made an abundance of Objections against his Doctrine. These Objections consisted in Erroneous Opinions, which they imputed to him, in pernicious Consequences, which they pretended to follow from his Doctrine, and in odious Interpretations of some of his Opinions. His Death did not put an end to this Controversie, but on the Contrary augmented it. *St. Prosper*, who hath declared for his Doctrine, defended it by publick Writings, and answered the Objections, which were proposed against it. On the other side, his Adversaries extolled those Priests, who opposed *St. Austine's* Doctrine, and accused his Scholars of Error; insomuch that *St. Prosper* and *Hilary*, being badly used among the French were forced to appeal to *St. Celestine*, who wrote to the French Bishops to enjoyn those Priests Silence, and not endure them to disgrace the Memory of *St. Austine*. Nevertheless this did not appease the Disputes; they still continued, and were managed with more heat and passion. Altho' neither of them were separated from the Church; yet they began to use each other cruelly. *St. Prosper* accuses his Adversaries of reviving the Errors of the *Pelagians* about Grace, and calls them Ungrateful and Presumptuous: And these on the contrary called their Adver-

saries *Predestinarians*, upon the account of the Errors which they imputed to them, and which some maintained, perhaps for want of rightly understanding things, or of well explaining themselves. The strongest Party among the French was that, which was not of *St. Austine's* Opinion. *Fauftus* was not the only Enemy which those which they called *Predestinarians* had; the greatest Party of the French Bishops were, as we have said, of the same Sentiments. We must not wonder then, if they held a Council at *Arles* in 475, against these pretended *Predestinarians*; if they made *Lucidus* to retract, charged *Fauftus* to write against this Error; and if they approved his Book afterward in another Council. These are Matters of Fact, too well confirmed to be called in Question; but this doth not really prove, that there was an Heresie of *Predestinarians* at that time, no more than that these Bishops were Hereticks; it only proves that there were then Disputes about Grace; that as is usual in the heat of Dispute, both Parties carried things too high, and that as those, who held the Doctrine of *St. Austine*, not explaining themselves well, gave occasion to others to impute Errors to them; so these on their side afforded them a cause against them, by condemning *St. Austine's* Opinions. It is true, that both of them accused each other of Heresie and Error; but we must not trust to such sort of Accusations propounded by Persons suspected on both sides. For all the Authors who speak of the Heresie of the *Predestinarians*, are much to be suspected as a sufficient Proof, because they are on the Contrary Party; And they that accuse *Fauftus* of Heresie, and those of his Party, do it only because they opposed some of *St. Austine's* Principles, not regarding that at the time when he wrote, he might do it without being accounted an Heretick; and that several Fathers before and after *St. Austine* have spoken and thought as he did, without being accused for Hereticks for it. His two Books of Grace and Free-will are written with a great deal of Moderation and Caution; he rejects most plainly and sincerely the Errors of *Pelagius*; he acknowledges Original Sin, and the necessity of Grace to do well, and obtain Salvation; he owns, that the Free-will is much weakened since the Sin of *Adam*; but he maintains, that there remains some slender knowledge of good, some seeds of Virtue; that we can know, and desire to do good with the assistance of Grace, and cannot do it without it, but that God denies his Grace to no Man; that the Labour of Man accompanies this Grace, and that he must obey his motions; that God knows from all Eternity the Good and Evil, which all Men shall do; that he foresees all their Actions, and the end they will have, but he predestines no Man to Salvation or Damnation. He thereupon sets down all the Texts which are alledged for Predestination and Grace, and expounds them according to his own Opinions. These are the Contents of these two Books, which are to say truly, an Explication of those Propositions only, which are delivered in his Letter to *Lucidus*. Many Orthodox Authors have written and spoken thus, and there is nothing in them but may be defended; but although there were something to be reprov'd, he ought not for all that to be used as an Heretick, much less to be made the Ring-leader of Heresie, since there hath not been any thing defined thereupon. I will not pursue this History further, because we shall have occasion to speak hereafter of the Renovation of these Disputes, which were never managed without Noise and Heat. And indeed two Reasons seem to make it unavoidable. 1. The Subtlety and Depth of these Questions, wherein Human Understanding is easily lost. 2. The Consequences which each draw from the Principles of their Adversaries, of which some seem to inspire Men with Pride and Presumption, and the other to cast them into Negligence and Despair. But if we would consult our own Reason a little, we shall see on both sides so many Depths, Precipices, and Rocks, as would make us tremble. So that it were better and more advantageous to the Church of God, and every Christian, to live in Peace and Silence, and not desire to dive into such impenetrable Secrets, to hold that for a certain Maxim, that we ought to beg the Divine Assistance continually; but at the same time to work out our own Salvation with fear and trembling. But 'tis time to return to *Fauftus's* Works. We have also a Letter to *Gratus*, wherein he confutes the Errors of *Nestorius*, and lays down the manner, how the Orthodox should speak concerning the Person of Jesus Christ. We have also a small Tract, wherein he explains, how that Son, who is begotten of the Father, is of the Substance with the Father, and Co-eternal. To this he adds an Explication of what he said in his Letter to *Gratus*, that God did not suffer by the Senses, but only by a kind of Compassion. The last Question which he treats of in this Writing, is of the Nature of the Soul, he maintains, that it, and all Creatures are corporeal. *Gennadius* hath divided this Treatise into two Parts, and speaks of the last as a distinct Treatise. This is that, which *Mamertus* endeavours the Confutation of

The Letter to *Felix*, which *Gennadius* mentions, is yet preserved, but we have not the Treatise of the Holy Ghost, of which that Author speaks; nor another Treatise composed by way of Dialogue, commended by *Sidonius Apollinaris*; but we have two Discourses to the Monks, some other

Faustus other among the Sermons which bear the Name of *Eusebius Emfennus*, and a Letter to one named *Paulinus*, in which he answers some Questions which he had proposed to him. The first is concerning the Penance of those who are at the point of Death. *Faustus* answers, that that is very uncertain. The second is, whether the Faith in the Trinity be sufficient for Salvation? *Faustus* answers, that it is useless, unless it be accompanied with good Works; and altho' they have been baptized, yet if they commit one of the three Deadly Sins, Sacrilege, Murther, and Adultery, they shall be Damned eternally, if they do not make an Attonement by Penance. The last is about the Nature of the Soul, and Punishments after Death.

Faustus holds the Soul to be Immortal, altho' it be Corporeal; and Eternal Punishments, but more or less severe according to the greatness of Sins. He hath also five Letters to *Ruricius*, but they contain nothing remarkable in them.

The Style of *Faustus* is plain, easie and clear, full of Antitheses and Rhymes. His Notions and Arguments are very rational and apposite. He is full of Spiritual Maxims, and Moral Précepts. One part of his Works, which we have already spoken of was in the Old *Bibliotheca Patrum*, *Canisius* hath published the rest. They are also in the last *Biblioth. Patr* [Tom. 8. p. 523.] printed at Lyons.

RURICIUS, DESIDERIUS, and some Others.

Ruricius, Desiderius, &c. WE have a Collection of 64 Letters of *Ruricius* Bishop of *Lemovicum*, who lived about the end of the Age, and died at the beginning of the Next; of 14 Letters of *Desiderius* Bishop of *Cadurcum*, and some other Letters written to these two Bishops by

some of their Colleagues; but they are Ordinary Letters pleasantly written, which contain nothing remarkable in them. We may find them in *Canisius*, and in the last *Bibliotheca Patrum*, printed at Lyons.

A POLLINARIS SIDONIUS, Bishop of Clermont.

Ap. Sidonius, &c. *Sollus Ap. Sidonius*, descended of an Illustrious Family, whose Father and Grand-Father had been *Præfecti-Prætorio's* among the French, was born at Lyons about the Year 430. He was brought up with Care, performed his Studies under the most excellent Masters of that time, and became very skilful in all Parts of Learning, but especially in Poetry. He married *Papia-nilla*, the Daughter of *Avitus*, who from a French *Præfect* was raised to the Imperial Throne after the Death of *Maximus*. But *Majorianus*, whom *Leo* had taken to be a Partner with him in the Empire, forced him to lay down his Crown, and came to besiege the City of Lyons, where *Sidonius* had shut up himself. The City being taken, he fell into the hands of his Enemy, but the reputation of his Learning made him his Friend; so that he received all the Favours from him which he could desire, or hope for; and as a grateful acknowledgment of them he made a Panegyrick in his Honour, which was so well taken, that he erected *Sidonius's* Statue in the City of Rome. The Emperor *Anthemius* did more honourably requite the Panegyrick, which *Sidonius* made in his Honour, by making him Governor of the City of Rome, and afterwards raised him to the Dignity of a *Patrician*; but he soon quitted his Secular Employments to follow the Calling of God, who called him to the Government of the Church. The See of Clermont being Vacant in 472, by the Death of *Eparchius*, *Sidonius* who was no more than a Lay-man as yet, was chosen to take his place without competition. Immediately he applied himself to those Studies, which were most agreeable to his Ministry, of which he performed all the Offices with all the Care and Prudence possible. The reputation of his Wisdom was so much confirmed, that being summoned to the City of Bourges, whose See was vacant, all the Bishops that were there, did with one consent refer the Election of the Bishop to him. He appointed *Simplicius*, and his Choice was approved, and followed by all the World. He had a truly Pastoral Charity for all the Poor of his Dioceses; he distributed all his Estate to them, and sold also all his Plate for their Relief; which being done without the Knowledge of his Wife, she was forced to redeem it. He maintained at his own Charge, with the help of his Wife's Brother *Ecdicius*, more than 4000 Burgundians, who were banished out of their own Country. He often went his Visitations in his Dioceses, and was one of the first of the French Bishops, who introduced into his Church the Use of Rogations, which were then newly appointed by *Mamertus* Bishop of Vienna.

Clermont being besieged by the Goths, he encouraged the People to stand upon their defence, and would never consent to the Surrender of the City; insomuch, that when it was delivered up, he was forced to fly out of it, but was soon restored, and continued to govern his Church, as he did before. Some time after he was assaulted by two Priests, who deprived him of the Government of his Church; but but one of them coming to a miserable end, *Sidonius* was again settled with Honour at the End of the Year. He died in peace, Aug. 21. Anno. *487, after he had been Bishop 15 years, and had lived 66 years. His Festival is kept upon the same day in the Church of Clermont, where his Memory is in great Veneration. Before his Death he nominated *Aprunculus* for his Successor, who having been heretofore Bishop of Langres was forced to retreat.

Of all the Writers of that time there was none more learned, or that wrote more elegantly either in Prose or Verse, than *Sidonius*; from whence it is, that *Cl. Mamertus*

Ap. Sidonius, &c. *Ap. Sidonius* calls him the most eminent of the eloquent, the most skilful of all the learned Men of his Age, and the Restorer of the ancient Eloquence. His Writings confirm this honourable Censure, for they are full of Ingenuity and Vigor; His Notions are curious, grateful, and well handled; He hath such plenty and Variety of Subjects, as is very surprising and charming; He uses proper, significant, and extraordinary Words, and sometimes mixes some that are not true Latin; He hath many Flights of Wit; His Discourses are truly epistolary, i. e. concise, pleasant, full of Points, and diverting Fancies; He is excellent in his Descriptions and Draughts, which are the principal Ornaments of his Writings: Nevertheless his Style is too lofty and subtle for his Sense, and he offends, as I may say, in being too witty. This great Subtlety, together with his profound Learning makes him sometimes obscure and hard to be understood. He ventures at some Expressions, Metaphors, and Comparisons, which not many in the World can relish. He had a very poetical Wit, and ready Faculty of making Verses, of which he composed many *Extempore*; but he never bestowed the pains to polish and perfect them. He wrote several small Treatises in Prose and Verse, but he preserved them only that he thought fittest to be left to Posterity. He collected himself nine Books of Letters; He began an History of *Attila's* Wars, but he left it unfinished, and therefore would not have it published; His principal Poems are three Panegyricks upon three Emperors, *Avitus*, *Majorianus*, and *Anthemius*: The other are a Collection of Poems upon particular Subjects directed to his Friends.

His Letters are full of infinite Points of Learning, and prophane History. There are very few of them, wherein he speaks of Religion; yet there are some from which we may draw Observations of the Discipline then in use. So in Letter 24. l. 4. he describes the Bishop of Tholouse called *Maximus*, to whom he went to desire him to give a Friend of his a longer time for the payment of a Sum, which his Friend's Father had borrowed of *Maximus* before he was Bishop. He says, that having known him heretofore, he found him wholly changed, that his Cloathing, Countenance, and Discourse favoured of nothing but Modesty and Piety; that he had short Hair and a long Beard; that his Household-stuff was plain; that he had nothing but wooden Benches, Stuff Curtains, a Bed without Feathers, and a Table without a Carpet, and that the ordinary Food of his Family was Pulse more than Flesh. *Sidonius* being surprized to see so great an Alteration in him, asked him of what Profession he was, whether he were a Monk, a Clerk, or a Penitent; and he answered him, that lately he had been made a Bishop against his Will. This teaches us, that the Life, Habit, and Household-stuff of a Bishop ought to be like a Monk's, and a Penitent's. He ought to do that out of Humility, which others are obliged to do by their Profession and Condition. This Bishop forgave the Interest, which amounted to as much again as the Principal, and gave his Debtor time to pay him, joyn-ing Mercy with Humility.

Sidonius teaches us in Let. 14. Lib. 5. and Let. 1. L. 6. that the Rogations were instituted by *Mamertus* Bishop of Vienna. 'Tis to no purpose to say, that they were appointed before, and that he only restored them; for *Sidonius* says positively, that it was St. *Mamertus*, qui primus invenit, instituit, invexit. Processions indeed were used before, but there was no determinate time for them, and they were performed indevoutly, seldom, and very negligently. They were intermingled with Feasting, and never performed

but to procure Rain or fair Weather, *Vagæ, serpentes, infrequentesque atque ut ita dicam, oscitabundæ supplicationes, quæ sæpe interpellantium prandiorum obicibus hebetabantur.* But St. Mamertus fixed the time, and Manner of them, and commanded them to joyn Fasting, Prayers, Singing of Psalms and Lamentations with them. According to the Example of St. Mamertus, the Church of Clermont, and several others took up the same Custom, which in a short time spread into all the Churches of the World.

He observes in Let. 17. Lib. 5. that the annual Festivals of the Saints were kept with very great Solemnity; that the People flocked to the Church in throngs before Day; that they light up a great many Tapers; that the Monks and Clerks sung the Vigils in two Choirs; and that about Noon they celebrated the Mass.

The Discourse which he made at the Election of the Bishop of Bourges, recited afterward in Let. 9. Lib. 7. demonstrates how weighty an Affair it is to have the Choice of a Bishop devolved on him; and how hard it is to content all the World. 'If I nominate a Monk, saith he, it will be said that he is fit to make an Abbot, and not a Bishop; 'If I choose an humble Person, they will fear, lest he should be contemptible. On the contrary, if I take a courageous and resolute Person, they will accuse him of being proud; 'if I pitch upon a learned Man, they will say immediately, that he will be arrogant; if he be a Person of mean Learning, they will deride his Ignorance; if I name a severe Man, they will look upon him as a cruel Man; if he be mild, they will blame his easiness, &c. If I choose a Clergy-man, they that are above him, will despise him, and they that are inferior to him will envy him. Age and Antiquity among the Clergy are the only things almost that are considered at present; as if the number of years that they have been in the Clergy, did confer Worth upon those that have none, and as if it were a sufficient Qualification for the Priesthood to have lived long, tho' they have not lived well. There are Ecclesiastical Persons, who having been all their Lives careless of the Discharge of their Ministerial Function, ready to answer, accustomed to make idle Discourses, Heads of Parties and Factions, defective in Charity, always wavering, always envious, yet contend for a Bishoprick at the end of their Lives, and desire to govern others at an Age wherein they have need to be governed themselves. But since this Discourse might displease the Clergy of the Church to whom he spoke, he cunningly appeased them, by saying, that his Design was not to blame many for the Ambition of a few, but by naming no Man particularly, those, who

took offence at what he said, would discover their Disposition; that there were several in that Church that deserved to be Bishops, but all that were worthy of it could not be. Having thus disposed their Minds to approve his Choice, which he was about to make, he swore by the Name of the Holy Spirit, that he was not swayed by any human Consideration, by Money or Favour to proceed in it, and then declared, that he had fixed his Eyes upon Simplicius, who was the Clerk of that Church, whom he commended: And since they had all sworn, that they would submit to his Judgment in the Election, he pronounced in the Name of the Father, and of the Son, and of the Holy Ghost, that it was Simplicius, who ought to be Bishop of Bourges, and Metropolitan of his Province. This is all that is observable in Sidonius's Letters concerning the Discipline of the Church. They also discover to us the Names of many Bishops of that time, to whom these Letters are directed, and which are all called Popes, according to the Custom of that time.

The learned Savaron published the Works of this Author in the last year of the former Age, * cleared from a great number of Faults, and enriched with many very learned Notes, which make the Text very plain, and contain in them several very useful and curious Remarks. To undertake a new Edition after so learned a Man, as no body seemed to desire it, so it might be looked upon as a thing needless and inconsiderate. Yet this did not much discourage F. Sirmondus, who had taken much pains upon this Author, before the Work of Savaron appeared, from putting out his Labours, by causing Sidonius's Works to be printed [at Paris] in 1614 [8vo.] which have given an ample Proof of the Excellency of his Understanding, and Depth of his Learning; for altho' there seemed nothing to have escaped the exact Observation of Savaron, yet F. Sirmondus hath found many things fit to be taken notice of and explained, which Savaron had passed over; and hath made such rational, learned, curious, and well chosen Notes, that they far excel Savaron's in the Judgment of all the World almost. Nevertheless 'tis good to have both the Editions, and it were to be wished, that one were put out with the Notes of both these learned Men. Since the Death of Sirmondus his Sidonius hath been reprinted with some Augmentations. This Edition was by Cramoisy in 4to, in the Year 1652. There is also found at the End of it a Catalogue of Sirmondus's Works. [Besides the forementioned Editions of Sidonius's Works, we have also others viz. at Basil in 1542, 4to, with the Commentary of Joan. Bapt. Pius, which being revised by Elias Vietus was printed at Lyons in 1552, 8vo. They are also printed in the Bibliotheca Patrum. Tom. VI. p. 1075.]

JOANNES TALAIA, or TALAIDA.

Joannes Talaia, or Talaida, a Monk of Tebenna, was chosen Bishop of Alexandria in 481. Immediately after his Ordination he wrote Letters of Communion to Simplicius Bishop of Rome, and Calendon; but he omitted to write to Acacius Bishop of Constantinople. Acacius being offended at these Proceedings, stirred up the Emperor Zeno against him, accusing him as guilty of Perjury, and a Favourer of Hillus; insomuch, that he was forced to

fly into Italy a little after his Election. Since he could not return to his own Bishoprick, the Church of Nola was committed to his Care and Government. Photius mentions an Apology, which he wrote to Gelasius Bishop of Rome; in which he condemns not only the Heresie of Pelagius, but also Pelagius, Cælestius, and Julian, who succeeded them in that Sect. We have not this Work. It was composed about the Year 492.

JOHN, a Priest of Antioch.

John, who of a Grammarian was made a Priest of Antioch, hath written, saith Gennadius, against those that maintain, that we ought to worship Jesus Christ, as having only one Nature, and that acknowledge but one Nature in his Person. In it he opposes some Propositions of St. Cyril. He says, that he spake them inconsiderately a-

gainst the Nestorians; but they confirm, and help to uphold the Error of the Timotheans, which he himself says impertinently and groundlessly, according to the Testimony of Gennadius: He was alive when Gennadius wrote this. He made Sermons *Ex tempore*, and without any Preparation. We have not any thing of his Writing remaining.

JOANNES ÆGEATES.

Joannes Ægeates * a Nestorian Priest hath composed a Church-History, which begins at the Empire of Theodosius the Younger, when Nestorius divulged his Heresie, and was deposed; and ends with the Empire of Zeno, and the Deposition of Petrus Fullo. The Style of this Author was noble and florid. He relates the 3d. General Council held at Ephesus, and that of the other Council held at the same Place under Dioscorus, to which they give the Name of an Assembly of Thieves, but yet this Author makes it an holy Synod; and Dioscorus and his Compani-

ons Saints. He also made the History of the Council of Chalcedon, but it was full of Abuses and Calumnies. The same John Ægeates hath also written a Book on purpose against the Council of Chalcedon, he had promised 10 Books, but Photius, from whom we have taken all this, had never seen but five; which begin, as we have said, with Nestorius, and ended at the Deposition of P. Fullo. We have nothing of them, but only some Fragments recited in the second Council of Nice, Tom. 7. of the Councils, p. 369. and in the Collections of Theodorus, L. 2. p. 563.

VICTOR VITENSIS.

Victor Bishop of *Vita*, a City of *Byzaceum*, rather than of *Utica*, (a) a City of the Proconsular Province, hath written an History of the Persecution of the Orthodox of *Africk* under *Genfericus* and *Hunmericus*, Kings of the *Vandals*. This Persecution began in the Year 427, when *Genfericus* went into *Africk* with twenty four thousand Persons, as well Men, as Women and Children. He made strange Devastations in that Country, and laid it all waste by Murthers, Plunders, and Flames. He chiefly fell upon the Churches and Monasteries, which he destroyed with Fire and Sword. He slew a great number of Bishops and Clergy-men; after he had put them to a thousand Tortures, that he might force them to discover the Treasure of the Church. Having made himself Master of all the Provinces of *Africa* in a short time; he besieged *Carthage*, and having taken it, he banished the Bishops and Clergy, possessed himself of their Churches. He banished also the greatest part of the Bishops of other Churches. He passed from thence into *Italy*; took and sacked the City of *Rome* in 455. Being returned into *Africk*, grown proud and insolent, with the Thoughts of his Victory, he continued to afflict the Churches of that Country; and to persecute the Orthodox with greater Cruelty than ever: This Persecution continued 37 Years. After his Death his Son *Hunmericus* did at first use them with more Lenity, having granted at the Request of the Emperor *Zeno*, and the Empress *Placidia*, that they should ordain an Orthodox Bishop at *Carthage*, upon condition that the *Arian* Bishops should have liberty of using their Worship in the City of the Empire. This Condition was never performed, but yet they ordain'd *Eugenius* Bishop of *Carthage*. But the *Arians* soon raised a cruel Persecution against the Catholics, and sent them an Edict, in which it was commanded, that *Eugenius*, and the

Orthodox Bishops should come to *Carthage* to confer with the Bishops of the *Vandals*, about their Doctrine. This Order being shewed *Eugenius*, he made Answer, that the Bishops of other Provinces ought to be cited to this Conference, because it being the common Concern of all the Orthodox Church, it was reasonable that the Bishops of the whole World should be present at it; and especially the Bishop of the Church of *Rome*, who was the Head of other Churches. Nevertheless, being constrained to appear, he did so, and after some Contests, he read the Confession of Faith, which he had already prepared. But this Conference was but a Pretence, which they made use of to persecute the Orthodox. King *Hunmericus* published an Edict against them, which contained the same Punishments against the Orthodox, which the Orthodox Emperors had decreed by their Edicts against the *Arians*. He shut up the Churches of the Orthodox, which he gave to the *Arians*; and banished the Orthodox Bishops to the Isle of *Corfica*. They were in number 466, of which 88 dyed at *Carthage*, and the rest were conveyed to the Isle of *Corfica*. This was followed by an horrible Persecution against the Orthodox, upon whom they laid infinite Torments. Such was the deplorable Estate of the *African* Churches at that time, which had been heretofore most flourishing and glorious. *Victor* of *Vita*, who was a sharer in this Persecution hath described it in five Books, in a very plain and affecting Style. This Work hath been printed in several Collections, and published at *Dijon* in 1664. by *F. Chiffletius*, with the Works of *Vigilius Tapsensis*, [at *Cologne*, in 1535, at *Paris* in 1541, by the care of *B. Rhenanus*, at *Paris* in 1569, 8vo. at the End of *Optatus Milevitanus*, with *Baldwin's* Notes, as also in the *Bibliotheca Patrum*. Tom. 8. p. 675]

(a) Rather than of *Utica*.] The ordinary Editions give him the Title of Bishop of *Utica*, but it is through an Error, because *Utica* is better known than *Vita*, for in the best MSS. he is named *Vitensis*. In an ancient Edition put out by the care of *Rhenanus* in 1541; he is also called *Vitensis*, as well as

in another, which is at the End of an old Book of *Rufinus's* Church-History, and in the Epistle Dedicatory of the Collection of *St. Austine's* Sermons, printed at *Louvain* in 1504. He could not have been Bishop of *Utica*; for when the Bishops were banished *Africa*, *Florentinus* was Bishop of that City, as appears.

VIGILIUS TAPSENSIS.

Vigilius Bishop of *Thapsus*, a City in the Province of *Byzaceum* in *Africa*, was one of those who was banished *Africa* by King *Hunmericus* (a). As he lived in a time, when *Africa* was under the Government of the *Arians*, and the East infected with the Errors of the *Nestorians* and *Eutychians*; he applied himself diligently to oppose these three Heresies, but he did it ordinarily under the Name of those Fathers of the Church, who had lived before him, either because by suppressing his own Name he might avoid Persecution, or because his Works would be of greater Weight, and have a better Effect, being put out under the Name of such illustrious Persons. Wherefore he published under the Name of *St. Athanasius* twelve Books upon the Trinity, by way of Dialogue; a Treatise against an *Arian* called *Varimadus*, under the Name of *Idacius Clarus*; a Book against *Felicianus* the *Arian* under the Name of *St. Austine*. He hath also made two Conferences, in which he brings in *Athanasius* disputing against *Arius* before a Judge, whom he calls *Probus*, who gives Sentence for *Athanasius*. There are two Editions of these Conferences. The first, which is the most ordinary, is divided into two Books, wherein all the Dispute is managed between *Athanasius* and *Arius*; but he brings into it * in the second Edition, which is larger than the first, and divided into three parts, I say, he brings in *Sabellius* and *Photinus*. It cannot be doubted, but that this last Work belongs to *Vigilius Tapsensis* since he cites it in his five Books against *Eutyches*, which are the only Work he hath published under his own Name. In this Work he confutes the *Eutychian* Doctrine, by Scripture, and the Testimony of the Fathers of the Church. He defends *St. Leo's* Letter, and the Definition of the Council of *Chalcedon*, against the Objections of those Hereticks. He observes by the by, that the Custom of universal and orthodox Councils, is to make new Decisions against new Heresies, without meddling with what hath been determined in former Councils, which remains in full Force and Vigor. There is also a place in the third Book worthy our Notice, wherein he says, that the Christians have received by Jesus Christ, the Abundance of Corn, Wine, and Oyl, promised to the Posterity of *Esau*; having been consecrated by the Mystery of the Body and Blood of Jesus Christ, and by the Holy Chrism. *Corporis, & Sanguinis Christi & Chriftatis ejus Myfterio consecratis*.

(a) Under King *Hunmericus*.] He is cited by *Theodulphus* as a Bishop of *Africa*, and in an Ancient MS. of the Work against *Eutyches*. The City of *Tapsus* is named for the Place of his Bishoprick. His Name is found in the Catalogue of

This Author wrote well enough for his time; His Discourse is plain, and natural, without being base and childish, he unfolds the Mysteries of our Religion with much Elegancy; he proves them very solidly; he discovers the Opinions of the Hereticks with great Sagacity, and confutes them very subtly, forcing them out of their strong Holds. He had read the Writings of the Fathers, but knew little of the Ecclesiastical History; and therefore for want of an exact knowledge of it he hath committed several mistakes.

The five Books against *Eutyches* bearing the Name of *Vigilius*, have always been printed under his Name both in the Collections, which have been made of those who have opposed the Hereticks, and in the Orthodoxographers, and *Bibliotheca Patrum*; but they are very unfitly attributed to *Vigilius* Bishop of *Trent*. They have also been printed by themselves at *Basil*, in 1539. *Cassander* hath caused them to be printed since at *Collen* [in 1575, 8vo.] with the Dialogues against *Arius*; which he restored first of all to this Author; and lastly, *Josias Simlorus* had them printed again [at *Basil*, in 1571.] with some other Treatises against the *Eutychians*.

The twelve Books of the Trinity have been printed among the Works of *St. Athanasius*, whose Name they bear [at *Heidelberg*, in 1601, *] but they were soon known to belong to a Latin Author. *F. Sirmondus* having found them in a MS. of the Abby of *St. Flurii* (which is now in the Library of the Jesuites College) after the five Books of *Vigilius* against *Eutyches*, and his Dispute against *Arius*, as being the same Author's, hath observed in his Notes upon *Theodulphus*, [printed with that Author at *Paris* in 1646. 8vo.] that this Author, and *Hincmarus* have been quoted under the Name of *Athanasius*. Yet they were *Vigilius's* of *Tapsus*. His Judgment hath been followed by all the Learned, and is confirmed by the Authority of several MSS. where they are joyned with the Conference against *Arius*, and by the Testimony of the Preface of the Books against *Varimadus*, where the Author alludes to these two Books. *F. Chiffletius* hath also restored the Treatise of the Trinity against *Felicianus*, attributed to *St. Austine*, to him because he found them in the MSS, with the Works of *Vigilius*, and they are of the same Style. The three Books against *Varimadus* bear the Name of *Idacius*; but *Vigilius*, discovers himself to be the Author of it in the second Book of his Conferences against *Arius*.

the *African* Bishops, composed at that very time. He is the last, and by consequence the youngest of the Bishops of the Province of *Byzaceum*.

Vigilius Tapsensis. Lastly, F. *Chiffletius* attributes to him a Treatise of Faith against *Palladius*, which is printed in St. *Ambrose*, and among the Works of St. *Gregory Nazianzen's*; but he doth not sufficiently prove, that this Work is *Vigilius's* of *Thapsus*.

The same Author is of Opinion, that the Acts of the Council of *Aquileia* are also the invention of *Vigilius* of *Thapsus*; but in that he is mistaken, as we have already shewn. Yet

the Creed which is attributed to *Athanasius*, may with much more Reason be attributed to *Vigilius*. [The above-mentioned Works of *Vigilius* of *Thapsus* have been collected into one Volume, by F. *Chiffletius* and printed with his Notes at *Dijon*, in 1664. 4to, and have been since put into the *Bibliotheca Patrum*. Tom. 8. p. 722.]

FÆLIX III. Bishop of Rome.

Felix III. **C**Ælius Felix was ordained Bishop of Rome, in the beginning of the Year 483. A little time after his Ordination he held a Council at Rome, in which *John Talaia*, who being banished from *Alexandria*, by the Authority of *Acacius* Bishop of *Constantinople*, was fled into the West, presented a Petition to him, in which were contained several Heads of Accusation against *Acacius*. This obliged *Felix* to send to the Emperor, *Vitalis* Bishop of *Trent*, and *Misenus* Bishop of *Cumæ* to request him to cause the Council of *Chalcedon* to be confirmed, to banish *Petrus* the Heretick from the See of *Alexandria*, and compel *Acacius* to condemn *Peter*, and to answer to the things of which he was accused. *Felix* gave two Letters to his Legates, the one directed to *Acacius*, the other to the Emperor. In both of them he is very urgent to have *Peter* expelled from *Alexandria*. In the Letter to *Acacius*, he earnestly exhorts that Bishop to free himself from the suspicions which might be had against him, and to use his Interest with the Emperor to bring them to an end, and upbraids him for want of Zeal in this Affair, and his dissimulation or allowance given to this Heretick. In the Letter to the Emperor, he boldly tells him, that he ought not to suffer an Heretick condemned a long time since, and banished by his own Edicts, to remain in possession of the See of *Alexandria*. *Vitalis* and *Misenus* parted with these Letters and Instructions. While they were in their Voyage, *Cyril* Abbot of the * *Acemetæ* wrote to *Felix*, that there were daily innovations against the Orthodox Faith; and that he ought to be so much the quicker in providing some Remedy against them. *Felix* having received this News, wrote to his Legates, that they should do nothing without the advice and approbation of this *Cyril* and sent them a Letter subscribed to the Emperor, wherein he tells him of the Authority of the Council of *Chalcedon*, and writes to him about the Persecution of the Orthodox in *Africa*. We have neither of the Letters, which *Evagrius* mentions. The Legates being arrived at *Abydos* (a) were seized by the Guards, who took away their Papers, and put them into Prison. They had orders not to communicate with the Adherents of *Petrus Mongus*, nor *Acacius*, who was joyned with him: But the Emperor first made use of Threatnings to force them to it, but not prevailing that way, he tryed them by Kindness and Promises, and gained their Consent to communicate with *Petrus Mongus* and *Acacius*, upon Condition nevertheless, that it should be no prejudice to the Merits of the Cause, which they entirely referred to the Judgment of Holy See. Upon this Promise they received the Sacrament with *Acacius*, and with the Deputies of *P. Mongus*. The more Zealous of the Orthodox immediately made Protestations against the Action; One they fastened upon the Cloaths of the Legates with an Hook, the other they sent them in a Book; and a third in a Basket of Herbs. *Vitalis* and *Misenus* having sped so ill, departed to go again into *Italy*. But they had with them an Advocate of Rome named *Felix*, who was forced to stay behind, being taken Sick at *Constantinople*. This Man, because he would not conform to the Example of the Legates, was cruelly handled by *Acacius*. *Vitalis* and *Misenus* being returned to Rome, found that the *Acemetæ* Monks had already given a Relation of what had passed, and had likewise sent one of their Monks called *Simeon*, to give the Pope an Account of it. *Felix* called a Council of Sixty seven Bishops, where they appeared to give an account of their Embassy; and brought the Letters of *Zeno* and *Acacius* full of Invectives against *John Talaia*, and the Praises of *Peter*. They laboured to excuse themselves, by saying, that they had forced them and surprized them, and they knew not that they had communicated with *Peter* Bishop of *Alexandria*. But *Simeon* proved it to their Faces, that they knew what they did, and that they never would hearken to the Orthodox, which came to them. *Sylvanus*, who had been at *Constantinople* with them, confirmed the Deposition of *Simeon*; Inasmuch, that *Vitalis* and *Misenus* being Convicted of acting contrary to the Orders they had received, were deposed and excommunicated. They next examined the Conduct of *Acacius*, and condemned him with *Petrus Mongus*. This Judgment was passed July 28 Anno. 484.

* An Order of Monks.

Felix gave Notice of this Sentence to *Acacius*, by his 6th. Letter, wherein he tells him, that being found guilty of divers Crimes, of breaking the Canons of the Council of *Nice*, of usurping the Jurisdiction of those Provinces that were

not subject to him, of having not only received into his Communion, but also preferred to the Episcopal Dignity, Hereticks, whom he had heretofore condemned, such as that *John*, whom he made Bishop of *Tyre*, although he was not received at *Apamea* by the Orthodox, and has been since expelled out of *Antioch*; such was also the Deacon *Numerius*, who was deposed, whom yet he raised to the dignity of the Priesthood. Besides this, he stood convicted of having placed *Petrus Mongus* upon the Throne of St. *Mark*, and received him into his Communion; of having corrupted *Vitalis* and *Misenus* to gain their consent to what he desired, instead of obeying and following the Commands, which they had been enjoined on the part of the Holy See; and by refusing to answer to the Heads of the Accusation, which *John* had drawn up against him, he seemed to acknowledge them; That he had since contemned the Deacon *Felix*, and communicated with the Hereticks; and that he did persist in it; so that he did not deserve to be ranked among those that he received to his Communion, and that by this Sentence he declared him to be deprived of his Priesthood, and the Communion of the Catholick Church, fallen from the Rights of the Priestly Office, condemned by the Judgment of the Holy Spirit and his Apostolick Authority, and bound for ever with the Cords of an *Anathema*. *Nunquamq; Anathematis Vinculis exuendus*. Besides this Letter, there is a kind of a short Declaration against *Acacius*, in which *Felix* declares him deprived of his Priesthood, for having not obeyed the Admonitions of the Holy See, and imprisoned his Legates; and forbids all Men whatsoever communicating with him, under the Penalty of an *Anathema*.

He wrote also to the Emperor *Zeno* the ninth Letter, in which having complained of the ill Usage that his Legates had met with, he tells him that he had deposed them, and deprived them of Communion, for having consented to what *Acacius* had desired of them. He assures him, that he will never communicate with *Peter*, and that he gives him the liberty to choose the Communion of St. *Peter*, or *Peter* Bishop of *Alexandria*; that he hath also condemned *Acacius* for being in Communion with Hereticks, and he hoped that the Piety of the Emperor will incline him to suffer the Laws of the Church to be executed; that he ought to hold this for a certainty, that as God hath entrusted the Sovereignty of things Temporal to Princes, so he hath made the Ministers of the Church Ministers of Spiritual things; and that when the Cause of God is in hand, the Will of Kings ought to submit to the Ministers of Jesus Christ; that they ought to learn Holy Things of them, and not to meddle with the Office of teaching others, to follow the Decisions of the Church, and not take upon him to prescribe Laws. This Letter is dated Aug. 1. Anno. 484. Lastly, he lets us know by his 10th. Letter to the Clergy, and the People of *Constantinople*, the Judgment passed against *Acacius*, that they may not too own him for their Bishop, but separate themselves from his Communion.

Tutus the Advocate of the Church of Rome was commanded to carry the Sentence against *Acacius*, and to declare it to him. He discharged his Commission by fastening it to his Priestly Habit, when he was celebrating the Holy Mysteries, and by publishing the Declaration made against him; but afterwards suffering himself to be corrupted by *Maronas* he communicated with *Acacius*, *Felix* having convicted him of it by his own Letter, he put him out of his Advocates Office, and declared him excommunicated. He signifies it to the Monks of *Constantinople* by his eleventh Letter, and advises them to sever from their Communities those who would communicate with *Acacius*; permitting them notwithstanding to receive those, who had been constrained to do it by Violence, and did testify their sorrow for it.

But notwithstanding all the Endeavours that *Felix* used, his Sentence remained without Execution, nor did he write again to the Emperor so long as *Acacius* lived; but after his Death he thought he had gotten a favourable Opportunity to have his Sentence executed. *Flavitus*, who was ordained in his Place, hoping to be united to the Holy See, wrote to *Felix* a Letter, wherein he much extols the dignity of the See of Rome, and made profession of the Orthodox Faith and sent it to him by some of his Clergy. The first thing that the Pope did before he received them to his Communion, was to demand of them whether they condemned

(a) *Abydos*.] *Anastasius Bibliothecarius* says, that they were seized at *Heraclea*; but *Theophanes* assures us, that it was at *Abydos*.

Felix III. *Acacius* and *Peter*. Since they refused to do it, he declared to them that he would not receive them to Communion, unless they would promise him never to recite the Names of *Acacius* and *Petrus* in the Holy Mysteries. The Deputies of *Flavitus* having answered, that they had no order about that, the Pope resolved to write to *Zeno* and *Flavitus*, to obtain of them to grant them what he demanded. The Letters are the 12th. and 13th. He did all he could to defend himself against the Reproaches, which might be cast on him, by acting in this matter with Authority, Rigour, and Resolution. He assures them that he carried himself so only to perform his Duty, and to do nothing against his own Conscience; he tells them that he desired nothing so much as a Re-union with the Church of *Constantinople*, and that the two *Romes* should be at a perfect agreement, but Union could never be obtained by violating the Laws of the Church; that the Council of *Chalcedon* having condemned *Eutyches* and *Dioscorus*, he could not, without contempt of its Authority, receive *Timotheus* and *Petrus*, who were of the same Opinions; and that *Acacius* having received *Peter* into his Communion after he had himself condemned him, had shewed himself so great a Dissembler, that he deserved the same Punishment; that *Peter* had manifested no signs of Conversion, but tho' he had done it, he ought not to be acknowledged as a Bishop, but only received as a Mere Laick. These are the principal Matters which *Felix* wrote in these two Letters, which are the most Eloquent that ever were written by any Pope. He had commanded them a little before by his 14th. Letter written during the Vacancy of the See of *Constantinople*, to *Thalassius* Abbot of the Monks called *Acemetæ* at *Constantinople*, who were entirely devoted to the Holy See, not to receive the Bishop of *Constantinople*, nor any other into their Communion, that were not received by the Holy See. 'Twas also certainly in the same Vacancy, that he wrote the 15th. Letter to Bishop *Vetranio*, in which after he hath spoken of the Division of the Church of *Constantinople* and *Rome*; and shewed that it was only in Obedience to the Council of *Chalcedon*, that he hath condemned *Acacius*, that he might not seem to joyn with the Hereticks as he had done; he desires him to use his utmost interest with the Emperor, to gain his consent, that the Names of *Acacius* and *Petrus* might be blotted out of the Catalogue of Bishops, and by this means the Churches of *Constantinople* may be re-united. These four Letters are dated in the Year 490.

We have not spoken of the three Letters in Greek and Latin, written about the Affair of *Petrus Fullo*, who usurped the See of the Church of *Antioch*, of which two were sent to that pretended Bishop, and the other to the Emperor; being of the Opinion of the learned M. *Valesius*, that these three Letters were forged by some Greek, as well as the other Letters written to *Petrus Fullo* under the Name of several Bishops, and produced, as some pretend, at the Council of *Rome*, held under *Felix* in 483, recited in the fourth Tome of the Councils, Pag. 1098. &c. For, 1. All these Letters were written Originally in Greek, and since translated into Latin, as it appears by the Style, which is barbarous, as well as because there are two different Versions of them. 2. All these Letters are in the same Style, although they were written in the Name of the Bishops of different Countries. 3. They were written in a way unworthy of the Bishops of that time. Those that are attributed to *Felix* differ much from the Letters of that Pope. The Sentence which he pronounces against *Petrus Fullo* is ridiculous. 4. The Names of the greatest part of the Bishops, which write to *Petrus Fullo*, are unknown; for who ever heard of *Faustus* of *Apollonia*, of *Pamphilus* of *Abydos*, of *Aselepiades* of *Tralla*, of *Anthemon* of *Arfinoe*, of *Quintianus* of *Ascalon*, and *Justin* of *Sicily*? Why should these Bishops, of private and inconsiderable Churches, undertake to write to *Petrus Fullo*? Have we any Examples like it? 5. 'Tis not true, that *Petrus Fullo* was condemned in a Synod of *Constantinople*, and another at *Rome* in 483. He had been so under Pope *Simplicius*, but since we have nothing spoken of him. He did not begin to re-establish himself again till 484. when *Calendion* was deposed; and therefore 'tis not likely, that they would condemn him without Necessity.

I believe also, that the two Forms of Citation to summon *Acacius*, which are supposed to have been given to *Vitalis* and *Misenus* in the Council of *Rome* held in 483. are a Forgery; for it appears by the first Letter of *Felix* to *Acacius*, that when he sent *Vitalis* and *Misenus*, he had no design of calling *Acacius* to *Rome*, and of proceeding against him: He expected only, that he should free himself from the Accusations drawn up against him by Letter, and he required no thing else, but that he would do what he could with the the Emperor to make him deprive *Petrus Mongus*, not knowing that he had received him to his Communion.

Lastly, I am persuaded, that the Letter supposed to have been written by the Council of *Rome*, against *Acacius* to the Clergy, and Monks of *Bithynia*, is also a supposititious Piece. It hath given occasion to M. *Valesius* to maintain, that there were in that Year two Councils held at *Rome* against *Acacius*; and two Excommunications pronounced against that Bishop, the one in a Council of 67 Bishops held July the

28th. and the other in a Synod of 42 Bishops held August the first following. 'Tis true, that so much is intimated in that Letter, but this is the thing that makes it suspected, because these two Condemnations are spoken of in no place else. Nevertheless, if this second Condemnation were true, *Felix* would certainly have mentioned it in those Letters that he wrote afterward against *Acacius* both in his Life-time, and after his Death: He that with so much Diligence fought out all the Reasons which could be brought against *Acacius*, would he have forgotten the Authority of the second Synod? Would he have passed over this second Condemnation? 'Tis so much the less credible, because it is founded upon a new fault, for having, say they, deposed *Calendion*, and put *Petrus Fullo*, in his Place. Would *Felix* have neglected to have urged this Reason for the Condemnation of *Acacius*, being so very plausible an one? Yet he speaks nothing of it in all these Letters. The same Day on which this Council is supposed to be held, *Felix* wrote the Sentence, which he would have to be signified to *Acacius*, wherein he exactly relates all the Reasons of his Condemnation, but speaks nothing at all of this, which would have been one of the principal and strongest. There is therefore no reason to believe that he was condemned upon that account. Besides what likelihood is there, that there should be two Councils held at *Rome* in so little a time? Let them not say that they are two different Sessions of the same Council, for they are under two different Bishops. Lastly, the Ancient Record concerning the Affair of *Acacius*, which relates exactly all the Circumstances of his Condemnation, speaks of only one, which went before the attempt which he made of putting *Petrus Fullo* into the See of *Constantinople*.

We cannot then maintain this Letter written in the Name of the Synod of *Rome* to the Monks and Clergy of *Bythynia*, at least as to the second Part; for it is to be taken notice of, that it hath two Parts. The first is a Relation of the Condemnation of *Acacius*, as we have already said; which is authorized by *Felix's* Letters. The second contains the other Condemnation of *Acacius*, for having restored *Petrus Fullo*, which doth not all agree with the History. Nor are either of the Parts in the Style of Pope *Felix*, but more especially the last, which is written after an impertinent manner, and contains the sordid Praises of Pope *Felix*, calling him *Caput Nostrum*, *Papa* & *Archiepiscopus*; Our Head, Pope, and Archbishop; Terms, which were never used in that Age. In an ancient MS. this Letter is dated Octob. 485. This date is evidently false, for 'tis said, that he sent this Sentence by *Tutus* the Advocate. Now the Voyage of *Tutus* was in 484. He had not that Title in 485. I spare to mention a great number of Places in that Letter, which are such pitiful stuff, that it is impossible to believe that it is a Work written at that time.

But the like cannot be said of *Felix's* seventh Letter concerning those who have been re-baptized by the *Arians*. In the ordinary Inscriptions it is directed to all Bishops: But I believe that we ought to follow the MS. of *Jussellus*, where it is directed to the Bishops of *Sicily*. In this Letter he orders what the Penance of those Persons shall be, who have suffered themselves to be baptized by the *Arians*. 1. He observes, that there is a great deal of difference between such as were forced to do it, and those that have done it voluntarily. 2. He asserts, that all those who have been baptized, ought to do Penance, and submit themselves to Fasting, Tears, and other Acts of Penance. 3. That the Bishops, Priests and Deacons, who have been re-baptized, ought to undergo Penance as long as they live, be debarred the Ecclesiastical Assemblies, and be excluded the Prayers even of the Catechumens themselves, and that all the favour that can be granted them, is to receive them into Lay-Communion at the point of Death. 4. He imposes upon the other Clergy, Monks, and Virgins devoted to God, who have also suffered themselves to be re-baptized, twelve Years Penance, three among the Hearers, seven among the Penitents, and two among the Consistents, upon condition nevertheless, that if they happen to be in danger of Death, they shall be relieved either by the Bishop, who imposed the Penance, or by some other Bishop, or by a Priest. 5. He ordains, that as to those young Children, whom their Age may excuse, it shall suffice to keep them sometime subject to the Imposition of Hands without enjoying them Penance. 6. He ordains no more than a three Years Penance for the Clergy, Monks and Lay-men, who have been re-baptized by force or subtilty, not having consented to it: But he lays it down as a General Rule, that none of those who have been baptized or re-baptized by Hereticks, should be admitted to Sacred Orders. Lastly, he forbids the Bishops and Priests to receive to Communion the Clergy, or mere Laicks of another Diocess, or Parish, unless they have the Testimonial Letters from their Bishop or Priest. This Letter is dated March 15. Anno 488. We have nothing to observe about the eighth Letter to *Zeno* Bishop of *Sevil*, which is nothing but a Recommendation of a certain Person called *Terentianus*, who had told him of the Welfare of that Bishop. The Letters of this Pope are written in a noble, elegant, and pleasant Style.

Â C A C I U S.

was vexed for 40 Years together, and the frequent Revolutions which happened to the great Sees of the Eastern Churches, and other accidents which it would have been hard to have picked up, if we had not an Author of that time, who hath related them distinctly. It is not certainly known, who composed this Memoir. *F. Sirmondus* found in a MS. with *St. Leo's* Letters. It was without all doubt composed by the Order of this Pope.

G E L A S I U S L

the Canons, since the very Canons themselves refer the Examinations of the Appeals of all Churches to the Holy See, so that there can be no Appeal from his Judgment: That Timotheus, Peter of Antioch, Paul, and several other Bishops, had been condemned by the Authority of the Holy See only, with the Approbation of Acacius himself, who executed the Sentences against them. Lastly, He accuses the Greeks, who alledged the Canons in defence of their carriage of breaking the Canons; and maintains, that Acacius hath transgressed them in many Particulars.

The seventh Letter is directed to the Bishop of Picenum. *Seneca*
Gelasius wrote it against an * Old Man, who revived the * *Seneca*
 Errors of *Pelagius*, by teaching, *That there was no Original Sin de-*
Sin: That Children that die Unbaptized, are not damned: lirus.
And that Man may be happy, avoid Sin, and do good without
Grace, which is bestowed on him for his Merits sake. *Gelasius*
 having confuted these Errors at large, accuseth this Priest
 also for permitting the Monks to dwell with the consecra-
 ted Virgins, and much condemns him for it. *For, saith he,*
if the Mind of those, who have no converse with Women, is
often troubled with unclean thoughts, what a deep Impression
will the Presence of Women make upon the Minds of them who
see them continually? Wherefore he forbids this Abuse, and
 threatens to punish those, who shall hereafter tolerate it.
 This Letter is dated Nov. 1. 493.

The eighth Letter of *Gelasius* is addressed to the Emperor *Anastafius*. After he hath excused himself for not writing to him before, and declared what Zeal and Affection he hath to serve him, he exhorts him to follow the Judgment of the Holy See, by causing the Memory of *Acacius* to be condemned. In this Letter there are many other things remarkable, but nothing more than what he says concerning the Distinction between the Priesthood and the Royal Authority. *There are two sorts of Power, saith he, which exercise a Sovereignty over all the World, the sacred Authority of the Bishops, and the Authority of Kings. The Charge of Bishops is so much the greater, because they must give an Account at the Day of Judgment of the Actions of Kings. You know, Sir, that altho' you are Supreme, and your Dignity excels all others; yet you are obliged to submit your selves to the Authority of those that minister about Holy Things: That you require of them the Principles of your Salvation, and ought to follow the Rules, which they prescribe for the receiving of the Sacraments, and disposing Ecclesiastical Matters. For if the Bishops being persuaded, that God hath given you a sovereign Power over Things temporal, yield Obedience to your Civil Laws, without opposing your Power in temporal Matters; with how great Reverence ought you to be subject in spiritual Things to those, who are set apart for the Distribution of the Holy Sacraments? And if all the Faithful ought to submit themselves in general to all the Bishops, which discharge their Office well; with how much greater Reason ought they to yield to the Bishop of the Holy See, whom God hath made the first among the Bishops, and the Church hath always acknowledged him for such?*

The ninth Letter to the Bishop of *Lucania, Samnium* and *Sicily*, contains many necessary Rules for the Ministers of the Church. The Wars and Troubles of *Italy* had brought the Churches of that Country to such a miserable Condition, that many of them had no Ministers, in so much that they were forced to pass by the ordinary Forms, and dispense with the strict Observation of the Canons: But lest they should abuse this Indulgence, *Gelasius* gives them these following Rules.

1. He orders them to observe the ancient Canons, unless some urgent necessity oblige the Churches to dispense with them. He allows them to confer Holy Orders upon the Monks, provided there be no canonical Impediment in them, viz.

Gelasius. I. viz. That they have not heretofore been guilty of any enormous Crimes; Have not been twice married, nor have married a Widow; That they have no bodily Defects; Be not Servants, nor engaged in any publick or private Office; if they have some Learning, without which they cannot obtain the Degree of a Porter. And if any of the Monks have all these Qualifications, he may immediately be made a Reader, Notary, or Advocate, and three Months after an *Acolythus*, especially if he be of full Age: After the end of six Months he may be ordain'd a Sub-deacon; and if he behaves himself well and prudently, and leads a good Life, he shall be made a Deacon at the end of nine Months, and a Priest at the end of the Year.

II. *Gelasius* tells them, that if they admit a Lay-man into the Clergy, they must examine him so much the more in the above-mentioned Particulars; and more especially concerning his Life and Manners, lest under the pretence of the Necessity, which they have of Ministers, they fill the Clergy with vicious Persons. To be the better assured of their Carriage, he requires them to wait six Months after the Year is out, before they be ordain'd Priests. But because this Space of 18 Months was not sufficient, according to the ancient Canons, *Gelasius* declares, that he shortned the time for the sake of those Churches that wanted Ministers; but in others, and in these very Churches, when a sufficient number of Clerks shall be again established, the ancient Canons shall be observed in the greatest strictness.

III. He forbids the Bishop to consecrate Churches new-built without necessary Abilities, and not to meddle with the Clergy of their Colleagues.

IV. He forbids them to exact any thing for Baptism, or Confirmation, or to demand any thing of such as are newly baptized.

V. He commands the Priests not to raise themselves above their Order, nor to undertake to make the Chrism, nor confirm, nor bless, nor perform any other sacred Office in the Presence of the Bishop, nor to sit down by him, nor to officiate before him, without his Permission. He puts them in mind, that they have no Power to ordain a Sub-deacon, or an *Acolythus*, without a Bishop.

VI. He enjoyns the Deacons to keep themselves within the Bounds of their Ministry, forbidding them to perform any Offices that belong to the Priests, or to baptize, unless in case of Necessity, without a Priest, or a Bishop. He adds in the

VII. Rule, that they ought not to rank themselves with the Priests, nor distribute the Body of Jesus Christ in the Presence of the Bishops or Priests.

Having thus recommended the exact Observation of the Canons, he forbids them baptizing at any other time but at *Easter* and *Pentecost*, unless the Person to be baptized be in danger of Death. He also forbids them to ordain any, unless in the *Ember-Weeks*, *Mid-Lent*, *Holy Saturday* in the Evening; and he thinks, that no case can oblige them to ordain a Priest or a Deacon at any other times. As to the Virgins he says, that they ought not to be consecrated, and veiled, but on the *Epiphany*, *Easter*, or on the Feast of the Apostles. He forbids them consecrating a Widow. He will not allow them to ordain, or admit into their Monasteries a Slave, or any Person that lives in a servile Condition. He forbids Clergymen to follow Trades, or use any scandalous Employments. Afterwards he repeats the ancient Canons concerning the Qualifications of such Persons as they ought to ordain. They ought to be learned, have no bodily Defects, not be Eunuchs, nor guilty of any Crimes; to be of a sound Mind, to be but once married. He sentences them who have been ordained for Money, to be put out of the Clergy. He orders them to endure Penance all their Lives, who have corrupted a consecrated Virgin; and only allows them to receive Absolution at the Point of Death, if they have done Penance. He threatens those Clergymen who go from one Church to another. As for those Widows, who marry after they have vowed a single Life, he doth not impose publick Penance upon them, but he thinks it sufficient to admonish them of the Fault that they have committed. He complains of them, who have consecrated Churches without the Allowance of the Holy See, and have given them the Name of such Persons as died not in the Faith. Lastly, he is much displeased that Women ministred at the Altar in some Places.

Having spoken after this manner, of the Degrees of the Clergy, and of their Duties, he treats of the Revenues of the Church. He will have them divided into four parts; whereof one is for the Bishop; the other for the Clergy; the third for the Poor; and the fourth for the Buildings. He adds, that the Bishop ought not to diminish the Clergies part, nor the Clergy the Bishop's, and that the Bishop ought to employ that Part faithfully, which is set a-part for the Buildings of the Church without converting it to his own Advantage; but he must make it appear, what use he makes of it. And as to that Part, which is allotted the Poor, altho' he must one Day give an Account to God, yet he ought also to give proof of his faithful Management of it. *Gelasius* concludes with an Injunction to all the Clergy to give

him Intelligence of those, who shall do contrary to these Rules. This Letter beareth date *March 10th. Anno 494.*

The 10th. Letter to the Bishops of *Sicily*, is dated in *March* of the same Year. He speaks therein of the Use the Bishops ought to make of their Revenues for the Relief of the Poor; and Maintenance of Ministers: And adds, that the Goods, of which the Churches have been in possession for 30 Years past, do belong to them according to the Civil Laws, and are looked upon as the Revenues of the Church.

The 11th. Letter to the Bishops of *Dardania* and *Illyria*, is about the Business of *Acacius*. He commends their Zeal which they had shewn in taking part with the Holy See: and not imitating the Bishop of *Theffalonica*, who sided with the Bishop of *Constantinople*, and would not condemn *Acacius*. He declares him to be separated from the Communion of the Church of *Rome*; and maintains, that *Acacius* being dead out of that Communion, cannot be absolved after his Death. It is dated *Aug. 2. 494.*

The following Letter to the Bishop of *Arles*, is a Letter of Communion, by which *Gelasius* acquaints him with his Preferment to the Holy See; and tells him, that he desires to live in the united Communion of the Bishops of *France*. The date of this Letter is *Aug. 19. Anno 494.*

The 13th. Letter directed to the Bishops of *Dardania*, is a kind of *Manifesto*; in which *Gelasius* proves, that *Acacius* hath been lawfully and judicially condemned by the Holy See. His principal Reason is this, that the Bishop of *Rome* hath done nothing but executed the Decree of the Council of *Chalcedon*, which principally belongs to the Holy See: That there was no need of a new Synod, since the Matter having been already determined, *Acacius* hath condemned himself by joyning himself to Persons condemned. In the next place he relates the Business of *Acacius*, after what manner the Holy See having discovered, that he favoured *Petrus Mongus*, had admonished him several times of it, but he had never given any Satisfaction to it: That having been accused by *John* Bishop of *Alexandria*, Bishop of the second See, and cited before the first See of the World, he would neither appear himself, nor send any other Person to appear for him: How he had likewise corrupted the Legates of the Holy See, and persisted to communicate with Hereticks: That having written to the Holy See against *John*, he would not condescend to accuse him judicially there: That he, who was Bishop of a small See, had refused to do that which he saw the Bishop of the second See do: That after this Refusal, the Holy See, by executing the Council of *Chalcedon*, had condemned him: That *Timotheus Aelurus*, and *Petrus Mongus*, had been condemned in the same manner by the Judgment of the Holy See only: That the Holy Church of *Rome* hath right to judge all others, since the Canons allow Appeals to his Judgment from all Parts of the World: That after this Judgment he neither had, nor could be absolved by any Synod: That the Holy See can absolve such Persons as have been condemned by the Synods; as it absolved heretofore *St. Athanasius* and *St. John Chrysostome*, and lately *Elavian*: That on the contrary it had condemned *Dioscorus*, and rejected his Synod: That there are good and bad Councils: That an unlawful Council is that which doth any thing contrary to Holy Scripture, the Doctrine of the Fathers, and the Decrees of the Church; and which the whole Church, and chiefly the Holy See, doth not approve; and a lawful Synod is that which judgeth according to Scripture, the Tradition of the Fathers, and the Ecclesiastical Laws which all the Church receiveth, and the Holy See approveth: That a Synod of this sort cannot be found fault with; and such was the Council of *Chalcedon* which condemneth *Eutyches* and his Followers: That all those that approve the Doctrine of this Heretick, or communicate with those that approve him, altho' they be Bishops assembled in a Synod, are involved in the same Condemnation: That there is no need of another Synod to condemn them, 'tis enough to put the Council of *Chalcedon* in Execution, which is all the Holy See hath done in this Affair: That *Acacius* had done well in other Matters, but had thrust out *John* the Orthodox Bishop of *Alexandria*, and put into his place, which he had made void by his own Authority, *Petrus Mongus* an Heretick, whom he himself had condemned; that he also deprived *Calendion* Bishop of the third See, to put in his place *Petrus Fullo* a notorious Heretick: That he had not called a Synod to do these things, nor to remove such Orthodox Bishops: That he had arrogated to himself such Prerogatives as did not belong to him: That he could not say, that he was forced by the Emperor to do these things, since he had stoutly resisted the Emperors *Basiliscus* and *Zeno* upon other Occasions: That this last did boast that he did nothing in all this Affair without the Counsel of *Acacius*: That it was certain, that *Acacius* did not endeavour to hinder the Emperor from troubling the Orthodox, as he was obliged: That he ought not to exalt himself the more because he was Bishop of the royal City, because that doth not give a sovereign Title, since there were several other Cities, which were imperial Seats, as *Ravenna*, † *Milan*, † *Ateilio*, *Sirmium*, which had not for all that any such Prerogatives: *lanum*:
S f f f f f x That

Gelasius. I.

That the Church of *Constantinople* was not to compare with those of *Alexandria* and *Antioch*, because not only it was not a Patriarchal See, but because it had not the Dignity of a Metropolis: That the Presence of the Emperor, and the Pre-eminency of the City, ought not to impart any Ecclesiastical Dignity to him: That the Emperor *Marcian*, who had done his utmost to procure him such Prerogatives as were not due to him, had himself acknowledged, that *St. Leo* had reason to oppose it: That *Anatolius*, who endeavoured to enlarge his Rights, was forced to abandon them: That altho' it were the Emperor, who had deprived *John* of *Alexandria* and *Calendion*, *Acacius* ought to have opposed him, and not stir him up against them: That altho' it were true, that the first had blotted out the Name of the Emperor, and the other had told him a Lye, yet he ought not to deprive them before they were convicted, and condemned by a Synod. These are some of the Reasons which *Gelasius* propounds in this *Manifesto*.

The 14th. Letter is a Fragment of another Memoir; containing the Acts which might serve to justify the Condemnation of *Acacius*. We have still a Letter of *Simplicius* to *Acacius*, wherein this Pope advises him not to suffer *P. Mongus* to be received into Communion, before he hath done Penance; and then, to admit him only into the rank of Lay-men: As also a Fragment of a Letter of Pope *Felix* to the Emperor *Zeno*, against the same *Mongus*; a Letter of *Acacius* against *Tim. Helurus*, and *P. Mongus*, with some Reflections of *Gelasius* upon this last Piece.

The 15th. is a *Manifesto* to the Eastern Bishops, which contains almost the same things with the 13th. Letter.

The Letters taken out of the Collection of Canons of Cardinal *Deus-dedit* are Commissions about different Affairs. The first, for the Ordination of a Priest in a new Parish. The second, for the Ordination of a Deacon. The third is about the Affair of those Clergymen of *Nola*, who were disobedient to their Bishop, who had been sent to the Pope by *Theodoricus*. The fourth is for the Restoration of the Worship of God in a Church where it had been discontinued, because there were no Revenues. The fifth is a Commission to inspect the ill Management of a Bishop, who was accused of converting the Goods of the Church to his own use. The sixth is to enquire into the Murder of a Christian Slave, and into an Insolence offered to a Bishop. The seventh is an Order to separate such Persons from Communion, as have wronged the Church. The eighth is an Injunction to a Bishop to restore a Chalice which his Predecessor had taken from another Church. The ninth is against those Bishops, which incroach upon the Jurisdiction of their Brethren. This imports, that the Metropolitan shall ordain all the Bishops of his Province; and that the Bishops of the Province shall ordain the Metropolitan.

The last contains an Abridgment of some of the Rules laid down in the 13th. To these Letters may be joyned the Letter to *Rusticus* [*Lugdunensis*] published by *F. Dacherius* in Tom. V. of his *Spicilegium*: In which he thanks that Bishop of *Lyons* for his Assistance, and relates how much trouble he had in the business of *Acacius*; but this Letter doth not seem to me to be *Gelasius's* Style.

But Pope *Gelasius* hath not only written Letters, but also hath composed some small Treatises. We have already observed that several of these Letters may pass for Works, Memoirs, or Manifestos. Of this Nature is his Treatise *De Anathematiz Vinculo*. He begins it with an Answer to the Objection of those, who complained, that he urged the Authority of the Council of *Chalcedon* in the business of *Acacius* too much; but would not consent to the Privileges which the Council had granted to the Bishop of *Constantinople*. He answers, that all the Church embraced such Definitions of this Council as were consonant to Holy Scripture, to the Tradition of the Holy Fathers, and the Decrees of the Church concerning the Orthodox Truth, and the common Faith of all the Church. But as to other things therein treated of, which the Holy See gave no Person Commission to meddle with, to which the Legates of the Holy See oppose themselves, and which the Holy See never would approve of; which *Anatolius* himself had abandoned, by referring them to the Approbation of the Holy See; and which are contrary to the Privileges of the Universal Church, he never would in any wise defend them.

After this he discourses of Excommunication and Absolution. He acknowledges that all Sinners may be absolved in this Life if they do repent, and altho' it be said in the Sentence given against *Acacius*, that he shall never be loosed from the Curse pronounced against him, this ought not to be understood, but in case he do not repent; for if that be done in this Life, he may be pardoned; but if he go on, and die in that Estate, he cannot be absolved. That the Judgment of Absolution, which the Emperor had caused to be pronounced in favour of *Peter* of *Alexandria*, was void, being done by his own Authority contrary to the Canons of the Church, and without the Consent of the Bishop of the Holy See, by whose Authority he had been condemned.

The second Treatise of *Gelasius* is a Discourse against *Andromachus* a Roman Senator, and * other Persons, who endeavoured to restore the *Lupercalia* at *Rome*, which were

at that time utterly abolished, superstitiously believing that the Diseases with which the City was then afflicted, proceeded from the Neglect of those Sacrifices. This Pope smartly reproves those who were of this Opinion, and proves, they are unworthy of the Name and Profession of Christians; That they commit a spiritual Adultery, and fall into a kind of Idolatry, which deserves a Separation from the Body of Christ, and severe Penance. In sum, that their Opinion was a foolish and groundless Imagination, because the *Lupercalia* were not appointed to avert Diseases, but to make Women fruitful, as *T. Livius* relates in the second Decad of his History; That the Plague, and other Dilemperers were as common, when the *Lupercalia* were celebrated, as they are now; and if *Rome* be afflicted with Diseases, the Plague, Barrenness, &c. it ought to be imputed to the corrupt and disorderly manners of the Inhabitants; That if the *Lupercalia* have any thing Divine, they ought to be celebrated with the same Ceremonies, and in the same Manner that they were heretofore; and what Man is there that will be guilty of such shameless Impudence? That they were a Remnant of Paganism, which was the reason that they were abolished; and tho' indeed they remained in use a long time under the Christian Emperors; yet it doth not follow from thence, that they ought always to be preserved, for all Superstitions could not be abolished at once, but by little and little. Lastly, he tells them that a baptized Christian cannot, nor ought to do it. And altho' his Predecessors did tolerate it, they had some Reasons which hindered them from abolishing them, but yet he doubts not but that they did endeavour it.

The third Treatise was composed * against this Doctrine of the *Pelagians*, that Men may pass their Life without Sin. He proves the contrary by several Reasons grounded upon the Testimonies of Holy Scripture. In it also he explains, in what Sense *St. Paul* says, that the Children of the Faithful are holy, and the believing Wife sanctifieth the unbelieving Husband.

But the most eminent Treatise of *Gelasius* is his Treatise against *Eutyches* and *Nestorius* [concerning the two Natures in Jesus Christ.] The Criticks at first doubted whether it belonged to this Pope, and * *Baronius* affirms it with greater Confidence than any, that it is not his, but *Gelasius Cyzicenus's*, and *Bellarmino* followeth his Judgment. The Conjectures which they bring, seem to have some resemblance of Truth, if we consider them alone. They are as follows, 1. The Author of this Treatise quotes the Greek Fathers only, and never mentions the Latins; now what probability is there, that Pope *Gelasius* would not alledge *St. Jerome*, *St. Ambrose*, *St. Augustine*, and *St. Leo*. 2. He numbers *Eusebius Caesariensis* among the Orthodox Doctors. Now *Gelasius* thought him an *Arian*, and puts his Books among the Apocryphal. 3. The Treatise of *Gelasius* against *Eutyches* was a large Work, according to the Testimony of *Gennadius*; this that we have is a small Tract. These Reasons seem to prove, that 'tis not probable, that it is Pope *Gelasius's*. On the other hand, there are no Objections against *Gelasius Cyzicenus*, all things concur to attribute it to him, for the time and name agree; there is no other *Gelasius* to whom it can be attributed, the Style of this Book is very like that of the History of the Council of *Nice*, written by *Gelasius Cyzicenus*. Lastly, the Author of that History says, in the Preface, that he hath written against the *Eutychians*, and commends *Eusebius* in the Body of his Work. All this makes it sufficiently evident, that this Work belongs to *Gelasius Cyzicenus*, rather than *Gelasius* Bishop of *Rome*. Nevertheless there want not convincing Proofs, to evince, that it is really the Work of this latter. For first, it is found in the MSS. joyned with the Letters of this Pope. Secondly, *St. Fulgentius*, who is a Witness beyond exception, cites it as Pope *Gelasius's* [*Lib. de 5. Quest. apud Ferrand. Diac. c. 18.*] and *John II.* uses the Testimony of this Author, as Pope *Gelasius's* [*in Epist. ad Avienum.*] Thirdly, *Gennadius* assures us, that this Pope made a large Treatise against *Eutyches* and *Nestorius*. This agrees to this Book, which bears the same Title, and is very considerable; for tho' it be not a great Work in it self, 'tis a great Volume in *Gennadius's* Sense. We ought not to wonder, that he doth not quote the Latin Authors, being engaged with the *Greeks*, against whom he might very well use the Authority of *Eusebius Caesariensis*. Lastly, the Style of this Treatise demonstrates plainly, that it is Pope *Gelasius's*. In it he shews, that there are two Natures in Jesus Christ, united in one Person, and that these two Natures have retained their Properties. This Truth is proved in the first Part by the Authority of Holy Scripture, and in the second by the Testimonies of the Greek Fathers. About the End of the first part we meet with a Passage about the Eucharist, exactly like *Theodore's*. [This Treatise hath been printed at *Basil* in 1528, in *Antidoto adversus Hæreses*, and at *Tigur*. 1571. 'Tis also extant in *Biblioth. Pat.* Tom. 8. p. 699.]

This Pope had made also some other Treatises upon different Subjects, and some Hymns in Imitation of *St. Ambrose*, of which *Gennadius* makes mention; but we have no more of his than the Works above-mentioned.

Gelasius I. Besides these Works, which are his alone, the Decree concerning the Apocryphal and Canonical Books composed, or rather approved by a Council of 70 Bishops, held at Rome in 494, may also be attributed to him, for indeed

[* Dr. Cave thinks them not the Work of Gelasius. 1. Because it doth not bear his name in the ancientest Editions. 2. Because some Books are cited in it, which were not then written, or unknown as Sedulius's Paschal Work, a Treatise de Revelatione Capitis St. Baptistæ, &c. 3. It contains many absurd things in it, unbecoming the Judgment of Gelasius, and a Synod, &c.]

This Decree contains first of all a Catalogue of such Books, as the Church of Rome acknowledges to be Canonical both in the Old and new Testament, like to the Decree of the Council of Trent, save that he reckons but one Book of the *Maccabees*. Next he establisheth the Authority of the Church of Rome, and its Primacy, which according to him was not before confirmed by any Synodical Decree, but only by the Words of Jesus Christ to St. Peter, to whom St. Paul was joyned, and with whom he suffered Martyrdom under Nero; inasmuch, that these two Apostles have consecrated the Church of Rome, and by their Presence and Martyrdom given it a Præ-eminence above all other Churches. So that the first See of the Churches of the World is Rome, and the second Alexandria, and the third Antioch, where St. Peter abode before he came to Rome.

After this Declaration comes a Catalogue of the Councils, and the Books which are received by the Church of Rome, viz. The four first General Councils, and other Synods received, and authorized in the Church. The Works of St. Cyprian, St. Gregory Nazianzen, St. Basil, St. Athanasius, St. Cyril of Alexandria, St. Hilary, St. Ambrose, St. John of Constantinople, St. Theophilus of Alexandria, St. Augustine, St. Jerome, St. Prosper, the Letter of St. Leo to Flavian, and all the Treatises of the Orthodox Fathers that died in the Communion of the Church, and the Decretals of the Popes. As for the Acts of the Martyrs he observes, that although he did not doubt of the truth of them, nevertheless the Church of Rome doth not read them, because the Authors of them are not known, and there are some of them forged by the ignorant Men and Infidels, and others full of falshood, such as are the Acts of St. Quirinius, St. Julitta, St. George, and several others. Nevertheless it receives the Lives of St. Paul, St. Arsenius, St. Hilarion, and other Holy Men; but it is only because they are written by St. Jerome. The Acts of St. Silvester are read in some Churches, altho' the Author be not known. The Stories of the finding of the Cross, and of John Baptist's Head, are Modern Relations which some Christians read, but when such sort of Works fall into our hands, we must then follow the Apostle's direction, who teaches us to try all things, and make use only of that which is good. He commends some works of Rufinus and

Origen, although he will not leave the Judgment which St. Jerome gives of them, nor approve what he hath condemned in them; he doth not wholly reject the Ecclesiastical History of Eusebius Casariensis, because it relates many important matters, altho' he condemns the Praises, which he gives of Origen. He commends the History of Orosius, Sedulius's Paschal Work, and the Poem of Juvenius.

Lastly, he sets down a Catalogue of some of those Apocryphal Works, which the Church rejecteth. After the Acts of the Council of Ariminum, he places the false Gospels; and other Apocryphal Books of Holy Scripture, the Works of Hereticks, and of some Orthodox Authors, who have departed from the Doctrines of the Church in some things, such as Eusebius, Tertullian, Lactantius, Africanus, Commodianus, Clemens Alexandrinus, Arnobius, Tichonius, Cassianus, Victorinus Petavionensis, and Faustus Reiensis.

In the next year this Pope held another Council, [of 55 Bishops at Rome,] where Misenus the Legate of his Predecessor, who had been excommunicated for Communicating with Acacius, was absolved, having humbly begged Pardon for his fault.

This is all we have been able to collect of Pope Gelasius. He was a subtle and intelligent Man who much enlarged his Authority. He wrote well, but obscurely. He is guilty of much false Reasoning, and often supposes those things for certain, which never were done. He was very skilful and knowing in the Customs and Usages of the Church of Rome. He loved Order and Discipline, and joyed Prudence and Courage with them both. He gave an ample demonstration of it in the business of Acacius; which he maintained against all opposition, and would not remit any thing for Peace sake, which he might easily have procured, if he had not so severely insisted upon the Condemnation of Acacius. By which it appears, that the Popes were sometimes a little too stiff and resolute; for although Acacius had been more blame-worthy, than indeed he was, yet the Pope ought to have more mildly dealt with him for Peace-sake, and not to have persecuted with so much rigour the Memory of a Bishop, whose Sentiments were Orthodox, and whose Fault seems to have been nothing but this, that he was not careful to please the Bishop of Rome, and was too submissive to the Will of his Prince. [He is also thought to be the Author of the *Codex Sacramentarius*, which is a Collection of such forms of publick Prayers and Administrations, of the Sacraments as were in use in the Church of Rome in his time, which he digested into one Volume, putting them into a good Order, and adding much of his own. This Book lay hid for many Ages, but at last falling into the Hands of Paulus Petavius, it was published at Rome, in 1680, 4to. And not long after it was reprinted with some other ancient Liturgies at Paris in 1685, 4to. by the Care of F. Mabillon.]

ANASTASIUS II.

Anastasius II. Anastasius II. succeeded Pope Gelasius, and was ordained Bishop of Rome, * Nov. 28. Anno. 496. The first thing he did was to write to the Emperor, to endeavour the Re-union of the Church. He exhorts him therefore in the first ** Letter, and earnestly intreats him to hinder that the Name of Acacius, which gave so much offence, should not be recited in the Church, and by that means procure the Church's Peace. At the same time he advertiseth him, that this would not derogate from the validity of the Ordinations, which Acacius hath conferred, or Baptisms, which he hath administered, because the Holy Spirit works by evil Ministers; and Sinners who administer the Sacraments, hurt none but themselves, nor do hinder the Effect of the Sacraments.

Anastasius sent * two Legates to Constantinople to Negotiate the Peace, and at the same time Festus a Senator of Rome, went about some publick affairs. There was also then at Constantinople a Priest and another Clergy-man, Deputies for the Church of Alexandria, who being desirous of a Re-union with the Church of Rome, presented a † Memoir to the Pope's Legates and Festus, wherein they delivered themselves to this effect; that the Churches of Rome founded by St. Peter, and of Alexandria planted by St. Mark, have always had the same Faith and Doctrine, and were so firmly united, that when any Councils were held in the East, the Bishop of Rome made choice of the Bishop of Alexandria to act in his stead, and hold his place in them; but there began a Division between these two Churches in the time of St. Leo, because his Letter against the Impious Heretick Eutiches being falsified by Theodore, and some other Bishops of the Nestorian Party, who translated it into Greek, and by the Authority of that corrupt Translation, had maintained the Doctrine of Nestorius, had given the Church of Alexandria occasion to think, that the Church of Rome was of that Opinion and upon that account to separate from her Communion; on the other side the Bishop of Rome being persuaded that the Egyptians opposed the Doctrine,

which he had received from the Apostles, had also separated them from his Communion; that they had sent Deputies to Rome to justify, that their Church had no other Sentiments than those of the Fathers of the Council of Nice; but there was then at Rome a certain Man of their Country, an Enemy to the Truth, by whose means they were denied Reception and Audience; inasmuch, that they returned without effecting any thing, but they understood since by Photinus a Deacon of the Church of Thessalonica, who was sent by his Bishop to Pope Anastasius, that this Pope did not approve of the Additions and Alterations, which had been made in the Version of St. Leo's Letter; that the Legates of this Pope, sent to Constantinople, having assured them of the same thing, they implored them to receive their Confession of Faith; that if it were found agreeable to the Doctrine of the Church of Rome, these two Churches might be re-united. In this Confession of Faith, having asserted with most serious Protestations, that they did receive the Doctrine of the three first General Councils, and the Anathema's of St. Cyril, without mentioning the fourth Council: They confess that Jesus Christ is consubstantial with the Father according to the Divine Nature, and with us according to the Humane; that there is but one Son; that the Actions and Sufferings of Jesus Christ are proper to one Son only. They condemn those that divide or confound the Natures, or introduce a mere Phantom, because in the Incarnation there is no multiplication of Sons, and the Trinity of the Persons in the Godhead still remains, although one of the Divine Persons be Incarnate. They pronounce an Anathema, against Nestorius and Eutyches, but they declare, that the Doctrine of Dioscorus, Timotheus, and Petrus, their Patriarchs was such, as that they do still follow it, and are ready to justify it. Lastly, they conjure the Popes Legates to present this Confession of Faith to him, that he may approve it and receive them into his Communion. Festus also was commissioned by the Emperor to negotiate the re-union of the Church of Constantinople; and he promised to sway

*Anastasi-
us, II.* *stasius* the Pope, to subscribe *Zeno's Henoticon*. But when he came to *Rome Anastasius* was dead, having been in the See of the Church of *Rome* but two years wanting six days.

* *It is ex-
tant in
Tom. 4.
Council.* There is another * Letter of *Anastasius* to *Lewis the French* King, wherein he congratulates his Conversion to Christianity. Lastly, *M. Baluzius* in *Tom. I.* of his new Collections of Councils hath published some Fragments of a

† 1278.

Letter of *Anastasius* to *Ursicinus* upon the Incarnation. *Platina* says, that he wrote some Books *De Trinitate*, *De Libero Arbitrio*, *de regulis Fidei adversus Pelagianam Hæresin*, and many Sermons, but we know not upon what grounds. The Letters of this Pope are full of Moral Observations and Applications of Texts of Scripture.

*Anastasi-
us, II.*

PASCHASIUS, a Deacon of the Church of Rome.

*Paschasi-
us, &c.* **T**His Deacon flourished in the Popedom of *Anastasius*, and *Symmachus*, under this last he favoured the Party of *Laurentius* the Anti-Pope, and some hold, that he was put into Purgatory upon that Account, where *Germanus*, Bishop of *Capua* saw his Soul, if we may believe the Relation which *St. Gregory* gives us in his Dialogues. He made two Books concerning the Godhead of the Holy Spirit, * commended by *St. Gregory*, in which he hath

* Against
Macedo-
nius.

not omitted any material proof, which the Holy Scripture affords to prove the Godhead of the Holy Spirit. This Treatise is written in a very good Method, and with much Elegancy. It hath been printed at *Cologne* in 1539 [8vo. and at *Helmstadt* in 1613. and put into the *Biblioth. Patr.* [Tom. I. p. 806.] Some think, that it is to this *Paschasius*, that *Eugippius* hath dedicated the Life of *St. Severinus*.

*Paschasi-
us, &c.*

JULIANUS POMERIUS.

*Julianus
Pomerius.* **J**ulianus Pomerius, a Native of *Mauritania*, and ordained a Priest in *France*, lived about the end of the fifth Age. He composed a Treatise by way of Dialogue between *Julian* a Bishop, and *Verus* a Priest, * about the Nature and Qualities of the Soul, divided into eight Books. In the first he tells us, what the Soul is, and in what Sense it is said to be made in the Image of God. In the second he examines whether it be Corporeal, or Incorporeal. In the third, he enquires how the Soul of the first Man was made. In the fourth, he discusses this Question, Whether the Soul, which is about to be infused into the Body, be created a-new, and without Sin, or whether it be generated by the Soul of the Parent? And whether being so derived by Propagation from the Soul of the first Man, it draws Original Sin from him? The fifth contains a short repetition of the Matters treated on in the fourth, with some Questions and Distinctions, such as this, Whether the Faculty, or Power of the Soul depends only on the Will? the sixth enquires, from whence proceeds the Opposition between the Flesh and the Spirit, spoken of by *St. Paul*. The seventh is about the difference between the Life, and Death, and Resurrection of the Flesh and Soul. The eighth explains the Prophecies concerning such things as shall happen at the end of the World, and contains an Explication of some Questions proposed about the Resurrection. This Treatise is very Logical and Metaphysical, it teaches us, as *Tertullian* had done before, that the Soul is Corporeal.

† *De vitâ
contempla-
tivâ, si-
ve de fu-
turâ Vi-
tæ con-
templa-
tione,
Vel, de
actuali
conver-
satione.* This Author hath written another Treatise, dedicated to a Person, named *Principius*, about the contempt of Worldly Things; as also a Book of Instructions for Virgins: three Books * of the contemplative, and active Life; and another Treatise of Virtues and Vices. This is all that is spoken of this Author by *Gennadius* and *Isidore* in their Catalogues of Ecclesiastical Writers.

We have none of these Works but his three Books of the Contemplative Life, which have been † printed among *St. Prosper's* Works, under whose Name they have been commonly quoted for above 800 Years, but the disagreement of Style proves that they are not his, and the Testimonies of the two Catalogues above-mentioned oblige us to attribute them to *Julianus Pomerius*, under whose Name they are found in several MSS. We have long since cited an ancient MS. of *M. De Montchal* Archbishop of *Toulouse*.

F. Quesnel hath added another MS. in the Abby of *Trappes*; and we have heard, that there is a very ancient one in the Library of the Chapter-House of *Beauvais*; where these three Books of a Contemplative Life bear the Name of *Julian Pomerius*, the true Author of them. In the first Book, having described the Happiness of the Saints, who enjoy the full Contemplation of the Godhead in Heaven, which the most Holy Men never have had in this Life, and shewed the difference between a Contemplative and Active Life, he exhorts the Bishops and Priests to betake themselves to a Contemplative Life, sequestering themselves from the Affairs, and Business of the World, and applying themselves wholly to the Study of Holy Scripture. This gives him an Occasion to write against those Bishops, 'whose greatest care it was to increase their Estates and Dignities; Who placed their only Felicity in the enjoyment of Worldly Pleasures; Who seek their own Glory more than Jesus Christ's; Who have greater care of their Honour, than Conscience; and who place nothing of their Happiness in the hopes of the good things of another Life.' He excuses himself here, that he undertakes to publish the Irregularities of his Superiors, but still goes on speaking smartly against ignorant and vicious Bishops, 'who neglected the Care of their Flock; Who are not at all troubled at the Crimes which they see committed by Sinners, nor pleased with the good Actions done in their Diocess; Who are

' very little affected with the Sense of good or evil; Who are filled with the love of the World, living in Pleasures and Debaucheries, transported with Ambition, full of Injustice; dare not preach up contempt of the World, Temperance, a solitary Life, Meekness, Charity, Justice, nor other Christian Virtues, which they themselves do not practise.' In the next place he shews, 'That it is not allowable for a Bishop to leave his Church to acquire his own Ease, or to live at Liberty; that he ought to reform his Life, and become an Example to his Flock, instructing them as well by his Manners as his Words; that he is obliged to reprove Sinners severely. Lastly he gives a Description of a good and wicked Bishop and Preacher.

He describes a wicked Bishop in this manner: 'He is one that seeks after Honours, Preferments, and Riches, not that he may put them to a good use, but that he may live more at his Ease, be more honoured, feared and respected; Who chiefly aims to gratify his Passions, confirm his Authority, enrich himself, and enjoy his Pleasures; Who avoids the laborious and despicable parts of his Office, but is rejoiced at the pleasant and honourable; Who tolerates Vice, and honours Sinners with his Friendship; yea, applauds their Crimes for fear of offending them.' To these Bishops he applies the words of the Prophet *Ezekiel*, Chap. 34. *Wo to the Shepherds of Israel*, &c. He directs, I say, these terrible words of the Prophet to these Bishops, 'who have no care of their Flock; who think upon nothing but how to get the Milk, and the Wool; that is to say, the Oblations and Tythes, with which they enrich themselves; Who do not cure the Sick, nor strengthen the Weak, nor bring back the stray Sheep into the Ways of Salvation; Who seek not those that are lost, as good Shepherds ought to do, nor comfort those that despair of the Pardon of their Sins; Who never shew their Authority unless it be in domineering tyrannically over their People, &c.

On the contrary, he draws the Character of such good Bishops, as the Doctrine of the Apostles requires them to be, thus: 'They are such as convert Sinners to God by their Preaching and Example; are very humble, and free from Pride and Imperiousness; Who treat all the Members of their Flock with the same Love and Kindness; Who heal the Wounds of their sick People with mild, but effectual Remedies; Who bear with the Incurable patiently; Who in their Preaching seek not their own Glory, but the Glory of Jesus Christ; Who employ not their Discourses and Actions to obtain Favour, or Thanks of Men, but who give God all the Honour that they bestow on them, because it is he that lives, and preaches in the Bishops; Who avoid Praises and Commendations; Who comfort the Afflicted, nourish the Poor, cloath the Naked, redeem Captives, lodge Strangers; Who bring those that err into the way of Truth; Promise Salvation to those that despair; Quickened the Zeal of those who are going in the right way; Hasten those that linger; And who, lastly, discharge well all the Functions of their Ministry. These are the true Successors of the Apostles, the true Ministers of Jesus Christ and his Church, the Oracles of the Holy Spirit; Such Pastors as these appease the Anger of God against his People, and instruct the People in the Knowledge of God. They defend the Faith of the Church by their Writings, and are ready to seal it with their Blood. Lastly, they hold themselves fast to God only, in whom alone they put their trust.

The difference between a good and a bad Preacher he thus lays down: 'The Life of a Preacher of Jesus Christ ought to be answerable to his Doctrine; He ought to preach as well by his Manners as Words; He ought not to raise his own Esteem by an Affectation of Eloquence, or placing his chiefest care in the Elegancy of his Ex-
pressions

*Julianus
Pomerius.*

Julianus Pomerius. fions. He must not seek to please the People, nor gain himself Applauses from them, but his main aim is to affect them, and convert them. He must weep himself if he will make his Auditors to weep. A plain, grave, and easie Discourse will work better effect than the most studied and curious pieces of Eloquence. There is a great deal of difference between a Declaimer and a Preacher: A Declaimer useth the utmost strength of his Eloquence to gain Reputation; The Preacher seeks the Glory of Jesus Christ by explaining his Doctrine in a familiar Discourse. The Declaimer handles trifling Matters with choice and curious Words; The Preacher on the contrary elevates the plainness of his Discourse by the Nobleness and Grandeur of the Sense. The Declaimer endeavours to hide the Deformity of his Invention by the Fineness of his Discourse; but the Preacher mollifies and sweetens the harshness of his Words by the Beauty of his Notions: The one places all his Honour in the Applause of the People, and the other in their Virtue. The Declaimer speaks plausibly, but his Speech is fruitless: The Preacher makes use of an ordinary Discourse, but he instructs those that will attend to it, because he corrupts not his Reason with the affectation of seeming Eloquence.

The second Book is about the Duties of an Active Life. The Author therein explains, how we must reprove, and bear with Sinners. He affirms that the most holy Bishops are sometimes forced to tolerate Sinners, either because they foresee that Reproofs and Chastisements will but harden them, or because their Sins are hid. As to those, who come to confess their Sins to your Pastors, as Sick-Men come to shew their Wounds to the Physicians, they should labour to cure them immediately, and apply fit Remedies to them without flattering them, or assuring them that they are cured, when they are not. As to those whose Crimes are manifest before Confession, if we cannot heal them by gentle Medicines, we must apply to them the Fire of Reproof; and if that effect nothing, but they continue in their irregular Lives, they must be separated by the Sword of Excommunication as putrified Members, lest they corrupt others by their evil example: But as to those, whose Sins are altogether secret, being neither discovered by the Confession of the Sinners themselves, nor the Testimony of others, if they do not amend, as they have God for a Witness, so also they shall have God for their Avenger. For though they may escape the Judgment of Men, yet since they continue in their Sin, they shall be condemned to Eternal Torments, at least, if they do not judge themselves, and revenge their Sin upon themselves by a very severe Punishment, for so they may change Eternal into Temporal Punishments, and by the Tears which flow from a wounded Heart, extinguish the burning of Eternal Flames. Lastly, as to those who are in the Ecclesiastick State, they are mistaken, if they imagine, that they may remain in the Communion of the Church, and in their Ministry, because they deceive Men by concealing their Sins, because unless they be such small Sins as we cannot avoid, and for which we daily beg of God in the Lord's Prayer, *That he would forgive us our Debts*, they ought to be free from all such Crimes as being committed render Men obnoxious to Civil Justice: That as to those that have committed them, but dare not confess them for fear of being excommunicated,

they are guilty of a great fault in Communicating, because they feign themselves innocent before Men; and through an intolerable contempt of the Judgments of God, are ashamed to withdraw themselves from the Altar. On the contrary, they, who not being convicted of Sin, do acknowledge and confess it, or at least, not discovering it to any Man, keep themselves from the Sacrament, and withdraw themselves from the Altar, at which they ministered, not out of Courage, but Duty, bewailing their Sin in Secret, they may reconcile themselves to God by Repentance, appease his Anger, and render themselves worthy of the Heavenly City, and of Eternal Happiness.

In the next place, the Author goes on to shew how loose Bishops ought to be from the desires of Worldly Riches. He maintains, that those that enter into the Clergy, ought to renounce their Estates, sell all, and give to the Poor, contenting themselves with the Revenues of the Church, which they ought not to possess as their own, being only properly the Managers of them; that they ought to think the Revenues of the Church to be the Vows of the Faithful, the Attonement for Sins, and the Patrimony of the Poor. So that they ought not to appropriate them to themselves, as properly belonging to them, but to distribute them to the Poor, as a trust belonging to them; that the Ministers of the Church have no right to them, but under the title of Poverty, and if they are Rich otherwise, and yet live of the Revenues of the Church, they rob the Poor; that they, who suppose, that these Revenues of the Church are a reward for their Service, deceive themselves by expecting Temporal Rewards for that which deserves Eternal; that those, who have an Estate, ought to be so far from living at the Charge of the Church, that they ought to impart their Incomes to the Church, without being in the least proud of it. 'These Precepts, saith our Author, may appear hard. And I own it, but 'tis to them that have no mind to observe them, for to those that are willing to keep them, nothing is more easie, for practice will soon make them so: for what difficulty is there in contenting themselves with the Revenues of the Church, when they have enough to maintain them, or forsake their own Estates, when the Church allows them a sufficient maintenance?' These are indeed good Rules, but very rarely put in practice. *Julian Pomerius* confirms them, by shewing how all Christians, but principally Clergy-men, ought to despise Riches.

The last part of this Book is concerning the Abstinence and Temperance of the Clergy. He shews how necessary this Virtue is, and how dangerous the contrary Vice. He makes Temperance to consist in two things *viz.* in neither Eating nor Drinking more than is necessary, and in not seeking out exquisite Dainties and Liquors. He tells us at the end, that we must break our Fast for our Hosts sake.

The last Book treats of Virtues and Vices in particular. He therein discovers the pernicious effects of Pride, Covetousness, Envy and Boasting. He speaks very largely of Charity, of the four Cardinal Virtues, Prudence, Temperance, Fortitude, and Justice. This Book is full of definitions, and divisions of Virtues and Vices, natural descriptions of them, and very profitable Maxims.

The Discourse of this Author is not excellent for the Elegancy of the Expressions, but for the acuteness and neatness of the Notions.

G E N N A D I U S.

Gennadius. **G**ennadius a Priest of *Marseilles*, did himself make a Catalogue of his own Works, at the end of his Book of *Ecclesiastical Writers*. 'I have written, saith he, eight Books against all the Heresies, six Books against *Nestorius*, three Books against *Pelagius*. A Treatise concerning the *Millennium* and *St. John's Revelation*. * A Book of the Ecclesiastical Writers; and a treatise of the Doctrine I hold and believe, sent to Pope *Gelasius*.' We have nothing of his but the two last. It is needless to speak of the first here, because we have copied it out wholly in this Volume. The last, which bears this Title at present, *Of the Doctrines of the Church*, hath gone a long time under the Name of *St. Austine*, although the Authors of this Age have told us, that it is *Gennadius's*, and it carries his Name in some ancient MSS. See what we have already said, when we spoke of the Additions to the 8th. Tome of *St. Austine's Works*. It is composed in the form of a Confession of Faith; but in delivering the Orthodox Truths he rejects the Contrary Errors, and names the Maintainers of them. The five first Articles are about the Trinity, and Incarnation; the four following upon the Resurrection. In these last, he rejects the fabulous Opinion of the *Millennaries* and the Errors of *Origen* and *Diadorus*, and proves that there shall be but one Resurrection of the Flesh which shall be real, though

* It is a continuation of *St. Jerome's Catalogue of Ecclesiastical Writers* from 392; where *St. Jerome* left off to 495, and therefore has been printed with it at *Basil*, in 1528, 4to; at *Cologne*, in 1580; at *Helmstadt*, in 1612, 4to; and at *Antwerp* 1639.

incorruptible. He thinks, that it may be said, that those, who shall be found alive at the day of Judgment shall not die, but shall only be changed, but it can't be asserted, without an Error, that the Torments of the Devils or wicked Men shall one day have an end. He is of Opinion, that none but God is Spiritual; that all Creatures are Corporeal, although Intellectual Creatures are Immortal. He rejects the Opinion of *Origen* about the Pre-existence of Souls, as also of those that hold that they are produced by Generation. He says, that God creates, and at the same time infuses them into the Body. He asserts, that only the Soul of Man exists separately from the Body; that Man is made up of a Soul and Body, but there is no difference of Substance in him. He holds, that Man was created free, but by Sin he hath lost the strength of that Liberty; but yet he has not quite lost the power of choosing Good, and refusing Evil, and to seek after his own Salvation, because God exhorts him, and stirs him up, and encourages him to do it. So that the beginning of Man's Salvation proceeds from his Free-will strengthened by Grace, because he can freely yield to its Inspiration, but it is the gift of God to be able to attain the End we desire; that it depends upon our Labour, and assistance of God, that we do not fall from the state of Grace, and when we do fall, we ought to impute it to our own Negligence, and the viciousness of the Will.

He passes next to the Sacraments, and affirms that there is but one Baptism, and that we must not baptize them again, who have been baptized by the Hereticks, with the Invocation of the Name of the Trinity; but they who have not

Genna-
dian.

been baptized in the Name of the Trinity, ought to be re-baptized, because such a Baptism is not true. He neither commends nor blames the practice of those, who received the Sacrament every day. But he exhorts and requires them to receive the Sacrament every Sunday, provided they are not linked to any Sin; for those who are accustomed to any Sin, are rather loaden by the guilt, than purged from it by the Sacrament, but yet he that finds himself averse from Sin, may receive the Sacrament, although he had sin'd, which he understands, as himself says, of him, who hath not committed any grievous, or heinous Sins; for whosoever hath committed any of those sort of Sins after Baptism, he exhorts him to testify his sorrow for them, by performing publick Penance, and so be restored to the Communion of the Church by the Absolution of the Priest, if he will not subject himself to Condemnation by receiving of the Sacrament. Not that I deny, that heinous Sins can be *remitted by a Private Repentance; but then it must be done by an entire change of the Custom of Living, by a continual sorrow for them, and not receiving the Sacrament, till they had made a thorough Reformation, and live altogether otherwise than they have done.

* Par-
doned.

True Repentance is not to be guilty again of that which we have repented of, and real satisfaction consists in eradicating Sin, and never more exposing our selves to Temptations.

* D. Cave In the 25th. * Article he affirms, that we ought not to expect any thing Earthly in our Happiness, and that the Millenary Reign of Christ is a mere *Chimera*.

30 Arti- The other Articles are nothing but Explications of the
cles of this precedent, or concern the Discipline of the Church. He speaks
work, viz. also of Grace and Free-will in Art. 26, where he says, that
from Art. no Man tends to Salvation, unless he be called to it, and
22 to Art. that none that are called can obtain it but by the help of
51 are not God; that none obtains this assistance but he that prays for
Gennadi- it; that God wills not that any should perish; that he only
us's, but permits it, that he may not injure Man's Freedom. He adds
composed in Art. 27, and those that follow, that God did not create
by some Sin; that Men commit it by their Freedom; that this proves
other hand that only God is immutable; that the Angels have volun-
after Gen- tarily persevered in Goodness; that Marriage is good, when
nadius's it is used for the procreation of Children, or to avoid Fornica-
Death. tion; that Celibacy, when it is preserved with a design
to serve God, is a very advantageous State, and Virginity is
also most excellent; that it is lawful to eat of all sorts of
Meats, but it is convenient to abstain from some and pre-
serve Temperance; that it is credible that *Mary* the Mother
of God did always remain a Virgin; that we ought not to
believe that at the Day of Judgment, the Elements shall be
destroyed, but only changed; that the Resurrection shall not
quite take away the difference of Sexes; that the Souls of
the Righteous go to Heaven as soon as they depart from
their Bodies, and then expect perfect Happiness; but the
Souls of Sinners are kept in Hell where they wait their Pun-
ishment; that the Flesh of Man is not naturally Evil;
that the Devil doth not know the secret Thoughts of Man,
but guesses at them only by the Motions of the Body; that
he is not always the Author of evil Thoughts, though God
be always of good ones; that he never enters the Soul, but

is united and joyned to it; that the Miracles and Wonders which wicked Men do, doth not make them more Holy or better Men; that there is no Righteous Man that sins not, but for all that he continues Righteous; that no unbaptized Person can be saved, and therefore *Catechumens* obtain not Eternal Life, unless they have suffered Martyrdom, because all the Mysteries of Baptism are accomplished by Martyrdom; for he that is baptized professes his Faith in Jesus Christ before his Bishop; he that suffers Martyrdom, doth it before his Persecutors. After his Confession the *Catechumen* is either plunged in, or sprinkled with the Water; the Martyr is either sprinkled with his own Blood, or cast into the Fire. The Person baptized receives the Holy Spirit by the Imposition of the Bishop's Hands, the Martyr is an Instrument of the Holy Spirit, which moves, and speaks in him. The Person baptized partakes of, and remembers the Death of Christ, by receiving the Sacrament; the Martyr dies with Jesus Christ. The baptized Person renounces the World, the Martyr abandons Life. All Sins are pardoned by Baptism, and blotted out by Martyrdom; this comparison we have thought fit to recite at large for the excellency of it. Let us now return to the other Articles of *Gennadius*, not yet spoken of. They almost all concern Discipline or Morality; that Repentance can procure Pardon of Sins, yea even for those who defer it, till they are at the point of Death; that the Sacrament ought not to be administered with Water only, but with Wine mingled with Water; that it is good to honour the Reliques of Saints, and to go to the Churches which bear their Names, as to places appointed for Prayer to God; that Persons twice married ought not to be ordained; nor such as have kept a Concubine; nor such as have married a Widow, or a Lewd Woman, nor the Lame, nor Usurers, nor Stage-players; nor those who have done Publick Penance; nor Fools, nor Dæmoniacks, nor Simonists. That the Clergy may keep their Estates, if they do it, that they may distribute the Yearly Revenues to the Poor, but it is better to give it them all together; That *Easter* may not be kept 'till the *Vernal Equinox* be past, and the full Moon be over.

These are all the Articles

contain'd in * this Treatise of *Gennadius*. There is more Learning than Judgment in this Work; for in it *Gennadius* delivers many erroneous Doc-

* This Book hath been printed by it self with the learned Notes of *Elmenhorstius* at Hamburg, 1614, 4to.

trines, propounds mere Opinions, as Articles of Faith, and condemns many Orthodox Truths. This Treatise of *Gennadius*, and his Book of Ecclesiastical Writers, do evidently prove, that he was not of St. *Austine's* Judgment concerning Grace and Free-will, but of *Faustus's* of *Ries*, and that he approved of his Opinion, concerning the Nature of the Soul, and of all Creatures. His Style is plain, clear, elegant and clean. I forgot to observe, that he hath added to St. *Austine's* Treatises of Heresies, four new Heresies, viz. the *Predestinarians*, *Nestorians*, *Eutychians*, and *Timotheans*. This Addition is found under *Gennadius's* Name, in a Manuscript of St. *Victor's* Library, at the End of St. *Austine's* Book, and *Hincmarus* cites it under the Name of this Author.

Genna-
dian.

NEMESIUS, ÆNEAS GAZÆUS.

Nemesius,
Æneas
Gazeus.* Yet Dr.
Cave places them
very far asunder,
viz. Nemesius in
380, and
Æn. Gazæus in
437.

IT is probable, that these * two Christian Philosophers lived about the End of the fifth Age. The first is *Nemesius*, who is commonly reputed Bishop of *Emesa*. He hath made a Treatise of the Nature of Man, divided into 45 Chapters, which some attribute to St. *Gregory Nyssen*. In it he confutes the *Manichees*, *Appollinarists*, and *Ennomians*; but he confirms the Opinion of *Origen* concerning the Pre-existence of Souls. This Treatise is full of general and metaphysical Propositions and Divisions, which are of little use to discover the Nature of Man particularly. He maintains, that Angels are spiritual, and that the human Nature is absolutely free. This Treatise was first translated by *Valla*, whose Version was printed in 1535, and since by *Elle-bodius*: The same Version was printed with the Greek by *Plantin* [at *Antwerp*] in 1565, and inserted in the *Biblioth. Patr.* [Printed at *Paris*] in 1624; and in the following Editions, [more correct, with useful Notes at *Oxford* in 1671, 8vo.]

The Work of *Æneas Gazeus* concerning the Immortality of the Soul, and the Resurrection, is not so abstract as *Nemesius's*. It is a * Dialogue wherein he treats of the Immortality of the Soul of Man, and the Resurrection of the Body; but he mixes his Discourse, that it may be more

* Intitled
Theophrastus.

pleasing, with many Enquiries into the Opinions of the Philosophers, and with an abundance of curious Stories. He believes that God creates Souls to infuse them into Bodies, and that the Number of them, tho' fixed and certain, yet is known to none but God; that Souls are sensible of nothing without Bodies; that Man is very free; that the Bodies shall rise in the same Form that they had in this World; that Devils assume the Form of Dead Men to trouble the Living; that the Reliques of the Martyrs make the Devil to fly; that there are many Miracles done by the Prayers of Good Men; that Dead Men have been raised, &c. This Author wrote about the End of the fifth Age; for about the End of his Treatise he speaks of the Persecution of the *Vandals* against the Orthodox, as a thing that lately happened. His Treatise was translated by *Ambrose Camaldulensis* [and printed at *Basil* in 1516,] and put into the *Biblioth. Patr.* [at *Paris* in 1624,] and printed since in Greek and Latin, [by *Wolphius* at *Basil* in 1560,] translated by *Casp. Barthius*, and printed at *Lipswich* [in 1658, 4to.] with *Zacharias* Bishop of *Mitylene*, who was another Christian Philosopher, but more modern, [for he flourished about 536.]

Nemesius,
Æneas
Gazeus.

GELASIUS CYZICENUS.

Gelasius
Cyzicenus.

* Basiliscus deposed Zeno Ann 476. & reigned not quite two Years. He was an Arian, and therefore persecuted the Orthodox.

THE Preface of the History of the Council of Nice, which bears *Gelasius's* Name, discovers to us, that this Author was of *Cyzicum*, and that he lived toward the End of the fifth Age; for he says, that his Father was a Priest of that Church, and that the Persecution of the Emperor * *Basiliscus* against the Orthodox gave him an Occasion of writing this Work. He thought at first that all his Business had been to copy out the ancient Acts of the Council of *Nice*, which heretofore had belonged to *Dalmatius*, Bishop of *Cyzicum*, and which were fallen into his Father's Hands: But not finding them perfect, he was forced to add several things to them related by several Authors, but chiefly by *Eusebius Casariensis* and *Rufinus*, whom he makes a *Roman* Priest, and whom he says falsely to have been present at that Council. And indeed this History is nothing almost but a Collection of Treatises, and Pieces taken out of *Eusebius*, *Socrates*, *Sozomen*, and *Theodoret*. That which is not taken out of these Authors, is either dubious, or manifestly false, as all that is related from Chap. 11. to Chap. 24. of the second Book, about the Disputes of the Philosophers upon the Trinity, and the Divinity of the Holy Spirit. It is manifest, that these Disputes are a mere Fiction; and 'tis certain, that the Question concerning the Divinity of the Holy Spirit was not moved in

the Council of *Nice*. There are many other Faults in his History. There is neither Order in his Relation, nor Exactness in his Observations; nor Elegancy in his Expressions, nor Judgment in the Choice of things; nor good Sense in his Sentences. So that this Historian must be accounted a bad Compiler, who hath collected without any Judgment whatsoever he found concerning the Council of *Nice*, whether bad or good, not examining whether it were true or false. Which being so, 'tis no wonder that he hath said; that *Hosius* supplied the Place of the Bishop of *Rome* in the Council of *Nice*, and that it was he that called that Council, tho' both are contrary to the Testimonies of the Letters of the Council! it self; and of the Authors that lived at that time. This Work is divided into three Books; the two first contain the History of the Council; the third is made up of three Letters of the Emperor *Constantine*. It hath been published in Greek and Latin by *Robert Balforeus*, [a Scottish-man, with his own Notes] and printed at *Paris* by *Morrellus*, with some Works of *Theodorus* a Priest of *Raithu* in the Year 1595. [1599. Ca.] and in 1604. by *Commelinus*: Since it hath been put into the Councils of *Rome*, in *Binius's* second Edition, as also in *Lovvye's*, and the last Editions. It would be better to leave it wholly out in the first Edition of the Councils, that shall be hereafter published.

Gelasius
Cyzicenus.

The Author of the Books attributed to St. DIONYSIUS the Areopagite.

The Authors of the Books attributed to S. Dionysius the Areopagite.

* Dallée's Opinion comes near our Author's; but Dr. Cave and the Learned Bishop of Chester Dr. Pearson, place him sooner, viz. about the Year 362.

THIS is a fit time to speak of the Books attributed to St. *Dionysius the Areopagite*: For * since they first appeared in the Beginning of the sixth Age, it is very probable that they were composed at the End of the fifth. We will not repeat here, what we have said in the first Part of this History, but content our selves to observe whatever is most useful in them.

The Book of the *Cœlestial Hierarchy* is full of Metaphysical Remarks about the Number and Distinction of Angels. He divides them into three Hierarchies, and nine Orders, to which he appropriates different Names and Offices. But in all that he says upon this Subject, there is nothing either solid, or profitable.

His Book of the *Ecclesiastical Hierarchy* is more useful, because it teacheth us after what manner the Sacraments were administered in the Church in the time of this Author. Let us begin with Baptism. The Bishop having preached, and instructed the Catechumen, he sends for him into the Congregation of the Faithful, where he recites with all the Church an Hymn taken out of Holy Scripture; and having kissed the Holy Table, he goes to the Catechumen, and demands of him, why he is come thither? He having answered him, *Because he loves God, and believes the Truths which he hath heard of him*; The Bishop gives him a Description of the Christian Life, and then asks him, if he will live after this manner? After he hath promised it, he lays his Hands on him, and orders the Priests to write down the Name of this Man, and of the Person that hath answered for him. When this is done, he goes on to rehearse some sacred Prayers; when they are finished, he causes him to be stripped by his Deacons, and having caused him to turn, and stretch forth his Hands toward the West, he commands him to breathe three times against Satan, and to make the ordinary Renunciations (*viz.* of the World, Flesh and Devil) three times. Then he turns him to the East, and causing him to lift up his Hands towards Heaven, he enjoyns him to profess, that he believes all that Jesus Christ hath taught, and whatsoever is contained in the Holy Scriptures. This being done, he causes him to rehearse the Confession of Faith three times: Then he makes some Prayers, blesses him, and lays his Hands on him. Then the Deacons strip him quite, and the Priests bring the Oyl of the Holy Unction, and the Bishop having begun to anoint him, by making the Sign of the Cross thrice upon him, he leaves it to the Priests to anoint his whole Body. From thence he brings him to the sacred Font, and having sanctified the Water by the Invocation of the Holy Spirit, and having consecrated it by putting in Oyl in the form of a Cross three times, while they recite some Prophecies, he commands them to bring him to the place where he is to be baptized. The Priests call him, and his Godfather by their Names: they bring him to the Bishop, who takes him by the Hand, and the Priests having read his Name, he dips him three times in the Water, and invokes the Name of the Holy Trinity every time as he goes into, and comes out of the Water. When this is done, the Priests carry him away, and lead him to his Godfather. After he has put on his Cloaths, they conduct him again to the Bishop, who having anointed him with that Oyl, which renders Men Holy, he commands

him to receive the Sacrament, which hath a particular Power to perfect Holiness.

Thus this Author describes the Ceremonies of Baptism; and then makes some Mystical Observations upon them, which we shall pass over, that we may come to what he says about the Eucharist, which he calls *the most perfect of all the Sacraments*. He says, *That we have Reason to give it the Name of Communion* * by way of Eminence, because this is the Sacrament which unites more particularly; and that it is for this Reason that it is not permitted to execute any Function in the Hierarchy, unless it be consummated by the Communion. After this Reflection he returns to the manner of the Ceremony, and says, that the Bishop being returned to the Altar, sings some Psalms, and all the Clergy sing with him. Then the Deacons read the Holy Scriptures; and when they have done reading, they put out the Catechumens, † *E-nurgumeni*, and Penitents, and leave none in the Church, but such as are worthy to behold the Holy Mysteries, and communicate: That some of the Deacons remain at the Doors of the Church, which are fast shut, and others are employed in the Church; that the chief, and most eminent Deacons, carry the Bread and Cup to the Altar with the Priests, after all the Clergy have sang Praises to God: that the Bishop prays with them, and pronounces Peace to all the Faithful, who kiss each other. Then they recite the Hymn called * the *Trisagion*. After the Priests and Bishops have washed their Hands, the Bishop comes alone to the middle of the Altar, having about him the Priests, and some of the Deacons; and having praised the Works of God, they consummate these most Divine Mysteries, and place before their Eyes the things which they have praised, when they set the Signs upon the Altar. Having then shewn these Holy and Divine Gifts, he communicates, and invites all the rest to participate with him. The Communion is concluded with Hymns of Praise and Thanksgiving.

The * Sacrament of Unction comes next the Holy Eucharist; and as they put out the several Ranks of the less-perfect during the Consecration of the Eucharist, so also, when the Bishop consecrates the Oyl, the Temple is perfumed with the Odours, and with the Incense: And after they have rehearsed the Psalms, and read the Scriptures, the Bishop takes the Oyl, and puts it under the Altar; and while they sing the Prophetical Hymns, he finishes the Ceremonies of its Consecration. He afterward makes use of it almost in all the Episcopal Functions.

From the Sacraments he comes to the Ordination of the several Degrees of the Clergy. The Bishop is the first, and chief, it belongs to him alone to ordain and consecrate

The Authors of the Books attributed to S. Dionysius the Areopagite.

† Lunatics. Persons at certain seasons vexed with unclean Spirits. These were kept from the Sacrament, though Baptized, ob mentis inconstantiam, for the levity and inconstancy of their Minds.

* The use of this Hymn in the Sacrament, proves the Author to have lived after 445, when it was first appointed by the Synod of Valio to be universally used. Hosp. ex P. Diacono, &c. Durandus makes Sixtus I. the Institutor of it: Durandi Rationale.

* Holy Office of Confirmation.

the Oyl. The Priests are subject to the Bishop, but partake of the Priestly Functions, and have their particular Offices. They shew the Effects of their Power in the Holy Signs and Sacraments, which they shew to those, that draw near to them, and then make them Partakers of the Holy Mysteries, and Sacred Communion. The Order of Deacons is to prepare, and single out such Persons as may be allowed to approach the Holy Mysteries.

The Ceremonies used in the Ordination of these several Orders, are these. The Bishop presents himself upon his Knees before the Altar, bearing the Holy Bible upon his Head, and another Bishop layeth his Hands on him, and consecrates him by Prayer. When a Priest is consecrated, he also kneels upon both his Knees before the Altar, and the Bishop lays his Right Hand upon him, making Prayers. The Deacons bend but one Knee before the Altar, and in the mean time the Bishop puts his Hands upon them, and consecrates them also with the ordinary Prayers. He also signs every one of them with the Cross, gives them some Instructions, and concludes by giving them the Kiss of Peace, which they receive not only of the Bishop, but of all the Clergy. So that the Bishops, Priests and Deacons have this in common in their Ordination, to present themselves before the Altar, kneel and receive the Imposition of the Bishops Hands, the Sign of the Cross, Instructions, and a Kiss. The Bishops have this peculiar to them, that the Holy Bible is laid upon their Head, and the Deacons bend but one Knee.

As there are several Orders of the Clergy, so there are also several Degrees among the Laity. He distinguishes them into three sorts: 1. Catechumens, which are not as yet cleansed. 2. Penitents, who having lost their Innocency, have need of Purifying. The Deacons are employed to perfect, and purifie these two Ranks of Christians, that they may make them fit to behold, and partake of the Sacraments from which they are excluded. The 3d is, Harmless and Chaste People, who are admitted to the Holy Communion.

But the most excellent Estate among the Laicks is the Holy Monks, which our Ancestors called *Asceta*, or Monks, because of their solitary and contemplative Life, which unites them to God. Upon this account another sort of Consecration is honoured, which is not indeed performed by the Bishop, but by the Holy Priests after this manner. The Priest standing before the Altar rehearses those Prayers, which use to be said at the Consecration of a Monk. The Person to be consecrated is standing behind him, for he neither kneels, nor has the Bible put on his Head, but he is only near the Priest, who recites the Prayer. When that is finished, he goes to him that is initiated, and asks him, Whether he forsakes not only a Worldly Life but also all Hangerings after the World? He tells him, what a perfect Life he embraces, and assures him, that he must excel the Life of all ordinary Christians. And when he hath promised to do all that he requires of him, the Priest having made the Sign of the Cross upon him, cuts off his Hair, invoking the Holy Trinity, gives him another Habit; and having embraced him, and caused all the Pious Persons there present to embrace him, he gives him the Communion.

Lastly, As to the State of the Dead, they who have lived well, being come to the end of their Race, they know more clearly after their Death, and see nearer at hand that eternal Happiness, which they are sure one Day to be possessed of; the very Thoughts of which fill them with inexpressible Joy. The Relations of the Dead share in this Joy, praising and giving Thanks to God in their Prayers, because he died a Conqueror of this World; they carry his Body to the Bishop, who receives it, and performs the usual Ceremonies about it in this manner: Having assembled the Clergy, if the Dead Person were in Orders, he places his Body before the Altar, and begins to pray to God, and give Thanks unto him: But if he were a Monk, or Lay-Man, they place him at the Door of the Church, and make a solemn Prayer about him. Then the Deacons having recited the Promises of the Resurrection delivered to us in Holy Scripture, they sing those Psalms, which have relation to it. The chief Deacon then dismisses the Catechumens, and then commemorates those, who have died a Religious Death, among whom he puts the Name of the Person lately de-

ceased, and exhorts all the Faithful to beg of God an happy End. The Bishop then drawing near to him, makes some very pious Prayers over him; which being done, he embraceth him, and all that are present do the same: Then he appoints him with Oyl; and having prayed for all present, they carry his Body into a sacred Place, and there inter it among the Bodies of the other Saints. One of the Prayers, which the Bishop makes to God, is this: *That God would forgive the dead Person those Sins, which he hath committed through Human Frailty, and enstate him in the Light of the Living: That he would conduct him into the Bosom of Abraham, Isaac and Jacob, the place where there is neither Grief, nor Tears, nor Sorrow.* These were Ceremonies of the Church used at that time at the Interment of the Dead. Our Author in his Reflections puts this Objection: *If every Man be rewarded according to his Deserts, what need is there of Prayers for the Dead? Of what use are they to the Wicked? And why do we pray for the Just?* He answers, that it is certain, that Prayers are useful to those only who die well: But as in this Life, when we have good Designs and Intentions, we may be helped, and assisted by the Prayers of the Righteous, and this is an ordinary means of obtaining Grace, without which we often come short of it; even so the Bishop, who is the Interpreter of the Divine Oracles, and the Angel of the Lord of Hosts, who knows that the Justice of God weighs all things in an equal Balance, and pardons those faults, which Men commit through frailty, and so much the more, because no Man is free from them, prays to God that it may be so; not that he doubts at all of the Goodness of God, but he begs this favour with the greater confidence, because he is assured, that it shall not be denied him. And for this reason it is, that he doth not pray for those, who have not been baptized, nor for Sinners, not only because 'tis not lawful to do it, and because he being only an Interpreter of the Divine Will, he cannot without great rashness beg that which God will not grant, but also because his Request being unreasonable, he cannot hope to obtain it. Lastly, his Prayer is rather an Interpretation of the Divine Will, a Declaration of his Goodness, a Promise and Assurance of what shall happen to the deceased, rather than a Petition for a thing uncertain. After the same manner the Bishops excommunicating Sinners are Interpreters of the Will of God, and do only separate them from the Communion, whom God hath already condemned: For we ought to believe, that if they do it unjustly, or through Passion, the Justice of God prosecutes their Actions.

This Treatise concludes with a Remark upon Infant-Baptism. The Author observes, that many Persons, Strangers to our Religion, derided and ridiculed that Custom of making others to promise for them. He answers, that the Bishop to whom this was said, ought to have answered pleasingly, and shewn first, that there are several things, for which we know not the reason, although there are some, and those known to the Angels, but some are known to none but God himself: That in baptizing Infants we do no more, than what we have learned, and received by Tradition from our Fore-fathers: That Children being well educated, becoming Righteous and Holy Men, the Church hath thought fit to baptize them, committing them to some baptized Person to educate and instruct them, who ought to take care of them, as their Father in Jesus Christ, for whose Salvation he must answer to him. For this Reason it is, that the Bishop demands of this Person, *If he renounces &c.* that by that act he may oblige him to persuade this Infant, and teach him, when he comes to the use of Reason, to renounce those things which he hath promised to renounce by him. Lastly, The Bishop gives the Holy Sacrament to Infants, that they may be brought up Christianly, and may live a Life conformable to the Holiness of the Sacraments which they have received.

This is all that is most useful in this Author. I will not stay to make an Extract of his Treatises of the *Divine Names*, and *Of Mystick Theology*, nor of his Letters; because these Works being full of Metaphysical and Platonick Notions, it would be hard to draw any thing that is pleasing, or useful out of them. [The several Editions of this Author's Books are set down in Vol. I. of this History under *Dionys. Arcop.*] to which the Reader is referred.

Pope SYMMACHUS.

After the Death of Pope *Anastafius*, which happen'd at the End of the Year 498, there was a fierce Contention in the Church of *Rome* between *Laurentius* and *Symmachus*, which of them two was duly promoted to that See. *Symmachus*, who was Deacon, was chosen and ordain'd by the far greater number, but *Festus* a Roman Senator, who had promised the Emperor *Anastafius*, that his Edict of Agreement with the Bishop of *Rome* should be signed, procured *Laurentius* to be chosen and ordained. This Schism divided the Church and the City of *Rome*, and the most eminent both of the Clergy and

the Senate took part with one of these two Bishops: But at length both Parties agreed to wait upon King *Theodoric* at *Ravenna* for his Decision in the case, which was this, That He should continue Bishop of *Rome* who had been first chosen, and should be found to have the far greater number of Voices for him. *Symmachus* had the advantage of *Laurentius* on both these Accounts, and so was confirm'd in the possession of the Holy See; and he ordain'd *Laurentius* Bishop of *Nocera*, if we may believe *Anastafius*. At the beginning of the next Year he called a Council, wherein he made a Canon against the ways of soliciting Mens Voices, which were

were then used for obtaining the Papal Dignity: But those who opposed the Ordination of *Symmachus*, seeing him possessed of the Holy See against their Mind, us'd all their Endeavours to turn him out of it; for which end they charged him with many Crimes, they stirr'd up a part of the People and Senate against him, and caus'd a Petition to be presented to King *Theodoric*, that he would appoint a Delegate to re-hear the Cause. He nam'd *Peter* Bishop of *Altinas*, who depos'd the Pope from the Government of his Diocese, and deprived him of the Possessions of the Church. This Division was the Cause of so great Disorders in *Rome*, that from Words they came many times to Blows, and every Day produc'd Fighting and Murders: Many Ecclesiasticks were beaten to Death, Virgins were robbed, and driven away from their Habitation, many Lay-men were wounded or kill'd; insomuch that not only the Church, but also the City of *Rome* suffered very much by this Schism. King *Theodoric* being desirous to put an End to these Disorders, call'd a Council; wherein the Bishops being possess'd with a good Opinion of Pope *Symmachus*, would not enter upon the Examination of the particular Articles alledg'd against him, but only declar'd him innocent before his Accusers, of the Crimes that were laid to his Charge: And they prevail'd so far by their Importunity, that the King was satisfy'd with this Sentence, and both the People and the Senate who had been very much irritated against *Symmachus*, were pacify'd and acknowledg'd him for Pope. Yet some of the discontented Party still remain'd, who drew up a Writing against this Synod, and spread their Calumnies, forg'd against *Symmachus*, as far as the East: The Emperor *Anastasius* objected them to him, which oblig'd *Symmachus* to write a Letter to him for his own Vindication: But notwithstanding these Efforts of his Enemies, he continued in peaceable possession of the Holy See until the Year 514, wherein he died.

The first Letter of this Pope is written to *Æonius* Bishop of *Arles*, which is dated *Sept. 29.* in the Year 500. In this Letter he declares, that his Predecessor had unjustly taken away from the Bishop of *Arles* the Right of ordaining Bishops to some Churches, and given it to the Bishop of *Vienna*, contrary to the Custom and Canons of his Predecessors. Upon this Occasion he says, *That the Priesthood being one and indivisible, altho' it be administred by many Bishops, the Successors can make no Innovation contrary to the Canons of their Predecessors; and moreover, That it is of great Importance to Religion, that no Difference of Judgment should appear among the Bishops and chiefly among the Bishops of the Church of Rome: From whence he concludes, That Æonius should follow the ancient Custom in ordaining Bishops, and that the new Canon of Anastasius ought not to take place.*

The second Letter written to the same Bishop ought to be placed before the former, not only because of the Date, which is written *Octob. 30.* 499. but also because it is a Citation of the Bishop of *Vienna* to come and defend his pretended Right, which ought to precede the Judgment given against him which is contain'd in the first Letter. There is also a third Letter on the same Subject written to *Avitus* Bishop of *Vienna*, *Octob. 13.* 501. published in the fifth Tome of the *Spicilegium* of *Luc Dachera*, and is there reckon'd the twelfth, wherein he answers that Bishop, and tells him, *That the Judgment he had given should be no ways prejudicial to him, if he could prove that the Canon made by his Predecessor was useful, altho' it was not regular; because what is done for a just Cause is not against the Law, and one may depart from the Rigor of the Law for the Good of the Church, since the Law it self would have excepted such a Case if it could have foreseen it; and he adds, That it would be oft-times cruel to adhere to the Letter of the Law, when the strict Observation of it is found prejudicial to the Church, because the Laws were made to serve the Church, and not to do it any Prejudice.* After this he exhorts the Bishop of *Vienna* to produce his Reasons and Defence in a Letter to himself.

At last in the Year 502 he ended this Difference by confirming the Canon made about this Matter by *St. Leo*, who had subjected *Valentia*, *Tarentasia*, *Geneva* and *Grenoble* to the Bishop of *Vienna*, and left the other Churches under the Jurisdiction of the Bishop of *Arles*. *Cæsarius* was at *Rome* when this Canon was made, as appears by the ninth Letter dated *Novemb. 13th.* in the Year 502. But let us return to the former Letters.

The third is a Letter of Compliment to *Patricius Liborius* upon the Election of a Bishop of *Aquileia*. It is dated *Octob. 15.* in the Year 499, but the Date appears to be added: This is the first Letter of the fifth Book of *Ennodius*, and it may be that he compos'd it for this Pope.

The fourth is not a Letter of *Symmachus* to *Laurentius* of *Milan*, as the Title supposes; but it is the third part of the Rhetorick of *Ennodius* of *Pavia*. Any one may be satisfy'd by reading it, that it was never a Letter.

The Letter or Memorial of *Cæsarius* Bishop of *Arles*, contains four Requests which he made to Pope *Symmachus*. In the first he remonstrates to him, that among the *Gauls* the Possessions of the Church were easily alienated, from whence it came to pass, that the Goods designed for re-

lieving the Necessities of the Poor were daily diminished. He prays that this Alienation may be wholly forbidden by the Authority of the Holy See, except what shall be thought convenient to be given to the Monasteries. He requests in the second place, that it may be declared also, that the Judges and Governors of Provinces cannot be appointed until they have been try'd a long time before. 3. He desires that it may be forbidden to marry the Widows who have worn a Religious Habit for a long time, and the Virgins who have been for many Years in Monasteries. 4. He requests that Care may be taken to hinder all canvassing and giving of Bribes for obtaining a Bishoprick.

The Pope answers these Requests in the following Letter of *Novemb. 6th.* which is the fifth, and says, *That altho' the Ecclesiastical Canons have provided for these things, which he desires, yet it is good to renew them.* 1st, Then he forbids the Alienation of the Possessions of the Church by any Contract, and upon any Pretence whatsoever; but yet he allows some part of them to be given to Clergy-men, to Monasteries, and to Strangers who are in necessity, provided always, that they shall only enjoy the Profits of them during their Life. 2. He threatens those with the Rigor of the Canons who endeavour to promote themselves to the Priesthood by promising to give away the Possessions of the Church. 3. He ordains that Lay-men shall observe the Times appointed by the Canons, before they be promoted to the Priesthood. 4. He declares that he abhors those who ravish Widows or Virgins consecrated to God, and that he condemns even those who marry them, altho' they who are married mean well. He ordains that such shall be cast out of the Communion of the Church, and he forbids Widows who have lived a long while unmarried, and Virgins who have been a considerable time in Monasteries, to marry. 5. He forbids all Sollicitations and Promises which are made for Promotion to a Bishoprick.

The sixth Letter of *Symmachus* is his Apology, wherein he vindicates himself from the Crimes charg'd upon him by the Emperor *Anastasius*. In it he writes to this Emperor with great Boldness and shews him, that he ought not to take in ill part his Answer to the Reproaches spoken against him; That if he be consider'd in the quality of *Roman* Emperor, he ought to hear patiently the Messages of the People, and even of the Barbarians; and if he be considered as a Christian Prince, he ought to hear the Voice of the Bishop of the Apostolick See: That for his own part he could not dissemble these Calumnies, altho' he ought to bear with them; and that it was even the Interest of the Emperor to have the Falshood of them discover'd, that the Scandal might be remov'd. He taketh the whole City of *Rome* to witness, that he was no *Manichean*, and that he had never warp'd from the Faith he had receiv'd in the Church of *Rome* since he first left Paganism. He accuses the Emperor in his turn of being an *Eutychian*, or at least of favouring the *Eutychians* and communicating with them: He reproves him for despising the Authority of the Holy See, and of the Bishop who was Successor to *St. Peter*. He maintains that his Dignity is higher than that of the Emperor. *Let us compare,* says he to him, *the Dignity of a Bishop with that of an Emperor. There is as great difference between them, as between the things of this Earth, whereof the latter has the Administration, and the things of Heaven, whereof the former is the Dispenser. O Prince! you receive Baptism from the Bishop, he gives you the Sacraments, you desire of him Prayers, you wait for his Blessing, and you address your self to him, that you may be put under Penance. In a word, you govern the Affairs of Men, and he dispenses the Blessings of Heaven. Wherefore the Office of a Bishop is at least equal, if not superior to yours.* After this he proposes, that as the Emperor would undoubtedly make him lose his Dignity, if he could prove the Articles of Accusation alledg'd against him; So he should hazard the Loss of his if he could not prove it. He admonishes him to remember that he is a Man, and that he can no ways avoid the Discussion of this Cause before the Tribunal of God; That 'tis true, due respect ought to be paid to secular Powers, but then they ought not to be obey'd when they desire such things as are contrary to the Laws of God: In fine, that if Obedience is due to superior Powers, it is chiefly due to those that are spiritual. *Honour God in us,* says he, *and we will honour him in you; but if you have no Respect for God, you cannot claim that Privilege from him whose Laws you despise. You say,* adds he, *that I have excommunicated you with the Consent of the Senate; in this I have done nothing but followed the righteous Example of my Predecessors. You say that the Senate has evil intreated you: If you think that you are abus'd by exhorting you to separate from Hereticks, can it be said that you would have treated us well, when you would have forced us to joyn with Hereticks; you say that what Acacius has done does not at all concern you; if it be so, trouble your self no more about him, joyn no more with his Followers. If you do not this, it is not we that excommunicate you, but your self, by joyning your self to one that is excommunicated.* He concludes with a smart Remonstrance, wherein he exhorts the Emperor to return to the Communion of the Holy See, and to separate from the Enemies of the Truth and the Church.

The seventh Letter is the fourteenth Epistle of the eleventh Book of *Ennodius's* Letters. It may be he wrote it in the Pope's Name.

The eighth Letter of *Symmachus* is address'd to the Orientalists, wherein he does earnestly exhort them to suffer all sorts of Persecutions, rather than communicate with the Complices and Followers of *Eutyches*, *Dioscorus*, *Timothy*, *Peter of Faulon*, and *Acacius*. This Letter is dated Octob. 8. in the Year 512.

The ninth Letter is a Letter of the Orientalists to Pope *Symmachus*. They pray him to put an end to that Schism which had now continued many years upon the Account of *Acacius's* Disobedience. They remonstrate to him that their Faith is Orthodox, that they condemn the Errors of *Nestorius* and *Eutyches*, and those of their Followers, that they approve the Council of *Chalcedon*; That those who separated from the Communion of others upon the account of *Acacius's* Affair, did not take sufficient care of the Flock of Jesus Christ. That on the contrary, those who overlook'd that Formality, had made Churches for the publick Good; that both the one and the other are Orthodox, and that he ought not to refuse Communion to either of them. To prove that they were Catholics in their Judgment, they

propose an Exposition of their Faith, wherein they do clearly reject the Errors of the *Nestorians* and *Eutychians*.

We have already spoken of the tenth Letter which is the definitive Sentence that passed about the Difference between the Churches of *Arles* and *Vienna*.

In the eleventh he confirms to the Bishop of *Arles*, upon the Request of that Bishop presented to him, the Right of Citing the Bishops of *Gaul* and *Spain* to the Synods that were necessary to be held for Judging of Ecclesiastical Matters. He orders him to give an Account to the Holy See of those Causes which should want his Authority to determine them.

The twelfth Letter wherein it is supposed that Pope *Symmachus* gave the *Pallium* to the Bishop of *Laurea* in *Pannonia*, appears to me to be a Forgery: It is no where cited; it is taken from a Place of little Authority; the Style is different from that of the other Letters, and does plainly discover that it is very late. In short, it is stuff'd with Thoughts so mean and impertinent, that it cannot be attributed to any Man of Sense. You need only read it to be convinc'd of the Truth of what we say, and that it is a supposititious Piece.

The Style of *Symmachus's* Letters is harsh, but it has Smartness and Vehemence.

AVITUS Bishop of Vienna.

Avitus Bishop of *Vienna*. *Extus Alcinus Ecdicius Avitus* Son to the Senator *Ischius*, and Brother to *Apollinaris* Bishop of *Valentia*, was promoted in the beginning of the Sixth Century to the Episcopal See of the Church of *Vienna*, which his Father had also governed for some years. This Bishop laboured very much in the Conversion of the *Arians*, held many Conferences with *Gondobald* King of the *Burgundians* who was an *Arian*, converted his Son *Sigismund*, and vigorously opposed the Hereticks of his Time. Dr. *Cave* says, he converted King *Gondobald* to the Catholick Faith, and made him publicly profess it, when he endeavoured to conceal it from his Subjects. *Hist. Lit. p. 372*. He wrote also in defence of Pope *Symmachus*, he presided in a Council held at *Epaon* in 517, he died in 523; he wrote Letters, Sermons and Poems. His Letters are the most curious and most beautiful of all his Works, and they are in number 87.

The first is address'd to *Gondobald* King of the *Burgundians*. In it he first explains two places of the Gospel, and takes occasion from the former to remark that the Word *Mast* is used in Churches, in Palaces and Courts, to diminish the People. Afterwards he proves that the Holy Spirit is not a Creature, and that the Breath of Life which God breathed into the first Man, is not the very Substance of the Holy Spirit.

In the second Letter address'd to the same Prince, he treats of the Incarnation, and opposes the Errors of *Nestorius* and *Eutyches*; but he was so ill informed of their History, that he attributes to the latter the Error of the former, although it be perfectly contrary to his Opinions.

In the following Letter he appears to be no better informed of the Transactions in the East which happened in his own time; for there he accuses the Bishop of *Constantinople* of having cut off, in the year preceding, these words from the *Trisagion*, *O thou that was crucified for us, have pity upon us*; and he defends this Expression as being very ancient. Now 'tis certain that it was *Peter of Foulon* who had added these words to the *Trisagion* a little while before; and the Bishop of *Constantinople* was so far from cutting them off, that on the contrary he approved this addition, and caused the *Trisagion* to be sung after this manner; which caused a Tumult in the Church of *Constantinople*, mentioned by *Avitus* who is mistaken in attributing the Disorder to the cutting off of these words, which had not happened but because they were added.

In the fourth Letter he examines two places in the Writings of *Faustus* Bishop of *Rhegium*. One is about a very short Penance which is done at the point of Death; and the other is about the unprofitableness of Faith without good Works. *Avitus* maintains, in speaking of the former, that 'tis false and very harsh to affirm that the Penance which is granted at the point of Death, does not at all profit a Man: But he confesses, that if those who have received it relapse afterward into their former Debauchery, it was unprofitable to them, and that hereby they render themselves unworthy of the Communion. Nevertheless he does not think that they can be obliged to renounce altogether the use of Marriage. After this he remarks upon the second place of *Faustus*, that it cannot be said that Faith without Works is altogether unprofitable, since Infants are justified by Faith without Works; and that the Faith of Adult Persons is commonly accompanied with good Works.

In the sixth Letter address'd to *Victorius* Bishop of *Grenoble*, *Avitus* maintains, that it is never lawful for Catholics to use the Altars, Oratories, or Churches of Hereticks. He procured this Prohibition to be made in the Council of *Epa-*

on, altho' the contrary had been established in the first Council of *Orleans*.

The seventh Letter is written to the Patriarch of *Constantinople*, wherein he congratulates his Reconciliation to the Bishop of *Rome*. This Patriarch was *John* of *Cappadocia*, who was reconciled to Pope *Hormisdas* in the year 519.

In the eighth Letter he praises *Eustorgius* Bishop of *Milan* for his Charity to the Captive *Gauls*, whom he had caus'd to be redeem'd.

In the ninth he recommends to *Casarius* Bishop of *Arles*, a Foreign Bishop, call'd *Maximianus*, who was come into his Country, to find there an able Physician, who could cure him of a distemper in his eyes wherewith he was afflicted. There are two things remarkable in this Letter; the first is, that a Catholick Bishop, in whatsoever place he is, ought not to pass for a Stranger: the second is, that a Bishop is obliged to take care of his health, that he may be capable of discharging his Episcopal Function.

The tenth Letter is from *Apollinaris* Bishop of *Valentia*, Brother to *Avitus*, wherein he acquaints him with a Dream which he had in his sleep, on the night of the Anniversary of their Sister's death. He takes this Dream for an Admonition which his Sister gave him that he should do her this Service, and informs his Brother of it; who answers him in the next Letter, *That he had discharg'd this Duty at Vienna, and that the Fault he committed in forgetting it was very pardonable*.

The fourteenth Letter is from *Victorius* Bishop of *Grenoble*, who had consult'd *Avitus* his Metropolitan, what he should do as to a Man call'd *Vincomalus*, who had espoused the Sister of his Wife deceas'd, and liv'd with her afterwards for many years. He asks *Avitus* what Penance he should impose upon them, and whether or no he ought to part them. *Avitus* answers him, *That he ought not to suffer this disorder, but should enjoyn them to part from one another, and also excommunicate them if they continued in this way of Living, until they obey'd, and did publick Penance for the Fault*. *Vincomalus* coming after this to wait upon *Avitus*, endeavour'd to excuse his Fault by the length of time which he had liv'd with this Woman; but *Avitus* gave him to understand that this Circumstance did rather aggravate than any ways diminish his Fault, and made him promise to part with this Woman immediately. And after he had extorted this Promise from him, he wrote to *Victorius*, that he should not dissolve this unhappy Marriage by an innocent Divorce, that nevertheless he should punish this Man according to the utmost rigour of the Canons; and in the mean time he should not altogether trust his Word, nor pardon him but upon the security of those who had interceded for him: That he should advise him to do Penance, but not impose it upon him against his Will.

The seventeenth Letter is address'd to the Priest *Viventius*, who was afterwards Bishop of *Lyons*. He exhorts him to take upon him the Government of the Monastery of *St. Claude*, and wishes him a higher Preferment. This Letter is without an end, and the next is without a beginning; it may be there were some between them which are wholly lost. 'Tis not known to whom the last is written: Father *Sirmondus* thinks that it is to Pope *Symmachus*. He tells him, *That altho' there be some Reliques of the Holy Cross, yet he ought to desire them of the Bishop of Jerusalem, who kept this precious Depositum in its purity*.

The nineteenth is a short Note from King *Gondobald* to *Avitus*, wherein he puts a Question to him about two passages in Scripture. *Avitus* answers him in the twentieth Letter.

The

Avitus Bishop of Vienna. The one and twentieth is addressed to *Sigismund* the Son of *Gondobald*, wherein he speaks of a Conference which he had with his Father about Religion.

In the three and twentieth *Avitus* thanks the Bishop of *Jerusalem* for the Reliques of the Holy Cross which he had sent into his Country. This Letter begins with this fine Compliment. *Your Apostolical Eminence exercises the Primacy which God has granted you, and means to show, not only by his Prerogatives, but also by his Merits, that he holds the first place in the Universal Church.* Some may think that this Letter is address'd to the Bishop of *Rome*, but the Title and Body of the Letter do plainly discover that it is to the Bishop of *Jerusalem*.

The four and twentieth Letter is address'd to *Stephen* Bishop of *Lyons* about a *Donatist* who was in his Country. *Avitus* advises him to labour after the Conversion of this Man, to hinder this Error from taking root among the *Gauls*; and acquaints him, that he thought to receive this *Donatist* by imposition of Hands, since it is certain that he had received the *Unction* of the Holy Chrysm with Baptism. In the Churches of the *Gauls* they made use sometimes of Chrysm to receive Hereticks, as appears by many Examples related by *Gregory of Tours*. But probably it was not us'd, save only to those who had not received it at their Baptism, as this passage of *Avitus* invincibly proves.

In the five and twentieth Letter he promises his Brother *Apollinaris*, to be present at the Dedication of a Church, and commends the Charitable Gifts that were designed for the Poor at this Feast.

The six and twentieth Letter is address'd to a Bishop whose Name is not known. *Avitus* rebukes him for his easiness in discovering our Mysteries to the Enemies of Religion. He proves afterwards that an Heretical Bishop, who is converted, may be promoted to the Dignity of the Priesthood in the Church, provided there be nothing in his Life or Manners which hinders it. *For why, says he, may not he govern the Flock of Jesus Christ, who has acknowledg'd that the Sheep which he fed were not the Sheep of Jesus Christ? Why may not he be promoted to the Priesthood among us, who has quitted that which he had for the love of the Truth? Let him become of a Lay-man a true Bishop, who of a false Bishop which he was, was willing to become a Lay-man.*

The following Letter was written by *Avitus* under the Name of King *Sigismund* to Pope *Symmachus*. It is an acknowledgment which he made to the Pope for the Reliques he had sent him, praying him at the same time to give him some other Reliques. This Letter is fill'd with high Compliments to the Pope to whom he gives the Title of *Bishop of the Universal Church*.

In the eight and twentieth Letter address'd to King *Gondobald*, he proves by express places of Scripture, that Jesus Christ did subsist in his Divinity before he was made Man. *Florus* the Deacon call'd this Letter a *Treatise of Divinity*.

The one and thirtieth Letter to *Faustus* and *Symmachus*, who were the two chief Senators of *Rome*, was written by *Avitus* in the Name of the Bishops of *France* on the behalf of Pope *Symmachus*, who had been acquitted in a Synod held at *Rome* by the order of *Theodoric* King of *Italy*. *Avitus* takes it very ill that a Council had undertaken to judgethe Pope. He maintains that the Bishops ought to assist, but not judge him, because there is neither Law nor Reason which allows Inferiors to judge him who is above them: And he adds, that if any call in question the validity of the Ordination of one Pope, it would seem that not the Bishop but Episcopacy itself were in danger; *At si Papa Urbis Romæ vocatur in dubium, Episcopatus jam videbitur, non Episcopus, vacillare.* 'Tis difficult to understand what *Avitus* means by this, for what if one Pope fall into Idolatry or Heresie; if he becomes a Symoniack, and commit many enormous Crimes, is the Apostolick See ever the less worthy of Honour upon that account? May not this Pope be reformed without endangering Episcopacy? *Avitus* did not sufficiently reflect upon what he said, and the Honour which he had for the Holy See, made him propose such Maxims as are not only very difficult to prove, but which are even confuted by the Authentick Examples of Antiquity.

Avitus testifies also his respect for the Pope in the six and thirtieth Letter, to *Senarius*, a Minister of King *Theodoric*, where he says, *That the Laws of Synods enjoyn the Bishops to have recourse to the Bishop of Rome, as Members to their Head, in those things which concern the state of the Catholick Church; that therefore he had written to Pope Hormisdas to know the success of his Embassy into the East, and did wait for his Answer about it.* He prays *Senarius* also to communicate to him the Particulars of that Affair. In the next Letter he desires of *Peter* Bishop of *Ravenna* to know what News there is.

The Letter which he wrote upon this Subject to Pope *Hormisdas* is among the Letters of this Pope. Father *Sirmondus* hath placed it in the last place among *Avitus's*, and subjoyned an Answer to it, whereby it appears that *Hormisdas* was not satisfied with the *Greeks*. We shall speak more of this when we come to give an account of the Life and Letters of this Pope.

In the eight and thirtieth Letter *Avitus* speaks of one of his Writings which he had found again, and dedicates it to *Apollinaris* the Son of the famous *Sidonius*.

The nine and thirtieth is writtten to King *Gondobald* about a Slave who had detain'd a *Depositum*. *Avitus* had removed the Cause from the Church of *Vienna* to that of *Lyons*, where Process should have been made against him. This Slave confest that he had this *Depositum*, but he accus'd *Avitus* of bidding him detain it. *Avitus* purged himself of this Accusation with much Modesty and Submission, and testifying to the King, that he was ready to do whatsoever he would. *The small Possessions, says he, which belong to my Church, and even those which belong to all our Churches, are at your Service, 'tis you that have given or preserved them to us.*

The one and fortieth Letter to King *Clouis* is very remarkable. *Avitus* congratulates this King upon his Baptism, and describes the Pomp and Advantages of it. This Letter informs us that he was baptized on *Christmas* night.

In the nine and fortieth Letter he speaks boldly against a Man who had deflower'd a Maid, and declares that he could not receive him till he had done Penance; that it was in vain for him to threaten that he would cite him to *Rome*, and accuse him of having Children; for this Threatning should not any ways hinder him in doing his duty. He adds, that if he does not submit to a voluntary Penance, he shall be cast into Prison, and not be suffered any longer to live so licentiously.

There is nothing very remarkable in the other Letters of *Avitus*: they are for the most part written to invite Bishops to be present at some Festival Solemnity.

Avitus had composed many Homilies whereof he himself made a Collection; but there is none of them remaining, except one entire Homily upon the *Rogation-days*. In it he relates the Origine and Institution of this Solemnity. The Province of *Vienna* being afflicted by Earthquakes and continual Tempests, and the Fire taking hold of the great Church on *Easter-Eve*, *St. Mamertus* stop't it by his Prayers, and from thence he took occasion to appoint these *Rogation-days*, for giving thanks to God, and preventing the like Calamities for the future. He chose for this Solemnity three Days between *Easter* and *Ascension*, and made solemn Processions on these Days. The other Churches of the *Gauls* followed the Example of the Church of *Vienna*, and used Prayers at the same time, and after the same manner. *Avitus* reckons it to be one of the greatest Advantages of this Institution, that then all the Faithful joyn'd together to bewail their Sins, and to beg pardon of the Lord. He composed also other Homilies upon the *Rogation-days*, whereof we have not now so much as any Extracts. Father *Sirmondus* relates the Titles of eight Sermons of *Avitus* which were preached at the Dedications of Churches, and are taken from an ancient Manuscript of the *Bibliothick* of Mr. *de Thou*, where are also some Fragments to be seen. He hath also found in *Gregory of Tours* and *Agobardus* some Extracts of the Conference of *Avitus* with King *Gondobald*; but the most considerable Fragments of the Works of this Author, are those which he hath taken from the Explication of *St. Paul's* Epistles written by *Florus* a Deacon of the Church of *Lyons*.

The Works from which these Fragments were taken are the Books against the *Arians*, and against those who say that the Flesh of Christ was nothing but a Phantasm, two Sermons upon *Easter*, three Sermons upon the three *Rogation-days*, one Sermon upon the *Ascension* of Christ, one upon *Whitsunday*, one upon the Cup of the Lord's Supper, a Discourse upon the Creed, a Sermon upon the Ordination of a Bishop, a Homily upon *Jonas*, another upon the *Ascension* of *Elias*, one upon the Passion of Jesus Christ, a Sermon at the Dedication of the Church of *St. Michael*, and a Sermon upon King *Ezechias*.

Avitus composed also many pieces in Verse, but he himself could not find them to make a Collection of them, as he testifies in his Letter to *Apollinaris*, so that he could only publish the five Poems which he had made upon the History of *Moses*; viz. upon the Creation of the World, upon the Fall of Man, upon the Sentence which God pronounced against him, upon the Deluge, and upon the Passage through the *Red-Sea*: To which he added afterwards a Poem in praise of Virginity, address'd to his Sister. There are also found in the *Bibliothicks* other Poems upon the continuation of the History of the *Old Testament*, which go under the Name of *Avitus*, and may well enough be his, although *Gregory of Tours*, and *St. Isidore of Sevil* mention only six Poems which we now have. Howsoever this be, these Works are neither beautiful nor useful.

The Style of *Avitus* is harsh, obscure and intricate. He had Wit enough, but little greatness and elevation of Mind; he was moderately learned and never fail'd as to his Integrity and good Intentions.

The Poems of *Avitus* have been already printed by themselves at *Francfort* in 1507 at *Cologne* and *Paris* in 1508. and 1509, at *Lyons* 1536. and in the *Bibliothicks* of the *Famers*; but Father *Sirmondus* is the first who published his other

Works. He caused them to be printed at Paris by Cratichius in 1643. with Notes well worth the Reading.

Since this time Luc d'Achery hath published, in the fifth Tome of his *Spicilegium*, the Conference which Avitus had with the Arian Bishops in the presence of King Gondobald. Here follow the Contents of it: Avitus Bishop of Vienna, Eonius of Arles, Apollinaris of Marseilles, the Bishop of Valentia, and some others, being present at the Feast of St. Justus, to which they had been invited by Stephen, went from thence to the Court of King Gondobald, at Sabiniacum. Avitus propos'd to him a Conference with the Arian Bishops. The King told him with a stern Countenance, *If your Religion be good, why do not you hinder the King of the Franks, your Sovereign, from making War upon me.* Avitus answer'd, *that he did not know the Reasons which his Prince had to make War upon him; but if he would submit to the Law of God, he did not doubt to obtain a Peace for him.* The King answered, *That he did acknowledge the Law of God, but he would not acknowledge three Gods.* Avitus gave him to understand, that the Catholics do not acknowledge but one God only; and then he fell prostrate at his Feet. The next day the King told them, *that his Bishops were ready to enter into a Conference with them; but that it must not be held before the People, but only in his presence, and before such Senators as he should choose.* To morrow is appointed for the Day. The same Night the Lessons were read which mention'd the hardning of Pharaoh's Heart, and of the Jews, which was a bad Omen. When the Time for the Conference was come, the Bishops of both Parties were present at the Place appointed. Avitus explained the Faith of the Church about the Mystery of the Trinity, and prov'd it by Testimonies of the Holy Scripture. Boniface being the Arian Bishop that was to speak, answer'd nothing to Avitus's Discourse, but only propos'd many subtil and entangling Questions about the Mystery of the Trinity, and then broke forth into reproachful Language. The King respited the Answer of Boniface till to morrow. An Officer call'd Aredius, would have perswaded the Catholics to retire, telling them, *That this sort of Conferences did nothing*

but exasperate Mens minds. Bishop Stephen answer'd him, *That on the contrary, it was the only means to clear up the truth, and reconcile Men to one another, and bring them to a good understanding,* But notwithstanding this Admonition, the Catholick Bishops enter'd into the Place. King Gondobald seeing them, came to meet them, and spoke reproachfully of the King of the Franks, whom he accused of soliciting his Brother against him. The Bishops answer'd him, *That the way to make Peace was to agree about the Faith, and that they themselves would be Mediators for it;* and then every one took his place. Avitus being desirous to wipe off the Calumnies of Boniface, who had accus'd the Catholics of worshipping many Gods, prov'd that the Catholics acknowledged one God only. Boniface instead of answering, continued still to reproach them. The King seeing that this would not put an end to the Difference, rose up with indignation. Avitus insisted, that he should either answer his Reasons, or yield: But to shew clearly on whose side the Truth was, he propos'd, that he should go immediately to the Monument of St. Justus, and ask the Saint about the truth of the one and the other's Belief, and then report what he had said. The King approved this Proposal, but the Arians refus'd it, saying, *They would not do as Saul did, who had recourse to Charms and Divination, that the Scripture was sufficient for them, which was much more powerful than all other means.* The King going away, carried with him to his Chamber Stephen and Avitus, and bidding them farewell, he embraced them, and intreated them to pray to God for him: *Which discover'd to them, says the Author of this Relation, what a perplexity he was in.* But because the Heavenly Father had not drawn him, he could not come to the Son, that this word of truth might be fulfill'd, *'Tis not he that willeth, nor he that runneth, but God that sheweth mercy.* After this Day many Arians were converted, and baptized some days after, and God exalted our Faith by the Intercession of St. Justus. These are the very words of the Acts of this Conference.

ENNODIUS Bishop of PAVIA.

Magnus Felix Ennodius, descended of an illustrious Family among the Gauls (a), was born in Italy (b), in the Year 473 (c). Having lost at the Age of sixteen an Aunt, who gave him Maintenance and Education, he was reduc'd to low Circumstances in the World, but by Marriage to a rich Fortune, he was restor'd to a plentiful Estate. He enjoy'd for some time the Advantages and Pleasures which Riches afford, but knowing the danger of them, he resolv'd to lead a more Christian Life. He entered into Orders with the consent of his Wife, who for her part embrac'd a chaste and religious Life. 'Twas at this time that he became famous for his Letters and other Writings. He was chosen to make a Panegyrick upon King Theodoric, and undertook the Defence of the Council of Rome which acquitted Pope Symmachus. For his Merits he was promoted to the See of Pavia about the Year 510 (d). After this he was made choice of to endeavour the Re-union of the Eastern to the Western Church: Upon which occasion he made two Journeys into the East; the first in the Year 515, with Fortunatus Bishop of Catana, and the second in 517, with Peregrinus Bishop of Misena. These Journeys had not the success which he desir'd, but they discover'd his Prudence and Courage: For the Emperor Anastasius did all he could to seduce or corrupt him, but not being able to compass his design, after many affronts, at last he caus'd him to put to Sea in an old rotten Vessel, and forbade all persons to suffer him to land at any Port of Greece, whereby he was expos'd to manifest danger. Nevertheless he arriv'd safe in Italy, and return'd to Pavia, where he died a little time after, on the first day of August in the Year 521, aged 48 years.

There are many Writings of this Author which have no relation to Ecclesiastical Matters. Among his 297 Letters which are divided into nine Books, there are but very few from whence any weighty Observation can be made about the Doctrine or Discipline of the Church. The fourteenth Letter of the second Book is one of this number. It is written to the Christians of Africk, whom he comforts under the Persecution which they had suffer'd for a long time, and the loss of their Bishops. *Fear not,* says he to them, *because you see your selves destitute of Bishops; you have amongst you him who is both the High-Priest and the Sacrifice, who seeketh not honours, but hearts. The Confession of the Martyrs*

is more honourable than the Episcopal Dignity. Many times favour promotes Persons of little Merit to the Episcopal Throne, but nothing but Grace can confer the honourable Title of a Confessor. He acquaints them afterwards, that he had sent them the Reliques of the Martyrs St. Nazarius and St. Romanus, which they had desir'd. This Letter is among those of Symmachus, and 'tis very probable that it was written by Ennodius in this Pope's name.

The nineteenth Letter of the same Bishop is also remarkable. There he rejects the Opinion of one who had affirm'd that Man has no liberty to choose any thing but evil; he calls this a Schismatical Proposition, and one that borders upon Blasphemy. *For what kind of liberty would it be to will nothing but what deserves punishment? and how can it be said that one has a choice, when there is but one side to take? If this were so, the Laws of God would be unjust: for how can he oblige us to do good, after he hath taken from us the desire and power to do it? What means then this passage of St. Paul, which gives testimony to Free-will; To will is present with me, but how to perform that which is good I find not? Is not this the meaning of it: I can choose the good way, but presently I leave it, unless Grace assist me? No body doubts but the Author of Grace opens to us the way of Righteousness by his Assistance; no body condemns this Doctrine; for Grace leads good Men, and prevents their good actions. 'Tis Jesus Christ that calls us, and invites us to Salvation by his Exhortations, when he says unto us, Come my Children, hearken unto me; but if our Free-will does not obey his Admonitions, if our Industry does not follow his Commands, we throw ourselves headlong into Hell, without being constrained to it by any necessity. We owe therefore our Vocation to Grace; 'tis Grace that leads us to Life by secret ways, unless we resist it, but 'tis by our own choice that we follow that which is good where it's shew'd unto us.* These are the Sentiments of Ennodius about Grace, which come near to those of Faustus and the Priests of Marseilles, and which do not agree with those of St. Augustine and his Disciples.

Although there be some Christian Thoughts in the other Letters of Ennodius, yet we have found nothing in them remarkable enough to be related here: His Panegyrick of King Theodoric does not at all concern Ecclesiastical Matters, but only profane History.

(a) Descended of an illustrious Family among the Gauls.] He says in many places of his Works, that his Parents were Gauls. He was a Kinsman to the greatest Lords in his time; as to Faustus, Boëtius, Avienus, Olybrius, Senarius, Florianus, &c.

(b) In Italy.] 'Tis certain that he pass'd his first years in Italy.

(c) In the Year 473.] In the Panegyrick which he made up-

on Theodoric, he declares that he was sixteen years old when that King enter'd into Italy in the Year 489.

(d) About the Year 510.] Father Labbe says that he was made Bishop of Pavia in 490, but this cannot be, since he was not then seventeen years old. He was not yet Bishop when his Book was approv'd in the Synod of Rome in 503, for the Title of Bishop is not given him.

Ennodius Bishop of Pavia. His Apology for the Council which acquitted Pope Symmachus, was written by Ennodius against a Paper made by the Enemies of this Pope, intituled, *Against the Synod which pronounced an absurd Sentence of Absolution.*

This Paper was written with very much Artifice. He opposed the Authority of this Council; 1. Because the King had not summoned all the Bishops, and all those who came there had not consented to this Absolution: he adds, that those who were the Accusers of Symmachus were excluded, and could not be heard, and that those who were at the Synod, had confess'd that they were old and weak. Secondly, Because the Bishops of this Council had not follow'd the Intention of King Theodoric, and durst contest his Right to call a Council. Thirdly, Because this Council had asserted a false Proposition, viz. That there is no remedy for the Disorders of Popes; as if it were one of the Privileges of the Successors of St. Peter to have an unbounded licence to Sin. Fourthly, Because this Proposition of the Council, that the Pope cannot be judged by his Inferiors, is very dangerous; for if this were so, it were needless to call a Council, and the Council being call'd should not cite the Pope, nor bring his Accusers before them; nay, the Pope himself ought not to come there, nor approve the meeting of this Synod as he had done. Fifthly, Because that the Pope, after he had presented himself before the Council to be judged, went away, and would not come there again, although he was cited four times, which was a sign that he had abandoned his Defence. In fine, he says that they could not absolve him, unless he had answer'd the Accusations that were laid to his Charge. Sixthly, Because that this Council had advanced false Doctrine, viz. That the Councils ought to be summoned by the Pope; for, says he, the Provincial Synods which are held every year without consulting the Pope, are a convincing evidence of the falshood of this Doctrine. Seventhly, Because the King having named a Delegate for the Church of Rome, he had acknowledg'd that the Pope's administration might be reformed, and that he had no reason to complain, since he himself had appointed Delegates for other Churches.

Ennodius answers these Objections with much subtilty: First, That it was not necessary to call all the Bishops to this Synod, and that it was false that those who were not present at it, were against Pope Symmachus; that it was ridiculous to make the Bishops of the Councils pass for Fools and Sots, because they had said they were weak in Body; that they would not hear the Accusers of Symmachus, because the Persons produced could not be admitted to give testimony against Bishops according to the Canons. Secondly, That the Bishops had reason to declare to King Theodoric, that the Council ought to be call'd by his Authority, because in effect he had this Prerogative. Thirdly, That the Pope had no need of Reformation, because he that was promoted to this Dignity was holy, and God would not suffer, that he who held a place so eminent, should be corrupted. Fourthly, That although in strictness the Pope could not be judged by a Council, yet he had voluntarily subjected himself to its Judgment. Fifthly, That he had not withdrawn himself from it, but because he could not come to it more freely. Sixthly, That it was true, Provincial Councils might assemble without the consent of the Pope, but not a Council whose business it was to judge the Pope himself. Seventhly, That the King was surprized in naming a Delegate, who neglected the chief Duties of Piety in discharging that Office; that the Pope had a Right to name one for other Churches, but not to name one for his own, because God would have the Causes of other Men determined by the

Judgment of Men; but as to the Successors of St. Peter, they are only subject to the Judgment of God. Ennodius concludes his Answers with three *Prosopopeias*. In the first he brings in St. Peter speaking, who exhorts the Romans to obey Symmachus, and put an end to the Schism. In the second he brings in St. Paul speaking, who thunders against the Schismatics. And lastly, Rome Christian comes upon the Stage, who gives also her Suffrage in favour of Symmachus, and for the benefit of Peace. I leave it to others to compare together the Objections and Answers contained in this Apology of Ennodius: But I do not think that there are many who will pass this Proposition, that a Man being promoted to the Papacy becomes holy, and that this Dignity either finds or makes him such. 'Tis a Paradox which may be overthrown by many contrary Examples. Yet Ennodius had no other way to exempt the Pope from the Jurisdiction of a Council, and in effect there is no other way to do it; for it is against Order, that there should be no Remedy to hinder the excesses and exorbitancies of the first Bishop of the Church: and therefore if all Men be agreed that this way is indefensible, and that the Popes may be corrupted and disorderly, is it not necessary that a Council should be able to remedy this Inconvenience? and how can this be done unless it has a Right to judge the Pope?

The Life of St. Epiphanius Bishop of Pavia, and that of St. Anthony Monk of Lerina, contain not any thing very remarkable, no more than the Prayer of Ennodius about himself, or his Eucharistic upon his own Life. The instructive Exhortation written in Prose and Verse, is a Book of Morality about the Virtues and Sciences. In another Book he praises the Canon lately made, viz. *That all the Bishops should have a Clergy-man dwelling with them, to be a Witness of all their actions, that all occasion of suspicion may be removed.* This Canon was indeed new, but the Custom was more ancient. This sort of Clergy-men are called by the Greeks *Syncelli*, and by Ennodius *Cellulari*.

Ennodius is also the Author of some Formularies, as of that of the Manumission of *Gerontius*, Slave to one named *Agapetus*, and of two Benedictions of Easter Wax-Candles, and of the Prayers before and after Mass.

Among Ennodius's Pieces of Rhetorick, there are six upon sacred Subjects: The first upon the Day of the Promotion of *Laurentius* to the Bishoprick of Milan; the second upon the Dedication of a Church of the Apostles; the third upon the Election of a Coadjutor; the fourth upon the Dedication of a Church; the fifth in behalf of a Bishop who takes possession of his See; the sixth in behalf of the Catholick Councils against the Eastern Hereticks. There is nothing at all remarkable in these Writings. The other Pieces of Rhetorick are upon profane Subjects, as well as all the Epigrams, and the greater part of his Poems: Some Hymns indeed are to be excepted, of which it were needless here to give a Catalogue.

The Style of Ennodius is obscure, yet he has a vigorous and lively Imagination; but his Reasonings are not good. Some of his Works had been printed a-part, but all of them were collected together and publish'd by Schottus and Father *Sirmondus*, who caus'd them to be printed within a Year one of another, viz. Schottus at Tournay in 1610. and Father *Sirmondus* at Paris in 1611. His Edition is very correct, to which he has added Notes that explain the Names and Qualities of the Persons mention'd in Ennodius, and contain many Observations very useful for clearing up the History of that time. At Basil almost all his Works were published among the *Orthodoxographa*, in the Year 1569. *Cave Hist. Lit. p. 390.*

HORMISDAS.

Hormisdas Pope Symmachus dying in the Month of July, in the Year 514, some days after Hormisdas was chosen in his Room. His Pontificate, which lasted nine years and some days, was famous for the great Negotiations which he manag'd for the Re-union of the Eastern and Western Churches, which had all the success that could be expected, for the Holy See obtain'd at last of the Greeks the Condemnation of *Acacius*, which they had refus'd to grant for so many years before. The Abridgment of his Letters will shew us the series and particulars of that History.

The first is address'd to St. Remigius Archbishop of Rheims, who had written to him upon his Promotion to the Poppedom. He thanks him, and appoints him his Vicar in the Kingdom of *Clouis*; he empowers him to take care that the Canons be put in execution, and to call Synods of all the Bishops in the Kingdom, as oft as any business should require them to meet. 'Tis plain that this Letter was written by Hormisdas within a little while after his Promotion. Dr. Cave says, that this Letter is manifestly supposititious, because in it Hormisdas congratulates *Clouis*, whom he calls *Ludovicus*, as being lately baptiz'd by Remigius: But *Clouis* was baptiz'd in the Year 496, and died in the Year 509, at least in 511, before Hormisdas was made Pope. *Hist. Lit. p. 392, 393.*

In the same year *Vitalianus*, General of the Cavalry to the Emperor *Anastasius*, rose up in Arms against him, and came with his Army towards Constantinople: He made Religion the Pretence of his Revolt, and declared that he had taken Arms for no other Reason but to protect the Catholicks, and restore *Macedonius* to the See of Constantinople. The Emperor was forc'd to make Peace with him, upon condition that a Council should be call'd to regulate the Affairs of the Church by the Advice of the Bishop of Rome. This oblig'd the Emperor to write to Pope Hormisdas, to pray him that he would be Mediator for pacifying these Commotions, and that he would labour to restore the Unity of the Church. He observes in this Letter, that the harshness of former Popes, his Predecessors, had hindred him from writing to them, but his Reputation for goodness had invited him to have recourse to the See of St. Peter. But the true reason of his doing so, was his own Interest. This Letter was sent Jan. 12. and receiv'd April the 1st, in the Year 515.

In answer to this Letter, the Pope tells him, that he thanks God, who had mov'd the Emperor to write to him, after he had kept silence so long, and that he rejoic'd in the hope he had to see the Church of Jesus Christ in Peace and Union. He shows how advantageous it will be to the Church, and wishes it may quickly be finish'd. He desires to know

for what reason he would have a Council call'd. This Letter of *Hormisdas* ter, which is the second to *Anastasius*, is dated April 4th, in the year 515.

Dorotheus Bishop of *Thessalonica*, wrote also to the Pope, exhorting him to labour for the Peace of the Church, and declares to him that he wishes the Hereticks were condemned, and that all due Respect and Honour were paid to the Holy See. The Pope in his Answer commends his Zeal, and exhorts him to contribute his Endeavours towards the Re-union of the Churches. *Dorotheus's* Letter is plac'd before the third Letter of *Hormisdas*, which is an Answer to it.

The Emperor design'd precisely the time and place where he would have the Council held, in a particular Letter which he wrote to the Pope, wherein he tells him, *That the Council shall be held at Heraclea, about some Differences concerning the Faith which were risen in Scythia. He prays him to come there with some Bishops of the Churches committed to his care.* This Pope judg'd it not convenient to go to the Council, nor to send thither; but he sent as Deputies into the East *Ennodius* and *Fortunatus* Bishops, with *Venantius* a Priest, *Vitalis* a Deacon, and a Secretary. He gave them a Memorial of Instructions as to what they should do, which contains, *That when they came to Greece, if the Bishops came to meet them, they should receive them; That if they invited them to a Feast they should not go, but answer them, that they must first communicate at the Holy Table, before they communicated with them at the ordinary Meals. That they should receive nothing from the Bishops; That when they arriv'd at Constantinople, they should retire whither the Emperor should order them. That they should not suffer themselves to be seen by any body but those that came in his Name. Nevertheless, that after they had Audience of the Emperor, they might receive the Orthodox of their Communion who should come to visit them; That when they presented his Letter to the Emperor, they should tell him, that the Pope his Father saluted him, that he prayed to God every day for him, and recommended his Empire to the Intercessions of St. Peter and St. Paul; That they should speak of nothing till the Pope's Letter was read: That after this they should acquaint the Emperor, that they had a Letter to *Vitalianus*, who had sent two Deputies to the Pope by the permission of the Emperor; That that they should not deliver it into the hands of the Emperor, but if he should desire it of them, they should tell him that they had orders to deliver it to none but *Vitalianus*, and assure him that it contain'd nothing but what concerns the Peace of the Church: That if any one should speak to them of a Council, they should say, that they must hold to the Letter of St. Leo, and the Council of Chalcedon: That in case it were answer'd, that the Eastern Bishops had acknowledg'd them, they should say, Why then do they differ from them? That if they were press'd to communicate with the Emperor, since he had acknowledg'd the Doctrine establish'd in the Council of Chalcedon, they should remonstrate, that they did not decline the Emperor, but pray'd him to procure the Peace of the Church, by declaring his Sentiments in a Publick Act, and then they should be ready to receive all the Orthodox; That when once this matter was so order'd, the Pope himself would not refuse to be present at a Council, if it were necessary: That if they should be press'd to bear company with the Bishop of Constantinople in his time of waiting, they should answer that they were come for the Peace of the Church; That this was a private business, which should be order'd when the Re-union of the Bishops was finish'd: That they had heard it said, that there were two Persons who pretended to be Bishops of Constantinople: That if the Emperor should tell them, must I then at the time of waiting be without a Bishop? they should answer, that he might choose one who acknowledg'd the Orthodox Faith, and the Constitutions of the Holy See, so long as this Cause was undecided: That if any Libels of Accusation were given in against some Bishops, those must be reserv'd to the Judgment of the Holy See: Then if the Emperor should grant a Declaration acknowledging the Council of Chalcedon, that one of the Deputies should carry it to be sign'd by the Provinces: That they should not suffer themselves to be presented to the Emperor by *Timotheus*, who held then the See of Constantinople; That if he were present at their Audiences they should desire to be heard alone by themselves. After this Memorial follows the Form, in which he would have the Declaration of the Emperor and the Bishops drawn up, the Substance whereof is this, *That they receive the Council of Chalcedon, and the Letter of St. Leo, and that they anathematize Nestorius, Eutyches, Dioscorus and their Followers, as Timotheus Aelurus, Peter Mongus and others, together with Acacius and Peter of Antioch.* He gives his Legates also charge to bring to Rome the banished Bishops who were accus'd of Heresie, and to desire that those may be restor'd who hold Communion with the Holy See, and that the Judging of those who had persecuted the Catholick Bishops might be referred to the Holy See.*

The Pope, who had written in the fourth Letter to the Emperor, that he would send Deputies to him, gave them with this Memorial a Letter for the Emperor, wherein he declares to him, *That however it were a new thing that the Bishop of Rome should be summoned to a Council out of his own City, yet he would gladly be present at it, provided that before it were held, the Synod of Chalcedon, and the Letter*

of St. Leo were approv'd, and the Hereticks anathematiz'd, Dated Aug. 11. 515.

The Emperor receiv'd the Pope's Deputies graciously, and inform'd him by Letter, *That they were Witnesses of the Orthodoxy of his Faith, assuring him that he received the Council of Chalcedon, and the Letter of St. Leo, and did in every thing agree with him, except what concern'd the Anathema pronounc'd against Acacius, which must be suppress'd if he minded to restore Peace and Union between the Eastern and Western Churches.* And he did not only write this Letter to the Pope, but he sent him also two Deputies to assure him of the Sincerity of his Faith, and the Desire he had to procure the Peace of the Church. He wrote also by these Deputies to the Senate, that they would dispose the Mind of the King and the Pope to this Re-union.

The Pope wrote back to the Emperor, *That he was very much inclin'd to Peace, and exhorted him to conclude it, by causing the Hereticks and Heresie to be condemn'd, without speaking to him of Acacius in particular.* But the Senate observ'd to him, that the Condemnation of this Bishop was the only Obstacle to Peace. And so it was indeed; for the Orientalists would never pass the Sentence of Condemnation against him, and so the Deputies of the Pope withdrew, without doing any thing. Nevertheless many Bishops of *Thrace, Dardania* and *Pannonia* joyn'd with the Pope, but above all *John* Bishop of *Nicopolis*, Metropolitan of *Epirus*, and his Suffragans, who wrote to *Hormisdas*, and sent a Deputy to him, who should entirely be at his Devotion. He sent back to them a Confession of Faith which they approv'd. You have here the Letter of this *John* to the Pope, the Answer of the Pope, which is his fifth Letter, the Synodical Letter of the Council of *Epirus*, and the Answer of the Pope, which is his eighth Letter; another Letter to *John* of *Nicopolis* in particular, which is the ninth, with the Confession of Faith, and a Memorial of Instructions given to the Deacon who carried it. *Avitus* Bishop of *Vienne* desir'd of the Pope to know the News of the Success of this Deputation. The Pope acquaints him with it in his tenth Letter. All this was transacted in the Year 516.

Altho' the first Deputation of Pope *Hormisdas* had not the Success that was hop'd for, yet he sent a second time to the Emperor the same *Ennodius*, with *Peregrinus* Bishop of *Misena* in *Campania*. He gave them a Letter wherein he earnestly press'd the Emperor to condemn *Acacius*, and plainly told him that there was no Peace to be hoped for without this. His chief Reason is, because it is not sufficient to reject the Error, and condemn those that are the Authors of it, but they must also condemn their Followers and Abettors. This Letter, which is the eleventh, is dated the third Day of April, in the Year 517.

At the same time, and by the same Deputies, he address'd the twelfth Letter to *Timotheus*, who was possess'd of the See of *Constantinople*, and the thirteenth to all the Oriental Bishops that were divided from his Communion, exhorting them to do what he desir'd. He wrote also the fourteenth to the Bishops of his Communion, and gives them to understand, that he had sent a second Embassy to labour for Peace. There is another particular Letter to *Possessor* a Bishop of *Africa*, who had been forc'd to retire to *Constantinople*, which is the fifteenth, wherein *Hormisdas* praises the Constancy of this Bishop. And in the sixteenth Letter, sent at the same time, he exhorts the People, Monks, and the Clergy of *Constantinople*, to separate from the Hereticks. These Letters are all of one and the same Date.

After the Departure of *Ennodius* and *Peregrinus*, there came a Deacon from the Church of *Nicopolis*, to acquaint the Pope, that the Bishop of *Thessalonica* was very angry with the Bishop of *Nicopolis*, for writing to the Pope, and persecuted him cruelly, because he had not written to him upon his Ordination; who pray'd the Pope to settle this Affair, or else he would be forced to write to him. The Pope wrote to his Deputies that they should assist this Bishop, and sent them also a Memorial of the Method they should use for that end, when they arrived at *Thessalonica*. He wrote also to the Emperor, recommending to him *John* of *Nicopolis*, and exhorted this Bishop to suffer with Constancy, and reprov'd sharply *Dorotheus* of *Thessalonica* for using him after this manner. These Letters are the 17, 18, 19, 20, 21, and 22d, all dated April 12. in the year 517.

At the sametime the Emperor wrote a Note to the Pope, wherein he complain'd of his being too inflexible. On the other side the Monks of the second Province of *Syria* complain'd to the Pope that the Emperor suffer'd the *Eutychians* to abuse them, and begg'd his Assistance in a Petition sign'd by them all. The Pope in his Answer comforts them, and exhorts them to persevere in suffering for the Faith. This is the three and twentieth Letter which is in Greek and Latin in the Council of *Constantinople* held under *Menas*.

The 24th. and 25th. Letters concern another Affair. *John* Bishop of *Terragona* had come into *Italy*, and desir'd of the Pope some Orders for the Churches of *Spain*. The Pope sent him a Circular Letter, and appointed him his Vicar in *Spain*, to see the Canons put in Execution there, and to give an account to the Holy See of the Ecclesiastical Affairs of that Kingdom, but without inroaching upon the Rights

Hormisdas of Metropolitans. The Orders contain'd in the Letter to the Bishops of Spain are, 1. *That none of the Laity should be ordain'd Bishops unless they continued the due time among the Clergy.* 2. *That Ordinations should be neither bought nor sold.* 3. *That Provincial Councils should be held twice in a Year, or at least once.* These two Letters are rather of the Year 517. than the Year 521.

In the 26th. Letter *Hormisdas* appoints *Salustius*, Bishop of *Sevil*, his Vicar in the Province of *Bastica* and in *Portugal*, and gives him Power to call together the Bishops of these Provinces, to determine their Differences, and to see the Canons observ'd, upon condition that he should give notice to the Holy See of every thing that he should order.

The Emperor *Justinus*, who succeeded *Anastasius* in the Year 518, immediately acquainted the Pope with the News of his Exaltation, and the Pope return'd him a very civil Answer, signifying to him, *That he doubted not but the Peace of the Church would be restor'd under his Reign.* And indeed the Emperor set about it presently, and wrote to the Pope, *That the Bishop of Constantinople, and the other Eastern Bishops, had held a Synod at Constantinople, and declar'd unto him, that they earnestly desir'd to be re-united to the Western Church, and that he thought it would be convenient for the Pope to send Legates into the East for concluding a Peace.*

The Pope commends the Zeal of this Prince for Peace, but withal tells him that it could not be concluded, unless the Name of *Acacius* were expung'd out of the List of Catholick Bishops.

John Bishop of *Constantinople* had already sent a Confession of Faith, wherein he acknowledg'd the Decision of the Council of *Chalcedon*; but the Pope was not satisfy'd with it, and refus'd to receive him into his Communion, until he should raze the Name of *Acacius* out of the Dyparchs.

In the Year 519, the Pope sent a third time his Legates into the East, but with a strict Charge that they should conclude no Treaty of Peace, unless the Memory of *Acacius* were condemn'd. There were five Legates, two Bishops, *Germanus* Bishop of *Capua* and *John*, one Priest call'd *Blandus*, and two Deacons, *Felix* and *Dioscorus*. He sent by them many Letters address'd to the Emperor, to *Justinian*, to *John* Bishop of *Constantinople*, to the Clergy, and to the People of that City, to the Empress, and to the principal Officers of the Emperor. These are the Letters from the 30th. to the 41st. These Legates were well receiv'd in the East, and *John* of *Constantinople* did all that they desir'd, in condemning *Acacius* by a Writing. The Bishop of *Thessalonica* and the Bishops of his Patriarchate follow'd his Example. The Pope understanding this, received them into his Communion, and testify'd his Joy upon this Occasion, and exhorted them to cause the Bishops of *Alexandria* and *Antioch* to do as much, and desir'd the Restoration of three Bishops, who had been depos'd and turn'd out of the Churches, because they were the first who return'd to the Communion of the Roman Church. In the mean time the Bishop of *Thessalonica* altered his Resolution, and would not afterwards sign the Confession of Faith that was brought from the West, nor the Condemnation of *Acacius*. But on the contrary publish'd his Resentment against *John* of *Constantinople* so far, that he stirr'd up the People to fall upon him, who wounded him so grievously, that he died of his Wounds. There were also some Comotions at *Ephesus*, but the Emperor pacify'd them. And in order to the Reunion of the Church of *Antioch*, he caus'd a Priest, call'd *Paul*, to be chosen Bishop of that See, who had been ordain'd at *Constantinople*: But the Monks of *Scythia*, who would have it affirm'd, *That one of the Persons of the Trinity was crucify'd*, went to *Rome*, to maintain their Proposition there, which they could not make the Pope's Legates relish well. *Hormisdas* detain'd the Monks for some time, but afterwards he drove them out of *Rome*. *Dorotheus* Bishop of *Thessalonica*, who had caus'd *John* of *Nicopolis* to be kill'd, was seiz'd; and the Pope's Legates desir'd that he might be sent to *Rome* to be judg'd there, but he was carried to *Heraclea*, from whence he was suffer'd to go away.

* *Baronius* calls him *Joan. Catholicus.*

Hormisdas He wrote afterwards to the Pope in his own Vindication; but the Pope order'd him to come to *Rome* that his Cause might be examin'd there. As to the three other Bishops for whom the Pope had written, *Justinian* answer'd, *That as to Elias, he could not be restor'd, as long as he was living who had been ordain'd in his Room; but as to Thomas and Nicostatus, they should be restor'd whenever the Peace was fully concluded.* *John* of *Constantinople* being dead, one nam'd *Epiphanius* was chosen in his room in the Year 520, who was ordain'd according to Custom by the neighbouring Bishops. They gave notice to the Pope of it, who approv'd his Ordination, but complain'd that they had neither written, nor sent Deputies to him; as also that they had not restor'd the three Bishops for whom he had interceded. *Epiphanius* presently satisfy'd the Pope, by writing to him an Account of his Faith, and assuring him that he agreed in all things with the Roman Church. He wrote also another Letter to him, and sent him a Chalice of Gold adorned with precious Stones, a Patten, and another Chalice of Silver and two Veils. There remain'd only two things which hindred a perfect Peace; the first was the Question, *Whether it might be said, that one Person of the Trinity was crucify'd*; and the second was the Opposition which the Clergy of the East made to the Condemnation of some of their Bishops. The Emperor *Justinus* wrote about it to the Pope, and sent him the Petition that had been presented to him by the Clergy of *Jerusalem* and *Antioch*. He declar'd also to the Pope, that he wish'd he would not condemn this Proposition, *One Person of the Trinity was crucified*, and that he would be satisfy'd with expunging the Name of *Acacius* out of the Dyparchs, and not desire to raze out also the Names of the Bishops who had communicated with him. The Pope did not clearly explain his Mind; neither about the one nor the other of these Propositions, being afraid of proceeding too far. In the mean time *Paul* of *Antioch*, who was an Enemy to this Proposition, *One Person of the Trinity was crucified*, having displeas'd the People of his Church, and being accus'd of many Crimes, was forc'd to abdicate his Bishoprick; and the Emperor and Patriarch of *Constantinople* inform'd the Pope of it. This is an Abridgment of the Subject Matter of the Letters of *Hormisdas*, and the other Pieces which are joyned with them. There are reckon'd in all eighty Letters of this Pope. There is something remarkable in the 70th. Letter written to *Possessor* a Bishop of *Africk*, which I could not observe before, because it has no relation to the Affairs of the East. It concerns the Writings of *Faustus* of *Ries*, about which he had been consulted by the Bishop to whom he writes. He answers him, *That those Writings are not receiv'd no more than the Writings of other Authors who are not rank'd among the Fathers. That the Catholick Doctrines; and the Number of Books authoriz'd, was describ'd by the Holy Fathers, to prevent any one from giving his Opinion according to his Fancy. That it was needless to handle such Questions as were not of the Number of those which the Church had decided, and that our Faith ought to be bounded by the Dogmes contain'd in the Canonical Books, in the Synodical Decisions, and in the Doctrine taught by the Fathers.* These are the Principles truly Theological which are well noted by this Pope. After this Remark, there is a kind of an Addition and Exception, *Nevertheless, says he, if you would know what the Church of Rome, i. e. the Catholick Church, teaches and believes concerning Grace and Free-will, altho' it may be learn'd from divers Writings of St. Augustine, and chiefly from his Letter to Hilary and Prosper: Nevertheless, there are some formal Heads about it in the Archives of our Church, which I will send you if you have them not, and which you should believe as necessary, altho' it is easy to learn what one ought to believe about it, by reflecting upon the Words of the Apostle St. Paul.*

Hormisdas had a great deal of Prudence, Boldness and Policy; his Letters are well enough written, altho' they smell of the Barbarisms of his Age. His Epistles are printed *Concil. 12. Tom. 4. p. 1291. Cave Hist. Lit. p. 379.*

St. FULGENTIUS.

St. Fulgentius. **G**ordianus, a Senator of *Carthage*, being forc'd to fly into *Italy* for safety, during the Persecution of *Genfericus* King of the *Vandals*, had two Children who return'd into *Africk*: And they being forc'd away from *Carthage*, settled at *Telepta*, a City in the Province of *Byzacena*. One of them call'd *Claudius* was the Father of *St. Fulgentius*, who was born about the Year 464; his Mother, call'd *Muriana*, by good luck continued a Widow, and put her Son to learn Greek, who became very skilful in that Tongue. As soon as he was capable of an Employ, he was made Procurator, or Receiver of the Revenues of his Province. But this Employment displeas'd him, because of the Rigor he was forc'd to use, for levying the Taxes upon the People, and therefore he resolv'd to retire from the World, and lead a Religious Life. This Design he communicated to a holy Bishop call'd *Faustus*, who

St. Fulgentius. had withdrawn from a Monastery near his Bishoprick; and he put it in Execution, notwithstanding the Tears and Dissuaves of his Mother. He put himself under the Discipline of this good Bishop, but the Persecution parting them, he went into another Monastery, where there was an Abbot call'd *Felix*, who made him his Colleague. The Incursions of the *Moors* scatter'd the Religious of this Monastery, and they retir'd into the Country of *Sicca*, thinking to find there a place of Refuge; but an *Arian* Priest, call'd *Felix*, caus'd the Abbot *Felix* and *St. Fulgentius* to be imprison'd, and would not allow them their Liberty until their Bodies were torn with Whips. *St. Fulgentius* took then a Resolution to go into *Egypt*, to improve himself by the Example of the Monks of that Country; and having embark'd upon this Design, he arriv'd at *Syracuse*, where the Bishop *Eulalius* dissuaded him from making this Voyage, because the Monks

St. Fulgentius. of the East had separated from the Communion of Rome. He consulted also a Bishop of *Africk*, who had retired into Sicily who advis'd him to return to his own Country; after he had made a Journey to Rome.

King *Theodoric* was then in the City, when he arrived there, which was in the Year 500. After he had paid his Devoirs to the Sepulchres of the Apostles, he return'd into his own Country, where he built a Monastery.

Africa was then under the Dominion of *Thrasimond* King of the *Vandals*, an *Arian* and a cruel Enemy to the Catholics. He had forbidden to ordain Catholick Bishops in the room of those that died; but the Bishops of *Africa* had taken up a Resolution to ordain them in spite of the Prince's Prohibition. St. *Fulgentius* knowing this, and fearing lest he should be ordain'd, hid himself till such time as he understood that the Ordinations were over. But when he appeared the Bishoprick of *Ruspa* was vacant, and he was ordained Bishop of that See against his Will in the Year 504, or 508. Being made Bishop, he changed neither his Habit nor Manner of living, but us'd the same Austerities or Abstinence as before; he still loved the Monks, and delighted to retire into a Monastery, when the Discharge of his Sacerdotal Function allow'd him any time of Respite. Afterwards he had the same Fate with all the Catholick Bishops of *Africa*, whom King *Thrasimond* banish'd into the Isle of *Sardinia*. Altho' he was not the most ancient among them, yet he was consider'd as their Head; for they made use of his Pen and his Wit for writing and taking Resolutions. So great was his Reputation, that King *Thrasimond* had the Curiosity to see and hear him; and having sent for him to *Carthage*, he propos'd to him a great many Difficulties, which he resolv'd in such a manner as satisfy'd the King: But because he confirm'd the Catholics, and converted many *Arians*, their Bishop at *Carthage* pray'd the King to send him back again to *Sardinia*. *Thrasimond* dying in the Year 522, his Son *Hildericus* recall'd the Catholick Bishops, whereof St. *Fulgentius* was one, at whose return there was great Joy. He return'd to his Bishoprick, govern'd his Clergy, admitted many Monks into Orders, and continued to lead an exemplary Life. At this time he gave an excellent Example of Humility, in refusing to be preferred before a Bishop who said he was more ancient than *Fulgentius*, altho' this Preference was approv'd in a Council. He died the last Day of the Year 529, according to some, or 533, according to others.

The first Treatise of St. *Fulgentius*, according to Order of Time, is an Answer to ten Objections of the *Arians*. Probably he wrote it at the time when he was at *Carthage*, by the Order of King *Thrasimond*, in Answer to the Objections which the *Arians* propos'd against the Eternity and Equality of the Son. The Objections are short, obscure, and ill-digested; on the contrary, the Answers are long and methodical.

The three Books to King *Thrasimond* he compos'd about the same time, in Answer to a long Discourse which this King had sent him by one of his Officers, who had Orders to withdraw immediately, and desire of him an Answer. When the King press'd him to answer it, without returning it back to him, altho' he had scarce leisure to run over some Pages of it, yet he refuted in three Books what he could remember of it. In the first, he proves, that there are in Jesus Christ two perfect Natures united into one Person; and chiefly he endeavours to refute that Error of the *Arians*, whereby they affirm'd, that Jesus Christ had no Soul, but the Divinity to him supplied the place of one. In the second he proves the Imminity of the Son of God. In the last he returns to the Mystery of the Incarnation, and shews the Union and Reality of the two Natures in one Person only; and he explains the Difficulties which may be started about the Terms that he uses to express this Union.

This Discourse was refuted by an *Arian* Bishop named *Pinta*; but St. *Fulgentius* presently wrote an Answer against him, wherein he shew'd, says the Author of his Life, *That his Adversaries were overthrown by his first Discourse, and that the Objections they made against him were vain*. We have a Writing which goes under the Name of St. *Fulgentius*, and under the Title of an Answer to *Pinta*; but the Critics observe that it is none of St. *Fulgentius*'s. For, 1. The Treatise which this Author opposes is not an Answer to three Books of St. *Fulgentius*, which he address'd to King *Thrasimond*, but quite another Work. 2. The Name of *Pinta* is not found in any part of the Book. 3. The Style is different from that of St. *Fulgentius*. 4. He makes use of another Version of the Bible. 5. It appears that the Author of this Treatise was not well skill'd in Greek, since he says, that *ἑνότης*, comes from *ἓν*, which signifies *unus*; but St. *Fulgentius*, who was perfectly Master of this Tongue, could not be guilty of so gross a Fault.

St. *Fulgentius* being sent back to *Sardinia*, he compos'd there three Books in Answer to the Questions of his Friend *Monimus*: The first was concerning the Opinion of St. *Austine* of the Predestination of God to Evil, or Damnation. St. *Fulgentius* explains this in the whole first Book, where he makes it appear, that according to the Passages of Scripture, and the Opinion of St. *Austine*, God does not pre-

destinate bad Men to Evil or Sin, since he predestinate them only to what they should do, but that he predestinates them to the Pain or Punishment which they had deserv'd by their Sins: That he prevents good Men to save them, but as to the wicked, he finds them worthy of Damnation from themselves: That the Beginning of the Vocation, Justification, and Glorification of the Elect, are the Effects of Predestination; but the same cannot be said of the Reprobate which he foresees, but does not predestinate; but after he has foreseen them, he predestinates the Punishment that is to follow them.

The second Question of *Monimus*, is concerning the Sacrifice of the Body and Blood of Jesus Christ, viz. *Whether it be offer'd to God the Father only, as some of the Fathers seem'd to affirm*. This furnish'd an Argument to the *Arians*, who endeavour'd to prove by it, that Jesus Christ is not God. In refuting them, St. *Fulgentius* proves at the Beginning of the second Book, that the Sacrifices of the Old and New Testament were offer'd to the Son and Holy Spirit as well as to the Father, and that altho' the Father only is nam'd, yet all the Trinity ought to be comprehended under his Name. Afterwards he explains a third Question, *How the Mission of the Holy Ghost is desir'd to consummate the Sacrifice which is offer'd to the whole Trinity*. And first he shews, that the Mission of the Holy Ghost is not contrary to his Imminity; that oft-times under the Name of the Holy Spirit is to be understood his Gifts, and the Effects which he produces, and not his Person: That when at the Sacrifice of the Mass the Holy Spirit is desired to descend, then we pray for Charity, Peace and Union, which are the Gifts of the Holy Spirit and the whole Trinity.

The last Question of *Monimus* is about the Explication of what St. *Paul* says, *That Virginity is a Matter of Counsel, and not of Command*; and about *Fulgentius*'s comparing it to the two Pence of Supererogation. Upon this Subject he relates the different Opinions of St. *Ambrose*, St. *Austine* and *Optatus*, and shews that it is a Matter of small Importance, after what manner the two Pence of Supererogation be understood.

In the last Book he treats of the true Sense of these Words, *The Word was with God*, and answers the impertinent Difficulties which the *Arians* started about this Passage.

The Books about Remission of Sins, are in Answer to another Question propos'd to St. *Fulgentius* by *Eutbimus*; viz. *Who those are to whom God pardons Sins in this Life, and whether he pardons them only in this Life*. St. *Fulgentius* shews in the first Book, that none can obtain Remission of Sins, nor be saved, who is out of the Church, and that none of those who are in the Church can obtain Pardon, unless he be truly converted, and cease to commit Sin, and to love the Creature, so as to set his Heart upon it.

In the second Book he proves by many Reasons founded upon Passages of the Holy Scripture, that there is no Remission of Sins to be obtained but in this Life, and that all those who dye in a bad Estate, shall be damned without any Mercy: Which gives us to understand that he speaks only of mortal Sins which deserve Damnation.

But *Fulgentius*'s Words are general, *That all those who dye in a bad Estate shall be damn'd*; which will not admit of this Distinction, but do plainly overthrow the Doctrine of Purgatory: For whatever a Man's Sins be in which he dies unrepented of and unpardon'd, he dies in a bad Estate. But *Fulgentius* could not have said, that every one who dies in this State shall be damn'd without Mercy, had he believ'd a Purgatory, into which many are thrown, who die in a bad Estate, for their venial Sins unpardon'd. And this general Sense of the Words is confirm'd by what he says, in his Treatise of Faith address'd to *Peter*, *That there is no State wherein a Man can deserve well, but only during this Life*; and, *That those who dye in a good State shall be happy for ever, and others, i. e. (those who die in a bad Estate) shall be condemn'd to eternal Punishment*; where he plainly asserts two different States only after this Life, without any mention of a third, which is now believ'd to be Purgatory by the Roman Church. And to the same purpose he tells us in his Answer to the Questions propos'd by *Ferrandus*, *That it is unprofitable to baptize the Dead, because the Soul cannot obtain Remission of its Sins after it is gone out of the Body, and Flesh alone is not capable of Sin*; which Argument were of no force, if the Soul might obtain after this Life Remission of venial Sins by the Pains of Purgatory; for then it might be profitable to baptize the Dead for obtaining the Pardon of these Sins, and delivering Souls out of Purgatory.

The most part of the Letters of St. *Fulgentius* were written in the time of his Exile. The first is address'd to *Proba*, who was descended of the illustrious Family of the *Anicians*. There he extols Virginity, and shews how necessary it is that it should be joyn'd with Humility; and he gives also many useful Instructions to a Christian Virgin.

He address'd also another Letter to her concerning Prayer and Compunction of Heart; wherein he recommends particularly this last Virtue. He compos'd also at the Desire of this Virgin two Treatises concerning Prayer and Fasting, which are now lost.

St. Fulgen-
tius. In another Letter he comforts a Roman Lady call'd Galla, who was thought to be the Daughter of Symmachus; and understanding that she was resolv'd to live a Widow, he entertains her with a description of the Happiness of that state, and the manner in which she should live.

He wrote to Theodorus a Roman Senator, to confirm him in the design he had taken up of quitting his Secular Employments to dedicate himself to God, and informs him that this Conversion was owing to the Grace of Jesus Christ.

The Letter concerning the Conjugal Duty and the Vow, is upon a particular case. Some had ask'd Fulgentius, *Whether a married Person was obliged to keep a Vow of Continence.* For resolving this Question, St. Fulgentius makes many Observations concerning the use of Marriage, and the obligation of Vows. He remarks upon the first Head, *That the use of Marriage is allowed, when it is intended for the procreation of Children; but when it has no other end but pleasure altho' it is not a Crime like Adultery, yet it is always a small Sin, which is blotted out by Prayer and good Works.* As to the Vow, he says, *That there is no doubt but by it an Obligation is contracted to do the thing which was vow'd.* But he maintains, *That the Vow of Continence made by one of the married Persons, cannot oblige the other, nor dispence with that Person who made the Vow for paying the Conjugal Duty to the other, at least unless both Parties had concurred in making the Vow.* Having laid down these Principles, he concludes, *That if the Persons who wrote to him, had both made a Vow of Continence, then they were obliged to keep it; and that if they found themselves tempted by Carnal Desires they should humbly pray to God to give them Grace to resist them; but if only one of the two had made the Vow of Continence, that Party was obliged to pay the Conjugal Duty to the other, who had not made it.* He concludes with some Reflections upon the Duties of married Persons, and chiefly upon the Education of their Children.

In the Letter to the Abbot Eugippius, he treats very largely of the Advantages of Charity, and the Love of our Neighbour. He thanks him for his Present, and acquaints him that he had sent him his Letters to Monimus.

St. Fulgentius wrote, at the desire of Junilius, who was one of his Friends, a Letter about Penance to an unknown Woman, call'd Venantia. There he shews, *That Remission of Sins, committed after Baptism, may be obtain'd in this Life, provided one be sincerely penitent.* From whence he concludes that these Sinners ought not to despair, but neither ought they to hope without striving and doing of Penance.

The Treatise of Faith address'd to Donatus, contains an exact Explication of the Mysteries of the Trinity and the Incarnation.

We have already spoken of the Question started by the Monks of Scythia upon this Proposition, *One of the Trinity did suffer*, which they would maintain to be Catholick, and oblige others to acknowledge it for such. Their Faction was very powerful in the East, and they had their Complices in the West. They had sent, as we have already observed, Deputies to Rome, to maintain their Opinions there, and Peter the Deacon was at the Head of them. These Deputies not finding that footing in the Church of Rome which they expected, thought fit to consult the Bishops of Africk, which were banished to the Isle of Sardinia: And therefore in the Year 521 they address'd to them a Writing, wherein they declar'd their Belief concerning the Incarnation and Grace, and founded it upon the Testimonies of the Fathers.

As to the Incarnation, they acknowledged two Natures in Jesus Christ, united into one Person only, without confusion and mixture. They reject the Sentiment of those who professing to believe one Nature incarnate in Jesus Christ, do not receive the Decision of the Council of Chalcedon, or who admitting two Natures, would not say that there is but one Nature of the Word Incarnate. From these Principles they conclude, *That the Virgin is truly the Mother of God; That the Union of the two Natures is essential and natural; That the Person of Jesus Christ is compos'd of two Natures without any change happening to him; That the Trinity continues the Trinity still, tho' one of the Persons of this Trinity was Incarnate; that his Flesh is not become a part of the Trinity, but is become the Flesh of one Person of the Trinity.* From whence it comes to pass, that one may say, *that one of the Trinity suffer'd and was crucified in his Flesh, and not in his Divinity; that it was not Man who was made God, but God who was made Man.* They profess to receive the the four first General Councils, and the Letters of St. Leo, and to condemn the Errors of Theodorus of Mopsuestia, Nestorius, Eutyches, and Dioscorus, and of all those whom the Apostolick See had regularly condemned.

As to Grace they follow the Principles of St. Augustine, and declare that they believe that the first Man was created without Concupiscence, and with a perfect Liberty to do good and evil, and that by falling into Sin he was changed both in his Body and his Soul; that he lost his own Liberty, and became a Slave to Sin; that since that time all Men are born in Sin; that nothing but the Grace of Jesus Christ can deliver us from Sin; that without this, we can neither

think nor desire that which is good; that Grace worketh in us to do, not by any necessitating violence, but by the sweet inspiration of the Holy Spirit; that no Man can say, 'Tis in my Power to believe if I will; since Faith is the gift of God, who worketh in us to believe and to will; that the passage of the Apostle, which says, *God would have all Mankind to be saved*, ought not to be objected against this Doctrine, to prove that nothing hinders us to be saved if we will: For if this were so, there would be no necessity to have recourse to the unsearchable Judgments of God, for explaining the reason why one is called; and another not; that if God would effectually have sav'd the whole World, he should have wrought in Tyre and Sidon those Miracles which were done in Chorazin and Bethsaida, since he knew that if they had been wrought in these two former Cities, their Inhabitants would have repented; that the beginning of good Thoughts, the consent of the Will to do good, cometh to us from God, who produces them in us by his Holy Spirit. They cite for proof of these Principles, some passages of St. Basil, of the Pope St. Innocent and St. Celestine, and of the Council of Africk. They conclude with Anathematizing Pelagius, Celestius and Julianus, and those who are of their Opinion, together with the Books of Faustus about Predestination. This Confession of Faith is sign'd by Peter a Deacon, John and Leontius Monks, and by another John a Reader. They pray the Bishops of Africk to approve their Exposition of Faith, that so being supported by their Authority, they may be able to stop the mouth of those who disgrace them.

The Bishops of Africk employ'd St. Fulgentius to write them an Answer; and their Letter bears the names of fifteen Bishops only, who did not only approve in this Letter all the Points of the Confession of Faith, which we have just now explained; but did also enlarge and confirm them, without excepting so much as that Proposition, *One Person of the Trinity did suffer.* They enlarged very much upon the Proofs of Original Sin, the Necessity of Grace, for the beginning of Faith, upon its Efficacy, upon the Insufficiency of Free-will to do good. They confess that Grace does not destroy our Free-will, but they maintain that our Free-will, which without Grace is not sufficient to do any thing but Sin, is delivered from this Bondage by Grace, which sets us truly at Liberty. They confess also that in some Sense it may be said, that Nature has Power to believe and to do good, because Faith and Charity are proper for Human Nature, and Man was created only to believe and do good; but that since the Fall, he cannot have Faith, nor do good unless God give him the Power, as the Soul gives Life to the Body which is capable of being animated. That when the Apostle says, *There are some People who do by Nature what the Law commands*, this is to be understood of Faithful People and such as were converted; that neither the Knowledge of God nor Faith will avail us any thing without Charity; that the Law of Nature does not deliver us from Sin without Grace; that it must be referr'd to the incomprehensible Judgments of God, that he does not effectually will all Men to believe; that it is sufficient for us to acknowledge with humility his Mercy wholly gratuitous in those who are sav'd, and not to doubt his Justice as to those who are damned; that those who understand this passage of St. Paul, *That God would have all Men to be sav'd*, so as to make a Man's Salvation depend upon his own Will, are grossly mistaken; that the example of Infants dying without Baptism, who are condemn'd to eternal Punishment (for this is the term which Fulgentius uses) without committing any voluntary Sin, does confound them: That therefore the words of the Apostle are to be understood in this Sense, that no Man is sav'd but by the Will of God, because he cannot prevent the fulfilling of God's Will, neither can the effect of it be hindred by the malice of Men; and that 'tis certain, that all those whom God would have saved are infallibly sav'd; that it may also be said, that by all Men are to be understood, all Men who are to be sav'd; that oftentimes in Scripture all the World is taken for a part of Mankind. Lastly, that God who created Man, hath provided for him by the Decree, by which he predestin'd him, Faith, Justification, Perseverance, and Glory, and whosoever does not acknowledge the truth of this Predestination shall not be of the number of the Elect, nor have any share in that Salvation; That notwithstanding the Faithful ought constantly to pray, and to have Charity for these Persons, that God would give them his Grace to enlighten them, and to make the Word fruitful in them; for in vain does the Word of God strike our Ears, if God does not open our Understanding by his Grace. Thus ends this Answer of the Bishop of Africk, which is worthy of the Faithful Disciples of St. Augustine.

The Books of Faustus against these Principles were published at Constantinople, and because they made a great noise these Monks sent them to St. Fulgentius, who wrote seven Books to refute them. This Work is not printed: Father Vignerius of the Oratory had a Manuscript of it, but since his Death it is not known what is become of it. St. Fulgentius had finish'd it before he was called back into Africk.

St. Fulgentius. When he was upon his return thither, he wrote upon the same subject, and according to the same Principles, three Books of Predestination and Grace, address'd to John the Priest, and Venerius a Deacon. He shews in the first Book, that Predestination is purely gratuitous, and that it does not depend upon the prospect of Men's Merits. The example of Infants is one of his strongest Proofs. But whereas some save themselves by saying, *That God permits them to receive, or not to receive Baptism, according to the knowledge of the good or evil which he foresaw they should have done if they had liv'd*, he rejects this Solution, and this Middle Science.

In the second Book he confesses, that the Good and Evil have a Free-will; but he maintains that it is aided and improv'd in Good Men by Grace, and that it is weakened and punish'd in the Bad; that it is God who converts us, and worketh in us to will that which is good; that 'tis he who gives us the design and will to pray; that the Will of Man always follows the Grace of God which precedes it. Towards the end he confutes the Opinion of his Adversaries, who affirmed, that the Vessels of honour and dishonour mentioned by the Apostles, are not the Predestinate and the Reprobate; but the Vessels of dishonour are the Poor, the Monks and Ecclesiasticks; and the Vessels of honour are the Noble, the Rich and the Potentates of this World. He proves that this Exposition is false; and hereupon he says, that in this World, there is no Dignity in the Church above that of a Bishop, nor in Secular Affairs above that of a Christian Emperor; but all the Bishops and Emperors are not Vessels of Mercy but only those who acquit themselves well in their Office. *A Bishop, says he, shall not be sav'd, because he is a Bishop, but he shall be saved if he watch over his Flock, if he preach the Word in season and out of season, if he reproves Sinners, if he uses to them to Entreaties and Rebukes with all kind of Patience and Meekness, if he has not the Spirit of Domineering and Pride; if, according to the Command of the Apostle he serves for an example to all his Flock: So likewise an Emperor is not a Vessel of Mercy destin'd to Glory, because he has the sovereign Power, but he shall be, if he live in the Orthodox Faith; if being possessed of true Humility, he makes his Royal Dignity subservient to Religion; if he loves rather to serve God with fear, than to command his People with pride; if he moderates his severity by a spirit of Meekness, if his Power is accompanied with Goodness, if he would rather be lov'd than fear'd, if he minds nothing but the good of his Subjects, if he loves Justice without forgetting Mercy, if he remembers, in all his Actions, that he is a Son of the Church, and that he ought to employ his power for it's quiet and peace: For this Honour for the Church makes the Emperors greater and more glorious, than all their Battels and Victories.*

In the third Book he returns to Predestination, and having affirm'd that it is gratuitous, that Vocation, Justification and Glory are its effects; that it is infallible and certain, that the number of the Predestin'd is determin'd, and that it is impossible to add to, or take away any from them; he answers this great Objection, *That if this were so, we ought then neither to pray nor watch, but follow our own Wills, since if we are of the number of the Predestin'd, we shall infallibly be sav'd; and if we are not, we cannot be sav'd.* He says, *That this Objection is like that of those to whom God should promise a long Life, when they infer from this promise, that they will no more take those things that are necessary to maintain this Life.* He adds, *That as the love of Life makes him to whom this promise is made, seek for those things which are necessary to maintain it; so the Grace which God has prepared for us by his Predestination, does infallibly make us watch, pray and labour.* Afterwards he enlarges upon this Passage, *God would have all men to be sav'd*, and is of Opinion that the true Sense of it is, that God would have some Men of all Nations, Ages and Conditions sav'd, and not that he wills the Salvation of every Man in particular, since he would not make himself known to such Men as would have believed in him, if he had made himself known unto them. From hence he passes to consider the difference between the state of the first Man and ours. The first Man was perfectly and fully free, he had no inclination to evil, and he had the power to do good by the assistance of that Grace, which he could use or not use. But since Sin entred, the Liberty of Man's Will is deprav'd, and his Free-will is become a Slave to Sin, and he has need of a powerful, preventing Grace to deliver him from the unhappy necessity of sinning, and to render him victorious over Temptations.

Lastly, He treats of the Origine of Souls, whether they be created and put into the Body, or produc'd by other Souls. He follows and approves the Modesty of St. Augustine, who treating of this Question, left it undecided. He shews what Difficulties there are to reconcile the first Opinion with the belief of Original Sin; and the second with the manner of propagating Mankind. And so without determining any thing upon the Question, he says only, *That we must believe that the Soul is not a Body but a Spirit, that it is not a part of the very Substance of God, but a Creature; that it is not put into the Body as a Prison for sins that are past, but that it is put into the Body by the appointment of God to animate it, and that being united to the Flesh, it con-*

tracts Original Sin, from which it is purified by Baptism. He refutes in a few words these Errors, and those who asserted them.

St. Fulgentius wrote also a Letter in the Name of the Bishops of Africa to John and Venerius to whom he address'd these two Books. This Letter contains the same Principles and the same Doctrine about Grace and Predestination. There they observe, that God permits some Persons to exalt Free-will above Grace, the better to discover the power of this Grace, which is not known when it is not received, and the great struggle that arises then, because without it no Truth can be known, neither is there any Light to discover it. After this Preface he proposes and maintains the following Propositions; 1. *That Predestination is purely gratuitous, and that this Decree is not made upon foresight of Men's Merits.* 2. *That Infants, who die after they are baptized, are sav'd by the mere Mercy of Jesus Christ, and that those who die without Baptism are condemn'd upon the account of Original Sin.* 3. *That those who believe this Grace is given to all, are not Catholicks in their Sentiments, since not only all Men have not Faith, but there are even whole Nations who never heard of the Gospel.* 4. *That it may be said that Man is sav'd by Grace, and by his good Works, provided it be confess'd that the Grace and Mercy of God prevents the Will of Man, and works in him to will.* 5. *That all those whom God would have sav'd are predestin'd, because the Almighty Will of God does always take effect, his Power can never be defeated.* 6. *That the Free-will which was sound and entire in the first Man, is become weak by Sin, but is improv'd and strengthened by Grace.* 7. *That the Question concerning the Origine of Souls must not be ventilated, or it must be treated of without bitterness; but that there is no doubt that Souls do contract Original Sin.* They cite at the end of this Letter a passage of Pope Hormisdas in favour of St. Augustine, and praise the Books of Fulgentius about Predestination and Grace, and those which he wrote against Faustus.

We have nothing now remaining, but some Fragments of the ten Books of St. Fulgentius against a famous Arian call'd Fabianus.

The first Book was intitled, *Of the most High, the Comforter, of the Titles of Ambassador, Doctor and Judge.* There he prov'd that these Titles agreed to the Father and the Son.

In the second Book he shew'd that the Functions of Sighing, Desiring and Praying, which are attributed to the Holy Spirit, are not contrary to his Divinity.

In the third he prov'd that Immensity agreed to the three Divine Persons.

In the fourth, that the Father, the Son and the Holy Spirit are equally adorable. He distinguishes the Worship of Latria from that of Dulia; the first agrees to God only, and the second may be given to Creatures. He speaks also of the Properties which belong to each Divine Person.

The fifth Book was about the Title of Image which is given to the Son of God, where he proves that he is so the Image of God as to be also of the same Nature.

In the sixth he proves that the Son is eternal as well as the Father.

The seventh establishes the Divinity of the Holy Spirit.

The eighth was about the Mission of the Holy Spirit.

The ninth is concerning the Invocation of the three Divine Persons; where he demonstrates that the Son and the Holy Spirit are to be invoked as well as the Father; that Sacrifices are to be offer'd to the Son and Holy Spirit as to the Father, and that the like Thanksgiving is paid unto him.

The tenth was about a Writing upon the Apostles Creed; where he observes that it was so call'd, either because it is a Compact, or because it is an Abridgment of the Christian Doctrine. After this he proves that what in the Creed is attributed to the Father, agrees to the whole Trinity.

The Treatise address'd to Victor is upon the same Subject, and written at the same time. There he refutes the Discourse of a Priest nam'd Fastidiosus, who having quitted a Religious Profession and the Priestly Office to lead a licentious Life, had also abandon'd the Faith by turning Arian. St. Fulgentius proves in this Treatise the Divinity of the Son, and explains how it may be said, *That the Word only is Incarnate.*

The time is not certainly known when the Treatise of the Faith was written, which is address'd to a Lay-man call'd Peter, who having a design to make a Journey to Jerusalem, desir'd before his departure, to have an Instruction containing the Articles of Faith, that he might know what he ought to believe. St. Fulgentius explain'd to him, first, what he ought to believe concerning the Mysteries of the Trinity and the Incarnation: And then he told him that all Beings, both Spiritual and Corporeal, are the Work of God who created them; that Spiritual and Intelligent Beings were to subsist eternally by the Will of God; that the Angels being created free, and having power by the Grace God to merit their Happiness, or else to fall from it by their Sin, one part of them had perish'd, and the other part was confirm'd in the Love of God, which they could never lose any more: That the first Man, who had been created

ted perfectly free, had fall'n into Sin, and so subjected all Mankind to Death and Sin; That God had deliver'd many of them by his Grace, by the help of which they were enabled to live well, and to obtain eternal Life; that there is no state wherein a Man can deserve well, but only during the time of this Life, but as long as a Man lives upon this Earth, there is always space for Repentance; that this Repentance is unprofitable to those that are out of the Church; that all Men shall rise one day, and those who shall die in a good state shall be happy for ever, and others shall be condemned to eternal punishment; that a Man comes to the Kingdom of Heaven by means of the Sacraments which Jesus Christ has instituted; that none can obtain Salvation without the Sacrament of Baptism, except those who shed their Blood in the Church for Jesus Christ; that he who has receiv'd Baptism out of the Church has receiv'd this Sacrament, and if he returns into the Church he ought not to be re-baptiz'd, but his Baptism will profit him nothing if he continues out of the Church, or if he lives ill after he has been receiv'd into the Church; that those who live well ought continually to do Works of Mercy, to expiate those Sins which even the Just commit every day; that to avoid them, the humble Servants of Jesus Christ, shun Marriage, and abstain from eating Meat and drinking Wine; not that they think 'tis forbidden to use Marriage, to eat Meat and drink Wine; but because they are persuaded that Virginity is to be preferr'd before Marriage, and that Abstinence restrains a Man from Sin; that neither second nor third Marriages are forbidden, and that excess in the use of Marriage is a Venial Sin, but to those who have made a Vow of Continence, Marriage is a great Crime. Afterwards he reduces this Doctrine to forty Heads, which he thinks are to be believ'd. There was a long Article added at the end of this Treatise, which is cut off, by the Authority of some ancient Manuscript, wherein it is not to be found; and there is so much the more reason for it, because it is plain that this Treatise was concluded before the fortieth Article; and this Chapter has no relation to the preceding.

St. Fulgentius explains also the principal Points of our Faith in the Treatise of the Trinity address'd to Felix, who had also desir'd to be instructed, that he might be able to answer the Hereticks with whom he convers'd. And in the Treatise of the Incarnation to Scarihus; who had pray'd him to clear up a Question which had been propos'd at Table, *Whether or no it might be said that the Father, or the Divine Nature was Incarnate.* After he has gone over other Mysteries upon occasion of this Question, he handles another which was also propos'd at the same time, viz. *Whether God created all Animals:* He says, 'Tis certain that God created all things; that at the time of the Creation he formed all the living Creatures which the Earth and the Water produce; and as to those which are engendred out of the Corruption of Flesh and Fruit, he made them not in the first six days Creation, but he created those things out of which they were one day to be form'd.

The Questions which were propos'd to him by Ferrandus a Deacon, are more useful and more rational. A godly Man having an *Ethiopian* Servant, caus'd him to be well instructed in our Religion, and put him among the number of the Catechumens; after he had continued there his time, and learned the Creed, he was plac'd among those who were to be baptiz'd at *Easter*: The ordinary Exorcisms were us'd to him, he renounc'd solemnly the Devil, pronounc'd the Creed, and receiv'd the Exposition of the Lord's Prayer: When he was ready to be baptiz'd, he was seiz'd with a violent Fever, which brought his Life into danger; but *Easter-day* being near, his Baptism was put off to that day; and then he was carried to the Church in such a Condition, that he had no knowledge, nor speech, nor Motion, nor Sense. Yet he was baptiz'd, tho' he could not answer himself. A little time after this he died, without knowing that he had receiv'd Baptism. This History gives occasion to three Questions: The first is, *Whether Baptism administered to an Adult Person, who neither knows any thing, nor can speak and answer himself, does put him in a state of Salvation.* The second is, *Whether he had been sav'd, tho' he had not receiv'd Baptism.* The third is, *Why we do not baptize the Dead, whose Faith and Piety were well known while they liv'd.*

St. Fulgentius, in answer to these Questions, proves first, *That Baptism without Faith availeth nothing to the Adult.* 2. *That Children receiving the Sacrament receive the Grace of Faith.* This being premis'd, he determines, *That the Faith of this Slave having preceded his Baptism, there is no doubt but he received the effect of Baptism, because he had both Faith and the Sacrament, but that it would have been in vain to have had Faith without receiving the Sacrament, for then he could not be sav'd; and that it is unprofitable to baptize the Dead, because the Soul cannot obtain remission of its Sin after it is gone out of the Body, and the Flesh alone is not capable of Sin.* After these Answers, he says in general, *That the Canons have justly ordained to baptize the sick, altho' they cannot themselves give an account of their Faith, provided there be Witnesses who answer for their willingness.* Lastly, He enquires whether a Person that has been baptiz'd, and dies with-

out receiving the Eucharist, can be sav'd, Jesus Christ having said; That he who eateth not my Flesh, and drinketh not my Blood, hath no Life in him. To which he answers affirmatively, *That by Baptism we become the Members of Jesus Christ, and so by this means we are partakers of his Flesh.* He cites a passage out of a Sermon of St. *Austine*, who explains thus the words of Jesus Christ in *John* Chap. 6. of the necessity of eating his Flesh and drinking his Blood.

There is another Writing of St. Fulgentius in Answer to five Questions from the same Deacon Ferrandus: The first, to know, *whether the three Persons of the Trinity can be separated.* St. Fulgentius answers, *That they cannot; and proves that all the Attributes which agree to One, agree to the Others, except the relative Properties of the Persons, which necessarily denote the Union of one with the other.*

The second is to know, *whether it may be said, that the Divinity of Jesus Christ suffer'd or died, as it is said, that a God suffer'd, a Man died, &c.* St. Fulgentius maintains that this Expression cannot be condemned; and endeavours to justify it, by the Testimonies of St. *Leo*, *Galasius*, and St. *Ambrose*.

The third Question is, *Whether the Soul of Jesus Christ did perfectly know the Divinity.* St. Fulgentius is very confus'd upon this Question, which he decides by saying, *That it knew the Divinity perfectly, but not so as the Divinity knows it self; that it knows as much, but not after the same manner as the Divinity it self; that the Soul of Jesus Christ knows fully the Divinity, but it is not the Divinity.*

The fourth Question is, *Why it is said in the Prayers of the Church, that the Son reigneth with the Father in the Unity of the Holy Ghost; which Expression may make a Man think, that the Holy Spirit does not reign as the Father and the Son, but only unites them in their Reign.* St. Fulgentius answers, *that we pray to the Father through the Son, because the Son is the Priest and the Sacrifice, and that the Unity of the Holy Spirit denotes the Unity of Nature with the Father and the Son.*

The fifth Question is, *How St. Luke is to be understood when he speaks of the last Supper of Jesus Christ, that he took the Cup and gave it to his Disciples; that he took the Bread and said, This is my Body; and that afterwards taking the Cup, he said, This Cup is the New Testament in my Blood: Was it the same Chalice which was given both times, or two different Chalices.* St. Fulgentius answers, *That according to some it was only one Chalice given but once, and that St. Luke in the first place says, by way of anticipation, that he distributed it to his Disciples. That according to others, it was one and the same Chalice given two several times.* He confesses that both these Senses are Catholick, but he approves the last, and finds a great many Mysteries in this double distribution of the Cup. Nevertheless the first Sense is more natural, and the only true Sense according to the Letter.

The last Work of St. Fulgentius is his Treatise to *Reginus*, who had propos'd two Questions to him. He answers the first, viz. *Whether the Flesh of Jesus Christ was corruptible, or incorruptible, as some affirm'd.* He answers, *I say, that the Flesh of Jesus Christ was not corruptible, if by Corruption be understood Sin; but it was corruptible, if this be understood of Alteration and sensible Corruption.*

Death hindred St. Fulgentius from answering the second Question of *Reginus*. Ferrandus the Deacon took upon him to write this Answer.

The knowledge, zeal, and easie way of speaking which St. Fulgentius was Master of, will not suffer us to doubt but he wrote many Sermons; but there are but very few of those that go under his Name that are worthy of him. In the last Edition of his Works there are but ten which can be his; and also in the Preface the Sermon of St. *Vincent* is rejected, as being full of Allusions unworthy of St. Fulgentius. Here follow the Titles of the Sermons; 1. Of the Stewards. 2. Of the two Births. 3. Of St. *Stephen* the first Martyr. 4. Of the *Epiphany*, or of the Murder of the Innocents, and Adoration of the Wise-men. 5. Of Charity towards God and our Neighbour. 6. Of St. *Cyprian* the Martyr. 7. Of the good Thief. I doubt very much whether this be St. Fulgentius's as well as the eighth upon *Whitsunday*. The ninth is that of St. *Vincent* rejected in the Preface. The tenth is upon the words of the Prophet *Micah*, *I will teach thee, O Man, what is good.* This has much of the Air of St. Fulgentius. The second upon the Purification is certainly not his; for this Festival is later than the Age of St. Fulgentius. The other Sermons are not St. Fulgentius's, and therefore are justly thrown back to the end of the Book.

These are all which we have at present of the Works of St. Fulgentius. We have lost his true Treatise against *Pinta*, his Conference with King *Thrasimond*, his Book of the Holy Spirit to *Abragilas*, his Letter to the Catholicks of *Carthage*, two Treatises of Fasting and Prayer, two Letters written to *Stephanias* in the Name of the Bishops of *Sardinia*, a Letter to a Bishop, wherein he asserts, that Christian Meekness obliges us not to deliver up a guilty Person to a Secular Judge, the whole ten Books to *Fabianus*, and the seven against *Faustus*. The ancient Author of his Life makes mention of these Works.

The Treatise of Predestination and Grace, whatever *Theophilus Raynandus* says of it, is none of St. Fulgentius's, for

St. Fulgen-
tius. it has neither his Style, nor manner of Writing about Grace. The Author of this Book did not fully comprehend the subject matter of it, and had no certain Principles; some times he asserts such Doctrines as are agreeable to those of *Cassianus*; and some times he adheres to the Doctrine of *St. Augustine*. In fine, he is very far from that Clearness and Copiousness which is found in the Writings of *St. Fulgentius*: yet this is the Work of an Ancient Author.

St. Fulgentius did not only follow the Doctrine of *St. Augustine*, but he also imitated his Style. His Words indeed are not so pure, but then he is not so much given to play with Words. He had a quick and subtle Spirit which easily comprehended things, set them in a good Light, and explain'd them copiously, which may appear unpleasant to those who read his Works. He repeats often the same things in different Words, and turns the Questions a thousand different ways. He lov'd Thorny and Scholastical Questions, and us'd them sometimes in Myteries. He knew well the Holy Scriptures, and had read much the Works of the Fathers, and particularly those of *St. Augustine*.

One part of the Works of *St. Fulgentius* was printed at

Basil in 1556, 1566, and 1587; at *Antwerp* in 1574, at *Cologne* in 1618.

F. Theophilus Raynaudus has publish'd them since enlarged with some Treatises. They have also been printed at *Lyons* with the Works of the other Fathers in 1633, and 1652, and in 1671. *F. Sirmondus* publish'd some of them in 1622, and in 1643. *Camerarius* in 1634, and *F. Chiffletius* 1656, and in 1649. But lately all his Works were gathered together in one Volume in Quarto, printed at *Paris* by *Desprez* in 1684. They were reviewed by many Manuscripts, the differences whereof are noted in the Margin, or at the end of the Book. He that published them cannot be accus'd of the common Fault which those that make Editions are guilty of, viz. that they make two long Notes, for he has made none at all throughout the whole Book. It appears also by the Preface, which is done by another Author, that he did not place the Works in that Order, which should have been observ'd in making this Edition. Nevertheless, it is exact and correct enough, and it will be easie, if the Book be printed a second time to enrich it with some Notes, and to put the Works in a better Order.

St. Fulgen-
tius.

E U G I P P I U S.

Eugippius. **E**ugippius or Egippius, Abbot of *Villa Lucullana* in the Country of *Naples*, wrote to *Paschasius* the Deacon a Book concerning the Life of *St. Severinus*. He compos'd also a Rule for the Monastery of this Saint, which he left him at his Death. This is what *Isidore of Sevil* says of him. Probably this is the same *Eugippius* of whom *Cassiodorus* gives the following Testimony in his Book of Divine Learning, Ch. 23. *You must read the Works of the Blessed Priest Eugippius which we have seen. This Man was not very learned, but he was fill'd with the knowledge of the Holy Scripture. He dedicated to his Mother Proba, a Collection taken out of the Works of St. Augustine, wherein he made Extracts of this Father's Sentiments and Thoughts, whereof he compos'd one Book only, divided into 338 Chapters. 'Tis certain that this Book is very useful, since he has collected with great exactness into one Book, what can hardly be found in a whole Library. Sigebert of Gemblours does also mention this Work; but he says that this Eugippius, who is the Author*

of it, liv'd in the time of *Pelagius* the second, and of the Emperor *Tiberius Constantine*, i. e. about the end of the fifth Age. This made some Authors think, that he is different from the Author of the Life of *St. Severinus* whom *Isidore of Sevil* places under the Empire of *Anastasius*, and under the Consulship of *Importunus* in 511. But it is easy to perceive that it is an Error of *Sigebertus*, since the Author of the Collection of the Thoughts of *St. Augustine* was more ancient than *Cassiodorus*, and his Book was compos'd when *Cassiodorus* wrote his Book of Divine Learning. 'Tis very probable therefore that it is the same, and that there is no difference between him to whom *St. Fulgentius*, and him to whom *Ferrandus* wrote, as *Tribemius* has observ'd.

The Life of *St. Severinus* was publish'd in part by *Bollandus*, and is published entire among the Works of *Veslerus*. The Collection of Passages out of *St. Augustine*, was printed at *Basil* in 1542, and at *Venice* in 1543.

Eugippius.

F E R R A N D U S a Deacon.

Ferrandus a Deacon. **F**errandus Deacon of the Church of *Carthage*, Sirnam'd *Fulgentius*, the Friend and Contemporary of *St. Fulgentius*, compos'd some Books.

The most considerable is a Collection of the Canons of Councils, for restoring Discipline in the Church of *Africk*. 'Tis something probable that he compos'd it, when the Catholick Bishops were call'd back by King *Hildericus*. However this be, it is one of the first and most ancient Collections of Canons among the *Latins*. It is made up of 232 Canons, which are not related at their full length, but only by way of Extract and Compend. They are taken from the Councils of *Africk*, or from those of *Ancyra*, of *Laodicea*, of *Nice*, of *Antioch*, of *Gangra* and *Sardica*.

We have already spoken of two Letters of this Deacon written to *Fulgentius*, wherein he proposes to him the Questions which this Saint resolves. We have also observ'd, that *St. Fulgentius* dying before he answer'd the second of the two Questions which Count *Reginus* propos'd to him, *Ferrandus* was charg'd with writing an Answer to him. *Reginus* ask'd in the second Question, *After what manner a Captain should behave himself to live Christianly*. *Ferrandus* gave him seven Rules about it, which he thought sufficient to make a Soldier a spiritual Man and a good Christian. The first is to acknowledge the Grace of Jesus Christ as necessary to every action. The second is to make his Life serve for an Example to his Soldiers. The third is, not to wish for Command, but that he may do good. The fourth, to love the Commonwealth as himself. The fifth, to prefer things spiritual and Divine to things Earthly. The sixth, not to exercise Justice with too great rigour and severity. The seventh, to remember that he is a Christian. These seven Rules he explains at great length. This Treatise may be very useful and instructive to Men of Arms. It was written a little while after the death of *St. Fulgentius*.

The Letters of *Ferrandus* to *Scholasticus Severus*, and *Anatolius* Deacon of the *Roman* Church, are both written upon the same Subject. There he defends that Proposition which made so great a noise in the East, *A, or one Person of the Trinity did suffer*. The principal Reason on which he grounds it is, that it is undeniable that Jesus Christ was *A, or one Person of the Trinity*, and that he suffer'd; and therefore it may be said, that *One of the Persons of the Trinity suffer'd*; and 'tis good nevertheless to add, that he suffer'd in the *Flesh* which he took. He thinks also that that it may be said, using this precaution, that the Divinity suffer'd.

He wrote a great Letter to *Eugippius* about the Trinity, but there is nothing remaining of it except the beginning.

Ferrandus was one of the first who declar'd in Writing against the Condemnation of the three Chapters, and particularly against the Condemnation of the Letter of *Ibas*, a Deacon. Being consult'd upon this Subject by *Pelagius*, and *Anatolius* a Deacon of *Rome*, he answer'd them, that he did not agree to the Condemnation of the Letter of *Ibas*, which was approv'd in the Council of *Chalcedon*; that this was to impeach the Authority of this Council; that if what had been there done was thus repeal'd, it was to be fear'd, the like might be done to the Decisions of the Council of *Nice*; That General Councils, and chiefly those which the *Roman* Church approv'd, had an Authority next to that of the Canonical Books; *Secundæ Autoritatis locum post Canonicos Libros tenent*; and that we are no less oblig'd to obey them than to believe the Holy Scripture. In short we ought not to condemn those Persons who died in the Communion of the Church; and that as we cannot absolve those who died under Excommunication, so neither can we excommunicate those who are Dead: That it may be lawful for particular Persons to say and write their Judgment, but they ought not to oblige others to subscribe to it, nor to embrace it with a blind submission, since this is a Privilege peculiar to the Canonical Books, and the Decisions of General Councils.

The Life of *St. Fulgentius* is also attributed to *Ferrandus*, which was certainly written by an Author contemporary, and a Disciple of this Saint. It is like enough to his Style, and is found in the Manuscript joyn'd with the Works of *Ferrandus*: Yet it seems to be written by one who had been a longer time, and liv'd more constantly with *Fulgentius* than the Deacon *Ferrandus*. There has been printed under the Name of *Ferrandus* a Letter address'd to *St. Anselm*; but the distance of time between the one and the other, sufficiently discovers the falshood of it. The three first Books of *Vigilius of Tapsa* have been also attributed to him, but against all reason.

The Style of this Author is simple enough and clear; his Phrases are not long, but they are full of Quibbles and continued Allusions. *Achilles Tatius* was the first who publish'd a part of *Ferrandus's* Works in 1518. Mr. *Pitheus* has since publish'd the Collections of Canons, and *F. Sirmondus* the two Letters to *Fulgentius*. The Life of this Saint is in *Bollandus*. In fine, *F. Chiffletius* has collected, reviewed and published all the Tracts of *Ferrandus* the Deacon which were printed at *Dijon* in Quarto, in 1649. His Edition was followed in the last *Bibliothèque* of the Fathers.

Ferrandus

a Deacon.

JOHN MAXENTIUS.

THe Monks of *Scythia*, who maintain'd that it was necessary to say, *That one of the Persons of the Trinity was crucified*, had for their Champion an Abbot call *John Maxentius*, who defended their Party very vigorously. 'Tis not well known from whence he was, whether he was from *Scythia*, or from some other Province of the East*, or whether he was from the West. The Party whom he defends, would make us believe that he was one of the Monks of *Scythia*; but his Style discovers that he was born, or at least that he had his Education in the West. I can easily believe that it was so indeed, but then he travelled into the East, where he settled among the Monks of *Scythia*.

He hath written many Discourses in defence of the Party, and the Opinions of these Monks. He drew up a Petition, which they presented to the Legates of Pope *Hormisdas*, wherein they complain'd that they were accus'd of adding something to the Faith, because they maintain'd the Decision of the Council of *Chalcedon* by the Judgment of the Fathers. They confess that nothing can be added to the Catholick Faith, because nothing but what is imperfect is liable to addition; But they maintain'd that 'tis not forbidden to explain and clear it up by such Terms as the Fathers used. They bring for an Instance of this *St. Cyril* and *St. Leo*, who added to the Creed the Explications of the Fathers, to discover the true Sense of it. They say that they have done the same for the maintaining the Council of *Chalcedon* against those who accused it of condemning the Faith of the Fathers. They joyn'd with this Remonstrance a Confession of Faith, wherein they explain their Sentiments about the Mystery of the Incarnation, and reject the Errors of *Nestorius*, *Eutyches*, and their Followers, and endeavour to shew that we ought to say, *That one Person of the Trinity was crucified*, and to confirm this Expression by the Testimonies of the Fathers: But there is scarce any except *Proclus* who used it. They add afterwards a Confession of their Doctrine concerning Grace, the Substance whereof is this; *That Adam was created a perfect Man; That he was neither mortal nor immortal, but capable of becoming either the one or the other; That he had a perfect liberty of Power and Will to do good or evil, but falling into Sin, he had lost the Life of the Soul, as well as that of the Body, and that his Sin descended upon all his Posterity: That upon this account Children are baptiz'd, not only to make them the Children of God by Adoption, or to render them worthy of the Kingdom of Heaven (as the Disciples of Pelagius, Celestius and Theodorus of Mopsuesta taught) but, also that they may obtain remission of Original Sin which deserves eternal Death; That none can recover himself from this Fall, nor be saved, but by the Grace of Jesus Christ: That Free-will, since the entrance of Sin, has, of it self, no other power but that of choosing some carnal good and pleasure, and that it can neither desire, nor will, nor do any thing for eternal Life, but by the Operation of the Holy Spirit: That they condemn on the one side those who say that Sin is Natural, or that 'tis a Substance; and on the other side they detest those who affirm, against the Doctrine of *St. Paul*, That it is in us to will, but it is God that finishes the Work.*

The Monks of *Scythia*, receiving no satisfaction, as we have said, from the Legates of the Pope, came to Rome; but they were not much better received by Pope *Hormisdas*. They continued there more than a Year by the Order of this Pope, but finding means to withdraw, they fixed up, before their departure, twelve Anathematisms, which contain'd in Substance the Doctrine compriz'd in their Confession of Faith. And as it is the Custom of those who are persecuted and accused of Heresy, about subtle Questions, to make many Declarations and Confessions of Faith, we

have also a Confession of Faith made by *John Maxentius*, together with an Explication of the manner in which the two Natures are united in the Person of Jesus Christ.

After their Departure Pope *Hormisdas* being very angry with them, wrote to *Possessor* a Bishop of *Africk*, that he had done all that lay in his power to cure these Monks of their Error, but could not compass his design; that he found them turbulent and Enemies to Peace; that they sought only to dispute upon new Questions, and that they were so proud that they would have all the Earth enslaved to their Imaginations; that they were wont to spread unjust Reports, to feign Calumnies, to hate the Church, to stir up Seditions, and to maintain their Opinions with obstinacy; that they had a mind also to stir up the People, and sow their Tares at Rome. He adds to what we have now said, that which we have already reported concerning the Books of *Faustus*. *John Maxentius* having undertaken to answer this Letter which was published to the World, took upon him to say, that it could not be *Hormisdas's*, and that it was not the Work of a Pastor of the Church, but of its Enemies, being stuffed with nothing but falsehoods, errors, contradictions and reproaches. Nevertheless he objects to *Hormisdas*, that he has not given a positive Answer to the Monks of *Scythia*, although the Letter which he treats of begins with this Maxim, *That its reasonable that those who are consulted should give an Answer to those who consult them*. Afterwards he accuses the Author of this Letter, of being an Heretick, and a Favourer of the *Nestorians*. He accuses of the same Heresie *Dioscorus* the Pope's Legate, and the Bishop *Possessor*, to whom this Letter is written, because they were Enemies to those who affirm that one Person of the Trinity suffered. He defends this Expression stoutly, and proves that this Letter cannot be Pope *Hormisdas's*, because the Doctrine of the Monks of *Scythia* is condemned in it as Heretical, although the Pope, after he had entertained them many times, and known that it was their Doctrine, had not excluded them from his Communion for the space of fourteen Months that they continued at Rome. From whence he concludes, that this Letter was supposititious, or that the Pope was corrupted by *Dioscorus*; but whether this Letter was his, or another's, that the Author of it is a Heretick. Afterwards he justifies the Doctrine and Behaviour of the Monks of *Scythia*, and refutes the Objections which are made against them in this Letter. He maintains that the Monks did not retire from Rome of their own accord, and that they were not driven away by the People, but that the Pope being subject to Human Infirmary, understanding that *Dioscorus* was returning, had caused them to be forced out of Rome by his Wardens*, although he had promised to hear them in an Ecclesiastical Assembly, when *Dioscorus* should return. As to what was said in this Letter concerning the Books of *Faustus*, he observes that the Author should condemn them as Heretical, and not only say that the Church had not received them; but because he approved the Doctrine of *St. Austine*, he compares it with that of *Faustus*, endeavouring to prove that the Doctrine of this Bishop is Heretical contrary to that of *St. Austine*, and agreeable to that of *Pelagius*. This he does and take to confound those who defended the Books of *Faustus* as Catholick, of which number was *Possessor* Bishop of *Africk*. The same *John Maxentius* wrote a Discourse against the mony of *Acephali*, who said that there was but one Nature in Jesus Christ after the Union; and a Dialogue against the *Nestorians*, divided into two Books. In the last of them he proves stoutly, that it may be said that one Person of the Trinity did suffer. These Works, and others whereof we have now spoken, are to be found in the *Bibliothicks* of the Fathers. The Style of this Author is pure enough; he wrote with much clearness and strength.

* They were a sort of Officers chosen by the Pope out of the Clergy, to defend the Patri-

* By the East here is to be understood the Empire of the East, | whereof *Scythia* was one Province.

TRIFOLIUS.

ALL that is known of this Author is, that he was a Priest, that he liv'd at the Beginning of the sixth Age, for his Country is altogether unknown. There was a Letter of his address'd to *Faustus* a Roman Senator, against *John* one of the Monks of *Scythia*, who was come from *Constantinople* to Rome. There he refutes their Opinion, and maintains that this Doctrine, *One of the Trinity suffer'd*, did spring from the Error of *Arius*, and that it agreed with all Heresies. He advises this Senator to shun all Expressions which are not in the Decisions of the four Councils, nor in the Writings of the Fathers approv'd by these four Councils, such as the Letter of *St. Athanasius* to *Epictetus*, the Letters of *St. Cyril* to *John* of *Antioch*, and those of *St. Leo*. He handles the Question with much Subtlety; and to prove that this Expression ought not to be us'd, *One of the Trinity suffer'd*, he grounds his Argument upon this, That the Father, Son, and Holy Spirit

are not three, but one God only in three Persons: Now when one of the Trinity is nam'd, it seems as if it were said, one of three Gods. Perhaps this Equivocation may be remov'd, by saying, *One of the Persons of the Trinity did suffer*; but then they fall into another Inconvenience, because this Expression may make a Man think that the Divinity did suffer; and if it be added, *In the Flesh*, the two Natures seem to be confounded. He cites against these Expressions a place out of the Session of the Council of *Chalcedon* against *Carosus* and *Dorotheus*, a Passage out of a Letter of *St. Cyril* to *John*, and another out of a Letter of *St. Leo* to the Emperor *Marcianus*. He rejects the Testimony of *Proclus*, and maintains that his Letter is falsified.

This Letter being imperfect at the End, was publish'd by *Labbe*, from the Sheets of *Sirmondus*, *Concil. Tom. 4. p. 1590.* as *Dr. Cave* says, *Hist. Lit. p. 396.*

Zzzzzz 2

A D R I A-

ADRIANUS.

Adrianus.

His Author wrote at the Beginning of the sixth Age, since he is cited by *Cassiodorus*, in the Book of *Divine Learning*. He wrote an Introduction to the Holy Scripture, mention'd by *Photius* in the

second Volume of his *Bibliothèque*. It was printed in Greek at *Ausburg* in 1602, and in the eighth Tome of the *English Criticks*.

LAURENTIUS.

Laurentius.

Laurentius Bishop of *Novaria* liv'd at the Beginning of the sixth Age: He wrote a Discourse which *Tribemius* calls *A Book of two Times*, of that which pass'd from *Adam* until *Jesus Christ*, and of that which shall continue from *Jesus Christ* to the End of the World. This Work indeed begins with the Distinction of these two Times, but Penance is the Subject of it: It has been printed under the Name of a Homily upon Penance, yet it is not a Homily.

The same Author wrote some Homilies: There is one in the *Bibliothèque* of the Fathers concerning Alms, and Father *Mabillon* has publish'd one about the *Cananean Woman* in the second Tome of his *Analecta*. The Style of this Author is very simple.

Some think that this *Laurentius* is the Archbishop of *Milan*, whom *Ennodius* praises, but there is no certain Proof of it, and the Translation from the Bishoprick of *Novaria* to the Archbishoprick of *Milan*, which must necessarily be supposed, renders the thing very improbable.

MARCELLINUS.

Marcellinus.

Quant *Marcellinus* wrote a Continuation of the *Chronicon* of *St. Jerome* unto the Year 535. for what follows in the *Chronicon* under his Name is another Author's, as appears by the Preface. He wrote also four Books of *Geography* which are mention'd by *Cassiodorus*. He would not deserve to be rank'd among Ecclesiastical Writers, if he had not in his *Chronicon* wrote some things which concern the History of the Church. These following Particulars are the principal things in it; The Ordination of *St. Gregory Nazianzen*; the Councils of *Constantinople*, of *Ephesus*, of *Chalcedon*; The Death and Elogy of *St. Jerome*, the Bishops of *Rome* and *Constantinople*; The Banishment and Deposition of *St. John Chrysostome*, the Persecution of the Christians in *Persia*, the Discovery of the Head of *St. John Baptist*, the Persecution of the Christians in *Africa*, the Division of the Eastern and Western Churches, the Tumults in the Church of *Constantinople* for

this Form of Faith, *One Person of the Trinity suffer'd*, and some other particular Remarks.

It was first publish'd by *Schonbovius*, containing only the *Chronicon* continued to 535; the following part of it was publish'd by *Pemvinius*, as if it had been *Marcellinus's* without any Note of Distinction. Besides this Edition of *Schonbovius*, this *Chronicon* was publish'd at *Paris* 1546, in 8vo. and 1575. at *Heidelberg* 1588. and at the End of *Eusebius's Chronicon* at *Leyden*, 1606. and *Amsterdam* 1658. At last *Sirmondus* publish'd both the *Chronicon* more correct, and a much larger Appendix of an ancient Writer, from a very old Manuscript at *Paris* 1619, in 8vo, from whence it was taken, and inserted into the *Bibliothèque* of the Fathers, Tom. 9. p. 517. *Marcellinus* wrote also, as *Cassiodorus* testifies, Chap. 17, 25. of *Divine Learning*, two Books of the Qualities of Times, and Positions of Places, and as many more of the Cities of *Constantinople* and *Jerusalem*: But both these Works are lost. *Cave. Hist. Lit. p. 406.*

ÆGIDIUS, or GILES the Abbot.

Ægidius.

Giles an Abbot of *Gallia Narbonensis* flourish'd at the Beginning of the sixth Age. He is the Author of a

Letter and a Confession of Faith which is in the first Tome of the *Gallie Councils* publish'd by Father *Sirmondus*.

ORENTIUS.

Orientius.

Orentius or *Orientius* Bishop of *Elvira* in the Province of *Tarragona*, who assist'd at the Council held at *Tarragona* in 516, hath written in Verse an Admonition address'd to Christians, mention'd by *Sigibert* in his Catalogue of Ecclesiastical Writers, Chap. 34. It was also publish'd by *Delrio*, and printed at *Antwerp* in the Year 1600 by *Tornefius*, and with Notes

at *Salamanca* in 1644. It is also in the *Bibliothèques* of the Fathers. It is not written in Heroic Verse, as *Sigibert* observ'd, but in Elegiac Verse. The Style of this Piece is close and nervous: Although it favours of the Latin of that Age in which it was written, yet it is neither fading nor barbarous.

BOETIUS.

Boetius.

The illustrious Names of *Flavius Anicius Manlius Torquatus Severinus Boetius*, which this Author bears, are a Testimony of the Nobility of his Extraction: He was chosen Consul in 487, and 510, and had the Joy to see his two Children promoted to this Dignity in the Year 522. But a little after he fell from the most happy State that can be imagin'd into the Depth of Misery: For being accus'd of having a Design to restore the Authority of the Senate and *Roman Republick*, he was depriv'd of all his Possessions, loaded with Chains, sent Prisoner to *Pavia*, and kill'd in his Prison by Order of King *Theodoric*. This deadly Accident happen'd in 524.

Boetius was very learned in the Arts and Sciences, and particularly in the Philosophy of the Ancients. He translated the Books of *Aristotle* and *Cicero*, and wrote Commentaries upon them, and compos'd some Treatises of Arithmetick and Geometry.

Of all his Books of Philosophy there is but one that has any Relation to Christianity, viz. his excellent Treatise of the *Consolation of Philosophy*, which he wrote in Prison. It is a Conference which he feigns that he had with Philosophy, which comforts him in his Misery. It is written partly in Prose and partly in Verse, and divided into five Books.

The first contains the Complaints of *Boetius*, and the miserable State to which he was reduc'd.

In the second, Philosophy, for his Consolation, employs such Motives as are less effectual, by shewing him that he has no cause to complain of Fortune which had been so long favourable to him.

In the same Book he proves, that supreme Happiness does not consist, in those things of which he was depriv'd, and that God only is the sovereign Good.

Having prov'd in the fourth Book, that none but good Men are happy, and that the wicked are always miserable, the discourses of Providence and Destiny, and enquires into the Reasons why God permits the wicked to enjoy a seeming Happiness, and the good to suffer Pain.

In the fifth the treats of Chance, of Free-will, and the Manner of reconciling Free-will with the Prescience of God. *Boetius* makes her say, that Prescience is not at all destroy'd by Free-will, because altho' every thing that God foresees does necessarily come to pass, yet it had not been foreseen, but that it was to come to pass by a Choice perfectly free.

Altho' *Boetius* was not a Clergy-man by Profession, yet he wrote some Theological Books.

He

Boetius. He wrote a Treatise of the two Natures in Jesus Christ, upon occasion of a Question that had been started about a Place in the Council of Chalcedon, wherein this Proposition of Eutyches is condemn'd, That Jesus Christ is of two Natures, but does not subsist in two Natures. Boetius at first could hardly understand the Difference between these two Expressions; but afterwards meditating more upon it, he found that this Proposition was really the Principle of the Errors of Eutyches. This engag'd him to refute the Errors of Nestorius, and to explain after what manner the two Natures are united in one Person only. He makes use of Aristotle's Philosophy to explain the Terms of Substance and Person, and handles this Matter in a very subtile and scholastical manner.

His Treatise of the Trinity to Symmachus, is no less full of philosophical Terms and metaphysical Subtleties, as well as his Letter to John the Deacon of Rome upon this Que-

stion, viz. Whether the Father, Son, and Holy Spirit can be affirm'd substantially of the Divinity; i. e. whether it can be said, The Father is the Divinity, &c. Boetius seems to be the first who explain'd our Mysteries by Aristotle's Philosophy, and made use of that Method which the School-men so greedily have embrac'd.

I say nothing of his other Works, because they are about matters purely prophane. They were collected and printed at Basil by Henry the Son of Peter, in the Year 1546. This Author wrote purely enough, and does not much favour of the Barbarism of his Age: But the scholastical Terms which he uses, and the Subtlety of the Questions which he handles, render him obscure and tedious. His Work of the Consolation of Philosophy is free from this Fault; It is a Work worthy of a more refin'd Age, and may pass for a Master-piece in its kind.

EPIPHANIUS SCHOLASTICUS.

Epiphanius. Cassiodorus made this Man, whom he thought very eloquent, translate the Ecclesiastical Histories of Socrates, Sozomen and Theodoret. That eloquent Greece, says he, may not insult over us, and boast that they have any thing which we have not. This Version is faithful enough, but it favours very much of the Barbarism of the Age in which this Translator wrote.

[He translated also the Commentaries of Didymus upon Solomon's Proverbs, and the seven Canonical Epistles, and

the Commentaries of Epiphanius the Cyprian upon Canticles, and perhaps many other Books. But all these Versions are lost. Only the Version which he made at the Desire of Cassiodorus, of the Codex Encyclicus, or a Collection of Synodical Epistles to Leo the Emperor in defence of the Council of Chalcedon, is extant, Conc. Tome 4. p. 891. and has been published more correct by Baluzius, in his new Collection of Councils, Paris 1683. Fol. Cave Hist. Lit. 387.]

THEODORUS the Reader.

Theodorus. Socrates, Sozomen and Theodoret having all three written the Ecclesiastical History of the same Time, from the Empire of Constantine to that of Theodosius the Younger, that happen'd to them, which is scarce avoidable by all those who write the same History, that they often report the same things, and one adds some things which the others had pass'd over in silence: So that a Man must either resolve to read many times the same things by reading all their three Histories, or else he must lose the Knowledge of some things and considerable circumstances by reading one only. To shun these Inconveniencies, it was necessary to compose a Body of the History out of these three Works, and to relate but once those things which are found written by several, and to supply from one Historian what is wanting in the others. This Work was undertaken among the Greeks by Theodorus the Reader of the Great Church of Constantinople, and finish'd by Cassiodorus in the Version made by Epiphanius: For as to Theodorus he went no further in this Work than to the Death of the Emperor Constantinus. This Collection was divided into two Books,

whereof there are yet some Manuscripts. [There is one Greek Manuscript of it in the Venetian Library of St. Mark, and Leo Allatius had another, from which Valesius took his various Readings of the Histories of Socrates, Sozomen and Theodoret, Cave p. 393.] But he wrote of his own two Books of the Continuation of the History of these three Authors, drawn to the Reign of Justinus the Elder; of which there remains now no more but an Abridgment of the Chapters, which was preserv'd by Nicephorus, and some Fragments taken out of the fifth and seventh Council; and from St. John Damascene. I think we need not very much regret the Loss of this Work, since the Abridgment which we now have of it is very exact, and all things are related in it with great Care. It is to be found, with the Fragments, at the End of Theodoret's Ecclesiastical History, publish'd by Valesius. Musculus has also plac'd it at the End of his Version of the Ecclesiastical Historians. [It is printed in Greek, with the other Ecclesiastical Greek Historians, by Robert Stephens at Paris, 1544. Gr. Lat. at Geneva, 1612. and with the Version and Notes of Valesius, Paris 1673. Cave p. 393, 394.]

SEVERUS.

Severus. Severus born at Sozopolis, a City of Pisidia, was Head of the Monks of Palestine, and of the Sect of Acephali: He was made-Bishop of Antioch in 513, and forc'd away from it in 519. He wrote some Treatises in the form of Letters, whereof we find some Fragments cited in the third Council of Constantinople, taken from a second Letter to Oecumenius, from a Letter to Paul,

from a Synodical Letter to Anthimus, and from a Letter to Theodosius: He maintains that there is but one Nature in Jesus Christ, and condemns the Decision of the Council of Chalcedon, and the Letter of St. Leo.

[He wrote several other Letters mention'd by Evagrius, and some Homilies and Commentaries upon Scripture, frequently mentioned in the Greek Catena's, Cave p. 390.]

JOHN of Scythopolis.

John. I have read, says Photius, a Treatise of John of Scythopolis, Scholasticus, against the Deserters of the Church, against Eutyches and Dioscorus, and those of their Sect, who would not confess that Jesus Christ subsisted in two Natures. A Patriarch, call'd Julianus, had pray'd him to write this Treatise, which contains twelve Books; the Style of this Author is clear and chaste, and he makes use of proper Terms for an historical Style. He opposes stoutly the Error, and does not misapply the Testimonies of Holy

Scripture. He makes use of Logical Arguments when they may be useful to his Cause. The Author, whom he refutes in this Work, had industriously conceal'd his Name, and put no other Title to his Work, but A Treatise against Nestorius, to entice the Simple by this Fraud to the reading of his Book. 'Tis probable that Basil of Cilicia was the Author of this Work, since he wrote afterwards a Book in form or a Dialogue against the Treatise of John of Scythopolis.

BASIL of Cilicia.

Basil. Here follows what we learn from Photius of the Life and Works of this Author. This Basil, says he, was, as he himself assured me, a Priest of the Church of Antioch at the time that Flavianus govern'd that See under the Reign of Anastasius. I have read his Ecclesiastical History, which begins at the Death of Sim-

plicius Bishop of Rome, who wrote to Acacius of Constantinople, that he should not communicate with Peter surnam'd Mongus, who then corrupted the Church of Alexandria, to which See he was promoted, and publicly condemn'd the Council of Chalcedon. Acacius at first was against him, but afterwards he was none of his Enemies; which made him be

[7] Aaaaaaa look'd

Basil. look'd upon as a Heretick by many, and depos'd by the Romans. This Affair was newly begun under the Reign of Zeno. But to return to our Author; he begins his History with this Disturbance, and concludes it with the Death of Anastasius, and the Coronation of Justinus. He observes that he had also written two other Books of History, whereof the first begins at the Reign of Marcianus, and ends at that of Zeno, with which he begins the second, and there is a third, which begins at the Reign of Justinus. The Style of this Historian is not polite, and very unequal. He relates the Letters which the Bishops wrote one to another, for proof of the Matters which he asserts; and this makes his Volume of a prodigious thickness, because one single History of little consequence fills many Pages, and his Narration is cut short, and obscur'd by long Interruptions.

He wrote also a Treatise against John of Scythopolis, whom he calls a Caviller, and loads with many Reproaches: He accuses him of being a Manichean, of reducing Lent to three Weeks, of permitting one to eat Birds in that time, of observing Pagan Ceremonies, of being too much addicted to his Pleasures, of not waiting for the Communion till the Sacrifice was ended, but taking the Holy Mysteries immediately after the Gos-

pel, that he might go the sooner to his Repast. This Treatise was stuff'd with all kind of Invectives, and divided into sixteen Books. The first thirteen are Dialogues against the first Book of John of Scythopolis: The three last are a continued Discourse against the second and third Book of the same Author.

Basil. Photius gives a particular Account of the Subject of each of these Books, whose general Design was to oppose the Union of the two Natures, and the Expressions made use of in that Age to denote them. To this end he employs several Passages of Scripture about which he cavils. Altho' he was of Nestorius's Opinion, yet he never names him, but he commends Diodorus of Tarsus, and Theodorus of Mopsuestia. He does not openly condemn St. Cyril, but he says, that he against whom he wrote, grounds his Doctrine chiefly upon the Chapters of this Patriarch of Alexandria, and particularly upon the twelfth. This Work was dedicated to one named Leontius: It is written in a very mean Style, and is full of Faults; but it contains many Sophisms and Arguments which discover that this Author was well vers'd in this sort of Subtilties.

JOHN the First, Bishop of Rome.

John I. Bishop of Rome. John, surnamed Cateline, a Tuscan by Nation, and the Son of Constantius, was promoted to the See of Rome in the Month of August of the Year 523, which was the 31st. of the Reign of Theodoric in Italy, and the sixth of the Empire of Justinus. This Emperor having a Desire to extirpate Arianism in the East, order'd that the Churches which the Arians possess'd should be taken from them, and given to the Catholick Bishops who consecrated them. The Arians having complain'd to King Theodoric, who was of their Sect, threaten'd that he would treat the Catholicks of Italy after the same manner, if Justinus did not recal his Order. He thought that the best way to make these Threatnings successful, was to send the Bishop of Rome to desire this Favour of the Emperor, that so the Catholick Churches of Italy might be preserv'd from Ruine. John went thither, tho' much against his Will, with some Senators of Rome; and Anastasius the Library-keeper says, that he was receiv'd at Constantinople very honourably, and obtain'd of the Emperor the Revocation of this Order in favour of the Churches of Italy. Nevertheless there is a Letter attributed to this Pope, which supposes that he was so far from making this Request to the Emperor, that he himself contributed to the Execution of the Order, which this Prince had publish'd, and consecrated some Churches of the Arians for the Catholicks; and Gregory of Tours says, that he was imprison'd for having consecrated some Churches of the Arians. This makes Baronius believe, that John advis'd the Emperor Justinus not to agree to that which he came to desire of him in the Name of the King of Italy, and that in Imitation of the famous Regulus, he sacrific'd himself, and expos'd his Church to the Danger of Destruction, rather than he would desire any thing which was contrary to the Welfare of the Universal Church. I cannot tell whether such a Zeal is not indiscreet; but this I know, that

there is no Proof that John us'd it after this manner: For the Letter just now mention'd is supposititious, as we shall shew; and Gregory of Tours does not say, that John fell into Disgrace with Theodoric, for having consecrated the Churches of the Arians in the East, but for doing it in the West. However this be, John and his Colleagues having return'd, were very ill receiv'd by King Theodoric, who cast them into Prison at Ravenna, where John died the 27th. Day of May in the Year 526.

The two Letters attributed to this Pope are both supposititious: The first, which is said to be address'd to an Archbishop call'd Zacharias, is compos'd of the Words of the Letters of St. Innocent, Zosimus, Symmachus and Theodoric. The Date of the Consuls in it is false; it is the Style and the Work of Mercator.

The second, address'd to the Bishops of Italy, exhorting them to consecrate the Churches of the Arians, as was done in the East, has the same Marks of Falshood. The Date of the Consuls is false. It begins with some Scraps of the Letters of St. Leo, and the rest is a hotch-potch of Passages out of the second Epistle of St. Paul to the Corinthians, according to the Vulgar Version. In fine, this Letter is contrary to History, to Ingenuity and good Sense: To History, because Anastasius assures us, that John perform'd this Embassy; to Ingenuity, because John should not have undertaken this Negotiation, if he had a mind to desire of Justinus that which was contrary to his Trust. In fine, it is contrary to good Sense; for nothing can be more ridiculous than this Inference, I have consecrated the Churches of the Arians in the East under a Christian Emperor who desir'd it; therefore you ought to consecrate them in Italy in spite of an Arian Prince, who will be provok'd by so doing utterly to destroy the Catholick Churches. A delicate Consequence!

FELIX the Fourth, Bishop of Rome.

Felix IV. Bishop of Rome. After the Death of John, the Holy See was vacant for almost two Months, and at last Theodoric caus'd to be chosen in his room Felix, the fourth of that Name, who continued in the Holy See until the twelfth Day of October in the Year 529. There are three Letters which go under the Name of this Pope, but the two first are manifestly supposititious, being nothing but a Collection of Passages patch'd together out of the Letters of St. Innocent, St. Leo, St. Gregory, and the forged Letters to St. Clement and Damasus. The third, which is address'd

to Casarius Bishop of Arles, was some time attributed to Felix the Third, because of the Name of the Consul Boetius which is found in it, altho' Casarius was not yet Bishop under that Consulship. But F. Sirmondus has found in a Manuscript the Name of Mavorius, instead of that of Boetius; which discovers that this Letter is Felix the Fourth's, and of the Year 528. There he approves the Canon made by the Bishops of the Gauls, wherein it was forbidden to promote a Lay-man to the Priesthood, unless he were first tried.

BONIFACE the Second, Bishop of Rome.

Boniface II. Bishop of Rome. Boniface the second of that Name, the first Pope of the Nation of the Goths, was promoted to the Holy See under the Reign of King Alaricus on the 14th. day of October in the year 529. At the same time one part of the Clergy chose Dioscorus, who was formerly one of the Deputies sent into the East by Hormisdas. Boniface was ordain'd in the Church of Julius, and Dioscorus in that of Constantine. But this last died the twelfth day of November. Boniface seeing himself left in sole possession, us'd his utmost Endeavours to bring over those who had been of the other Party; he threaten'd them with an Anathema, and forc'd them to subscribe. He call'd together the Clergy, and condemn'd the Memory of Dioscorus, accusing him of Simony. He proceeded yet further, and, as if it were

not enough for him to be secur'd of the Holy See for himself, he would also appoint himself a Successor; and having call'd a Synod, he engaged the Bishops and Clergy by Oath, and under their Hands, that they should choose and ordain in his room the Deacon Vigilius after his Death. This being against the Canons, he himself acknowledg'd publicly his Fault, and burnt the Writing which he extorted from them.

To this Pope there is attributed a Letter to Eulalius Bishop of Alexandria, wherein he writes to him, that the Bishop of Carthage was re-united to the Church of Rome, supposing that he had been separated from it ever since the time of Aurelius. But, as little as is known of the History of these times, this Piece appears to be supposititious: For every

Boniface II. Bishop of Rome. every one knows, that *Aurelius* and his Colleagues were always closely united to the Church of *Rome*, and that their Successors did never separate from it. Besides that there never was any *Eulalius* Bishop of *Alexandria*, and that the Impostor who contriv'd this Letter, supposes it written under the Empire of *Justin*, who was dead before *Boniface* was promoted to the Holy See. But tho' he had not so plainly fail'd in History, it were easie to discover his Imposture, by observing that this Letter is compos'd of Passages taken out of the Letters of *St. Leo*, *Hormisdas*, and even out of the Letter of *St. Gregory*, who was not promoted to the See of *Rome*, 'till many years after *Boniface*.

This Letter therefore is the Work of an Impostor, as well as that Libel of this *Eulalius*, wherein he excommunicates all his Predecessors, and all his Successors, and all those who shall infringe the Privileges of the *Roman* Church: For excepting this impertinent Passage, the rest of this Writing is taken out of *St. Gregory* and *Hormisdas*. The Date of the Consuls agrees to a Year wherein *Boniface* was dead.

The only true Letter of *Boniface* is that which is addressed to *Casarius* of *Arles*, who had written to his Prede-

cessor against the Opinion of some of the Bishops of the *Gauls*, who said that the Beginning of Faith should be attributed to Nature and not to Grace, and at the same time had pray'd, for the removing of all Difficulties, that it might be confirm'd by the Authority of the Holy See, that Faith and the first Motions of the Will to that which is good, were inspir'd by preventing Grace. *Boniface* answers him, that it is a manifest Truth, that we can neither desire, nor begin any Good, nor have Faith, but by the Grace of *Jesus Christ*. He commends the Bishops of *France* who had approved this Doctrine, and hopes that others would submit to it. This Letter is dated the 25th. of *January*, under the Consulship of *Lampadius* and *Orestes*, in the year 530. The Date of it shews that *Boniface* was promoted to the Holy See in the year 529, and that *Felix* had the Pontificate a year less than is noted in *Anastasius*. In the year 531, *Boniface* held a Council about the Petition of *Stephen* Bishop of *Larissa*, concerning the Rights of the Popes of *Illyricum*. We shall speak of it hereafter in the Acts of this Council. [His Epistles are printed *Concil. Tom. 4. p. 1684. Cave p. 402.*]

Boniface II. Bishop of Rome.

JOHN the Second, Bishop of Rome.

John II. Bishop of Rome. *John* surnam'd *Mercurius*, a *Roman* by Nation, the Son of *Prejectus*, was ordain'd Bishop of *Rome* on the 22d. of *January*, in the year 532, and govern'd this Church two years and some months. Immediately after his Promotion, the Emperor *Justinian* wrote him a Letter, which he sent by two Bishops call'd *Hypatius*, and *Demetrius*; wherein, after he has testified his Respect for the Holy See, he informs him, that some Persons would not believe that *Jesus Christ* the only Son of God, who was born of *Mary*, and who was crucified, is one of the Persons of the Trinity, which gave just cause of Suspicion that they were of *Nestorius's* Judgment. He adds a Confession of Faith wherein he inserts this Expression, that the Son of God, who was born of *Mary*, and was crucified, is one of the Persons of the Trinity: and lastly, he prays the Pope to write Letters to himself, and to the Patriarch of *Constantinople*, declaring that he received them into his Communion, and all those who profess'd this Faith, and that he condemn'd those that did not approve of it.

The Pope answers him, that he commends his Zeal for Religion, and the Respect he testified for the Holy See; that he approv'd his Doctrine and the Confession of Faith which he had sent, and that he look'd upon these as separate from the Church who would not receive it, and chiefly *Cyrus* who had been sent to *Rome*, on the behalf of the Monks *Acemetæ*. Some have doubted of the Truth of these two Letters; but there is no reason to reject them, and they are both acknowledg'd by those that wrote them, and by those who spake of them, viz. by *John* in his Letter to the Senators, and the Emperor in his Constitution to *Epiphanius* of *Constantinople*. The Emperor's Letter is dated in the Year 533, and the Pope's in the next Year. At the same time the Pope wrote a Letter, or rather a Discourse to the *Roman* Senators, wherein he declares that he approv'd this Proposition, *That Jesus Christ who suffer'd is one of the Persons of the Trinity*. He brings some Passages of the Fathers to justify this Expression, and admonishes them, that they

ought not to communicate with the Monks *Acemetæ*, who are of another Opinion.

The same Pope wrote three Letters about the affair of *Contumeliosus* Bishop of *Regium*, who was accus'd and convicted of Uncleanness. The first is to the Bishops of the *Gauls*, to whom he writes, *That they ought not to suffer this Bishop to perform any part of the Sacerdotal Function, and that they ought to shut him up in a Monastery, and name a Deputy to his Church, who shall there barely celebrate the Holy Mysteries without Ordaining any Clergy-men, or disposing of the Patrimony of the Church*. He allows him to present his Request to the Bishops, that he may be admitted to do Penance by acknowledging his Fault. The second is written to the Clergy of *Regium*, wherein he acquaints them that he thought it convenient to send them a Deputy, that he left the care and ordering of these things to the Bishop of *Arles*. The third is to *Casarius* of *Arles*, wherein he testifies his sorrow that a Bishop was found guilty of such Crimes as *Contumeliosus* was convicted of; but he thinks it convenient, that as to him the rigour of the Canons should be observ'd, by deposing him and sending him to a Monastery. At the same time he recommends to him that he should send a Deputy to his Church, until a Bishop could be ordain'd for it. He sent with this Letter a Memorial containing the Canons against the Bishops condemn'd by the Synod of the Province, viz. the 7th. Canon of the Epistle of *Syriscus* to *Himerius*, the 25th. and 29th. of the Apostolick Canons, and the 4th. and 15th. of the Council of *Antioch*, and the 9th of *Nice*.

I have not said any thing of the first Letter attributed to this Pope, and address'd to *Valerius*, because it is the Work of *Mercator*. There are found in it some Scraps of the Writings of *Isidore* and *St. Leo*; the Style is different from that of the true Letters of this Pope, and the date of the Consuls is false. [All the six Epistles are printed *Conc. Tom. 4. p. 1741*. whereof the first to *Valerius* is rejected by *Labbe* as spurious, *Cave p. 404.*]

John II. Bishop of Rome.

AGAPETUS Bishop of Rome.

Agapetus Bishop of Rome. *Agapetus* born at *Rome*, and the Son of *Gordianus*, succeeded to *John* the second, about the end of the Year 534, but he was not a whole Year in that See, and stay'd but a little while at *Rome*. Immediately after his Ordination he abolish'd the Anathema, which *Boniface* had extorted from the Bishops and Priests against the Memory of *Dioscorus*, and caused it to be burnt. *Justinian*, who manag'd extremely the Holy See, wrote to him upon his Promotion, and sent his Letter by the Priest *Heraclius*. After he had us'd the ordinary Compliments in his Letter, he declares to him that he thought it very convenient for bringing back the *Arians* into the Church, to maintain them in the Dignities they had in the Church, where they were among their own Sect, and not to exclude them from rising to a higher station. He writes to him also about the Cause of *Stephen* Bishop of *Larissa*, who had implor'd the Aid of the Holy See under the Pontificate of *Boniface*, against the Sentence pass'd against him by *Epiphanius* of *Constantinople*, and desires him to make the Bishop of *Justinian* his Vicar in *Illyricum*. The Pope answers the Emperor's Compliments very civilly, and praises his Zeal for the Re-union of the *Arians*; but he does not approve, that the New Converts should be continued in their Dignities, nor that they should be permitted to rise to higher.

As to the Affair of *Stephen*, he says, *that he takes no other part, but that which is for the Defence of Innocence and Justice; that what the Holy See did about that Affair, proceed-*

ed from a Zeal it has always had to maintain its Rights, and to reserve to itself the Cognizance of the Affairs that concern the whole Church. That because the Emperor consented that this Cause should be instructed by the Legates of the Holy See, he would send them a Power; that he was willing at his desire to receive Achilles into his Communion, who had been ordain'd in the room of Stephen, but that he could not allow him to exercise the Sacerdotal Function, until he had seen the Informations which the Legates should make; That altho' the Emperor would excuse Epiphanius for Ordaining him, because he did it by his Order, yet he should acknowledge that he was blame-worthy, since he ought to press him earnestly with the Duty, which on this occasion belong'd to the Dignity of the Holy See, and so much the more, because he had to do with a Prince who espoused its Interests. In fine, he tells him, That he would inform him by his Legates of the Resolution he had taken about the City of Justinianea, and the Title of Vicar of the Holy See, which he would bestow upon the Bishop of that City. This Letter is dated Octob. 15. in the Year 534.

At this time *Belisarius*, General of the Army to the Emperor *Justinian*, made great progress against *Theodatus* King of *Italy*. He was already become Master of *Dalmatia* and *Sicily*, and was ready to pass the next Campaign in *Italy*. *Theodatus* thought that the most effectual way to put a stop to his violent Motions, was to intert the Pope, the Senate and the People of *Rome* in his Quarrel. He threatened them therefore, that they should be all put to the point of the

Agapetus Bishop of Rome.

Agapetus Bishop of Rome. Sword, unless they obtain'd of *Justinian* a Cessation of Arms. The Pope *Agapetus* was instructed with this Embassy. When he arrived at *Constantinople*, the Emperor sent some Persons to compliment him in his Name, and to carry him a Letter in which he had inserted the Letter and Confession of Faith which he had sent to *John*. The Pope's Answer was, that he commended his Piety, that he approved his Doctrine, and condemn'd those that were not of his Judgment, but then withall he signified to him that it did not belong to Lay-men to make Confessions of Faith. Afterwards he had Audience of the Emperor, and declar'd his Commission; but he could not prevail with him to stop the Course of his Victories. But if the Embassy of *Agapetus* had not the success which might be expected for the Affairs of *Italy*, yet it did great service to the Church. For there was then in the See of *Constantinople* one name *Anthimus*, formerly Bishop of *Trebizonde*, whom the Empress *Theodora* had promoted to that Dignity: This Man in his Judgment was an *Eutychian* and a Disciple of *Severus*, who was then the Chief of them. *Agapetus* having discover'd that he was of this Judgment, would not communicate with him, although he was press'd to do it by the Emperor and Empress. He declar'd also that a Stranger as he was, being Bishop of another Church, could not continue in the See of *Constantinople*, and that all which he could do out of respect to the Empress was to suffer him to return to his former Church, if he should give assurance in writing that he was Orthodox in his Judgment. *Agapetus* held firm to this, and neither the Threatnings nor the Promises of the Empress could move him. *Anthimus* on his part being unwilling to do what the Pope required, he declar'd him an Heretick and unworthy of the Priest-hood, and ordained *Mennas* in his room. This was done with the consent of the Emperor, who acknowledg'd that *Anthimus* was not Orthodox, and therefore abandon'd him; and he himself chose *Mennas*, as appears by the Letter, wherein *Agapetus* gives notice of this Alteration to *Peter* of *Jerusalem*, and the other Bishops of the East, related in the Acts of the Council under *Mennas*.

When this was done, *Agapetus* prepar'd to depart, resolving to leave the Deacon *Pelagius* as Surrogate for *Constantinople*; but God otherwise dispos'd of him by death, for he died before his departure at the end of the Year 535.

There are also four Letters of *Agapetus* which have no relation to the Affairs of the East, but to those of the Churches of *Africk*, and the *Gauls*.

The first is an Answer to the Synodical Letter, which *Reparatus* Bishop of *Carthage*, and the other Bishops of *Africk*, in number 227, had written to *John* the second, the Predecessor of *Agapetus*. They acquaint him in this Letter (which is found among the Letters of this Pope) that desiring to restore the ancient Custom, which the violence of Persecution had interrupted for almost a hundred Years, they had assembled a General Council of *Africk* in the Church of *Faustus* at *Carthage*, from whence *Hunericus* had formerly driven them; that in this Council they had first read the Canons of the *Nicene* Council, and then consider'd of the manner wherein they should receive the *Arian* Bishops that should be converted, Whether they should continue them in their Office, or only receive them to Lay-Communion: That all thought it reasonable in the first place to consult him about this Question, being fully persuaded that the Holy See would give them such an Answer about it, as they would approve with an unanimous Consent: That so far as they could judge by what the Bishops had already declar'd, their Opinion was, not to continue them in their Dignities at their Readmission; but yet they thought not fit to publish their Judgment, till they had known what was the Custom and Advice of the Holy See in such a Case: That they had sent the Deacon *Liberatus* to him, to be inform'd of the late Transactions, and at the same time, to discharge the Duty they owed unto him. They consult him also about this other Question, Whether those should be admitted into Holy Orders, who had receiv'd Baptism when they were Infants from the Hands of the *Arians*:

And lastly, they pray that the Bishops, Priests or Clergy-men of *Africk*, who should pass beyond Sea, without a Letter of Credence, should be treated as Hereticks.

This Letter being deliver'd to *Agapetus*, the Successor of *St. John*, he declar'd to them in his Answer, that the Holy See had sympathiz'd with them in their Affliction, and commends them for remembering their Duty to it, and addressing to him for Counsel. After this he answers their Enquiries, that they ought not to suffer those who return from Heresie, to continue in Ecclesiastical Dignities, or promote them to any; but he thought it convenient, that they should partake of the Revenues of the Church, that were settled for the subsistence of the Clergy. He determines also that their desire, as to the Clergy who went out of *Africk*, should be observ'd, as a necessary Precaution to oblige them to stay in their Churches, and to hinder them from being Vagabonds.

Before the Letter of the *African* Bishops was sent, *Reparatus* having receiv'd the News of the Death of *John*, and the Ordination of *Agapetus*, wrote a Letter to him in his own Name, to congratulate his Promotion to the Pontificate, and to recommend his Concerns to him. *Agapetus* answer'd this Letter in particular, and acknowledged the Preheminence of the Bishops of *Carthage* above all the other Bishops of *Africk*. Both these Letters of *Agapetus* are dated the ninth of September: In the last the Consulship is mark'd thus, *Post Consulatum Paulini viri clarissimi*. After the Consulship of *Paulinus* a most famous Man. This was in the Year 535, but it is more probable that this Letter was written at the beginning of the Pontificate of *Agapetus*, before his Journey to *Constantinople*, and so it must be read, *Paulino V. C. Cos.* which was in the Year 534.

The third of the Letters that we now speak of, is address'd to *Casarius* of *Arles*, who had pray'd him to give some of the Revenues of his Church for Relief of the Poor. *Agapetus* answers him, that he was very well inclin'd to grant his Petition for the Relief of the Poor; but that the express Constitutions of the Fathers did so strictly forbid Bishops to alienate the Revenues of their Churches, under any pretence whatsoever, that it was impossible for him to transgress them; that he thought, he would not take it ill, that he had not violated the ancient Canons, and that he pray'd him to believe he did not refuse through Covetousness, or for his own Profit, but only because he was oblig'd, out of respect to the Judgment of God, to observe inviolably what was ordain'd by the Authority of a Council, and to convince him, he sent to him the Canon by which was this ordain'd.

The second Letter address'd to the same *Casarius*, concerns the Affair of *Contumeliosus*. This Bishop being condemn'd, had appeal'd to Rome. The Pope had appointed Judges upon the Places, yet the Bishops of the *Gauls* caus'd their own Judgment to be put in Execution. The Pope wrote to *Casarius*, that it would be better to suspend the Execution, till his Cause were decided a-new, or at least to permit him to withdraw, and not to shut him up in a Religious House. He ordains that his Goods should be restor'd to him, but that he should not dispose of the Revenues of the Church, nor be permitted to celebrate Mass; that the Archdeacon of his Church should be nam'd as Deputy in his room, who should have the Administration of Affairs until he was sentenc'd; on condition that the first Judgment given against him should be no wise prejudicial to him, and that no consideration should be had of it in the second. These Letters are dated the 18th day of August in the Year 535. There may be a fault in the Date of the Consulship.

I say nothing of a Letter of *Agapetus* to *Anthimus*, because it is a Piece taken out of the 97th Epistle of *St. Leo*, according to the Custom of *Isidore*. [All the seven Epistles are publish'd *Concil. Tom. 4. p. 1789*. There is also another Letter to *Peter*, the Patriarch of *Jerusalem*, concerning the Deposition of *Anthimus*, *Gr. Lat. in the Act. 1. of the Council of Constantinople under Mennas, Conc. Tom. 5. p. 47. Cave p. 407.*]

St. EPHREM Patriarch of Antioch.

St. Ephrem
Patriarch
of Antioch

St. Ephrem, altho' a Syrian by Nation, understood perfectly the Greek Tongue. After he had pass'd thro' Secular Offices, he arriv'd at the Dignity of a Count in the East, and was promoted to the See of the Church of *Antioch*, about the Year 526. He signaliz'd himself chiefly by the great Alms he gave. He compos'd many Treatises, of which three Volumes fell into the hands of *Photius*, who assures us, that all the Works of this Author were written in Defence of the Doctrine of the Church, and of the Holy Council of *Chalcedon*. The same Author makes long Extracts out of those which he had seen.

The first is a Collection of divers Pieces, whereof the first is a Letter address'd to *Zenobius Scholasticus* of *Emesa*, who was infected with the Error of the *Acephali*. *St. Ephrem* there defends the Letter of *St. Leo*, and the use of the *Trisagion*. He observes in the first place, that the Orientalists

attribute to Jesus Christ, this Epithet in praise of him, *Holy, holy, holy*, and then they add, *who was crucified for us*; *St. Ephrem* whereas those of *Constantinople* and the West refer this Epithet to the Trinity, and therefore cannot add, *who were of Antioch crucified*, because the three Divine Persons cannot be subject to Sufferings: That in many Churches of *Europe*, instead of these words, *Who were crucified for us*, are put these other words, *Holy Trinity have pity on us*. He adds, that according to these two different Sentences, this Expression may be us'd or not us'd, but that the Hereticks *Acephali* having abus'd it, he thought fit not to use it at all. After this Remark he undertakes the Defence of *St. Leo's* Letter; and observes, that we must not compare what *St. Leo* says, when he speaks of the Incarnation, with what the Fathers say when they speak of the Divinity, but with those places where they speak of the Incarnation. He proves afterwards, that

that St. Leo in this Letter acknowledg'd the two Natures in the Union of one Person only, and plainly condemn'd the Error of Nestorius. In the second Chapter he proves, that the Expressions which this Pope us'd to denote the difference of the Natures and Operations, were agreeable to those of the Greek Fathers, and even to the Doctrine of St. Cyril. In the third he proves, that the Articles which are added to note the distinction of the two Natures, do not signify that there are two Persons in Jesus Christ, but only two Natures united with an inseparable Union. In the fourth and fifth he defends some particular Expressions of St. Leo, by comparing them with the modes of speaking, us'd by the other Fathers, which are altogether like them.

This Letter to Zenobius was follow'd with many others: There is one to the Emperor Justinian, wherein he commended this Prince for being Religious; another concerning the Monks who liv'd in the Desert, wherein he gives good signs of his Piety. In the third he maintains that the Acts of the Synodical Decision of Antioch contain nothing contrary to Faith. The fourth was written to Anthimus himself, after Sentence was pass'd against him: He does not dissemble his Approbation of Condemning him; but he declares that he would have him receiv'd, tho' with very much Precaution. There is a fifth Letter to Domitianus, about the manner in which the two Natures are united in Jesus Christ; and a sixth to Syncreticus of Tarsus, wherein he explains the Judgment of the Fathers about the Union of the two Natures. The seventh was address'd to Anthimus Bishop of Trebizonde against the Error of Eutyches; wherein he praises Justinian as a most Catholick Prince. The eighth was to one Persanus, called Barses, wherein he explains the Mystery of the Trinity and the Incarnation by the Scripture. The ninth was address'd to the Monks who desir'd to be undeceiv'd of the Errors which they held, by showing them from Testimonies of the Fathers, that the Actions of the two Natures are found in one Person only. This Letter was follow'd with the Synodical Letter of a Council held by St. Ephrem, against Syncreticus Bishop of Tarsus, and against the Monk Stephen his Chaplain, who was accus'd of the Eutychian Errors: In it is explain'd this famous Maxim of St. Cyril, *That there is but one Nature of the Word Incarnate*, by saying, that he us'd the Word *Nature*, for that of *Person*: There it is noted that Syncreticus did make Confession of the true Faith before the end of the Council. There was after this a Letter to Magnus Bishop of Berrea, wherein St. Ephrem justifies the Doctrine of the fourth General Council, that Jesus Christ was composed of two Natures, and proves that this Expression, *That there is but one Nature of the Word Incarnate*, was us'd against those who separated the two Natures, but not against those who distinguish'd them, tho' they were united in one and the same Person. There was another Letter to the Monk Eunoios, about Corruption and Immortality, wherein he proves that Immortality was a Perfection of our Nature before its Fall, and that Corruption was an Imperfection. After these Letters follow seven Sermons: The first upon the Festival of the Prophets; the second upon the Feast Christmas; the third upon the Fasts of the Year; the fourth about the Instruction of Catechumens; the fifth about the Feast of St. Michael, which was preach'd at Daphne, the Suburbs of Antioch; the sixth about Lent; the seventh about a Sunday of Lent; the eighth to the Novices in the four first days of their Baptism. This is what is contain'd in the first Volume of St. Ephrem's Works, which fell into the hands of Photius.

The second contains four Treatises. In the first he explains the Sense of St. Cyril in his Letter to Successus, wherein he opposes the Heresie of the Severians: In the second he answers Anatolius Scholasticus, about those things wherein he desir'd to be instructed. The third was an Apology for the Council of Chalcedon, address'd to two Monks of Cilicia, call'd Domnus and John; and the fourth, an Admonition to the Monks of the East, who were entangled in the Errors of the Severians. Photius makes long Extracts out of these four Treatises. The Extract out of the first is a-

St. Ephrem's
Patriarch
of Anti-
och.

St. Ephrem's
Patriarch
of Anti-
och.

about the Union and Distinction of the two Natures in Jesus Christ, which he confirms by the Testimonies of St. Cyril and other Fathers. The Extracts out of the second Patriarch inform us, that Anatolius had propos'd five Heads of Questions to St. Ephrem: The first, *Whether Jesus Christ is yet in Flesh*. 2. *How he being descended from the Children of Adam could be Immortal*. 3. *What proof there is that the Apostle St. John is yet alive*. 4. *How Adam, being created Immortal, could be ignorant of what was useful for him*. 5. *What is meant by these words of God, Behold, Adam is become like one of us*. As to the first Question, he proves by many Passages of Scripture, that Jesus Christ has still his Flesh. As to the second, he says, that whether it be affirm'd that Adam was created Mortal or Immortal, 'tis certain that the death of the Body and Soul was the effect of the Sin which he committed by his Free-will; and that tho' Adam, by his Nature was not Immortal, yet he had not died unless he had sinned. To the third he answers, that he knew by Tradition that St. John was not dead, no more than Elias and Enoch, and that this Consequence might be infer'd from the words of Jesus Christ concerning him in his Gospel, *If I will that he tarry till I come, what is that to you?* That it cannot be concluded from thence that he was Immortal, but that he was reserv'd for the Day of Judgment: that if Eusebius has noted the number of the years that he liv'd, this is to be understood of the years that he was upon Earth: that the Acts of the Life of this holy Apostle make it credible, that he disappear'd all on a suddain: nevertheless, he says that this Question does not concern the Faith; but that it is always profitable in this kind of Questions to take the better side. Upon the fourth Question, he says, that we must not wonder, that Adam, tho' immortal, did not know what was useful for him, since the same thing happen'd to the bad Angels. As to the last Question, he says, that these words, *Behold, Adam is become as one of us*, are an Irony which God uses to upbraid the Man for his Sottishness; or that God speaks according to the false imagination of Adam, to cover him with shame.

The Extracts out of the third Book are Citations out of many Works of the Fathers, to shew that the Decision of the Council of Chalcedon, which recognizes two Natures in Jesus Christ is not new; but the ancient Doctrine of the Church. He cites, besides the Authors that are known, as St. Peter of Alexandria, St. Athanasius and St. Basil, St. Cyril of Jerusalem, the St. Gregories of Neocæsarea, Nazianzum and Nyssa, Amphilochius, St. Ambrose and St. Chrysostome, St. Epiphanius, Proclus and Paul of Emesa, Atticus of Constantinople, St. Cyril of Alexandria; he cites, I say, besides these Authors, the Books of St. Dionysius the Areopagite, a Book of Hilary about Faith and Unity, one Cyriacus Bishop of Paphos, who, as he says, was one of the Fathers of the Council of Nice, the Supposititious Letters of Pope Julius, and one nam'd Erechtius. Of these Authors there are but five who made use of this Expression, *There is but one Nature of the Word Incarnate*, who are Gregory of Neocæsarea, St. Athanasius, Julius, St. Cyril, and Erechtius. He shews that the Sense wherein this manner of speaking ought to be taken, does not exclude the two Natures, since they themselves acknowledg'd them.

He goes on in the Extracts of the fourth Book to quote passages of the Fathers, to prove that the Divinity and Humanity of Jesus Christ are two different Natures. Among these last he cites St. Ephrem of Syria, a Letter of Simeon, and of Baradanus to Basil of Antioch, and another Letter of the same to the Emperor Leo, and a Letter of James to Basil the Bishop.

Photius neither says any thing, nor makes any Extracts out of the third Volume of St. Ephrem, so that we have no knowledge of it. What Photius says and relates out of the two former, gives us a great Idea of this Author and informs us, that he had read many of the Works of the Fathers, and that he reason'd very well about the Mysteries of our Religion. He died in the Year 544.

PROCOPIUS of Gaza.

Procopius the Sophist of Gaza liv'd in the sixth Age: He applied himself earnestly to the study of the Commentators upon the Holy Scripture, and made a Collection of all that they had written upon the *Ostatenque*, copying out their very words. But this work being of a prodigious thickness, he abridg'd it, and put it in order, suppressing what he found said by many, and so made a continued Commentary, made up of the Expositions of the ancient Commentators, yet without naming them. His Commentary upon Genesis and the *Pentateuque* is very large, and chiefly upon Genesis: What he wrote upon the Books of Kings and Chronicles is very short; and indeed they are, properly speaking, nothing but *Scholia*, wherein he reports the different Translations of the Text, and explains the Sense of the Words. Perhaps these *Scholia* are only an Extract out of his Work: for Photius assures us, that the Commentaries of this Author were very copious, and written

after one and the same manner: However this be, the Commentary upon Isaiah is very long; wherein he relates the Text entire, notes the difference of Versions, and explains every word in particular.

This Commentator confines himself sufficiently to the literal Sense; he remarks carefully the differences of the Greek Versions, and even those of the Hebrew Text. He enlarges also upon the History, and sometimes upon the Morality: He touches but little upon Allegory; but sometimes he insists upon little things, and upon the Exposition of those words which are clear of themselves, and do not need any Interpretation. Photius thinks his Style polite, but too rhetorical for a Commentator.

The Version of his Commentary upon the *Ostatenque* was made by Clauserius from a Manuscript of the Library of Ausburg, and printed at Basil in 1555. in Fol. with his Notes upon the Books of Kings and Chronicles. In 1620, [7] Bbbbbb Mensins

Meursius caus'd to be printed at *Amsterdam* in Quarto his *Scholia* upon the Books of *Kings* and *Chronicles* in Greek and Latin. In fine, in 1580, *Carterius* publish'd the Commenta-

ry of *Procopius* upon *Isaiah*, from a Manuscript of the Cardinal of *Rochevoucault*. This Work is printed at *Paris* in Greek, and Latin over against it, and is very carefully done.

The Anonymous Author of an Exposition of the Octateuque.

THis Author, who is mention'd by *Photius* in the 36th. Volume of his *Bibliothèque*, liv'd under the Empire of *Justinus*. He had compos'd a Book, intitled, *The Book of Christians, or an Exposition of the Octateuque*, dedicated to one nam'd *Pamphilus*. The Style of this Work was mean, and the Syntax of it not extraordinary. He has propos'd many Paradoxes altogether indefensible, which are more like Tales and Fables than any thing that is serious. Here follow some of them: *That the Heaven and the Earth are not of a round figure, but the Heaven is in the form of a Vault or an Arch: That the Earth is longer one way, and that its Extremities touch the Heaven; That all the Stars are in Motion, and that the Angels move them; with several other things of this Nature.* He speaks

also of *Genesis* and *Exodus*, but as it were by the bye. He dwells a long time upon the Description of the Tabernacle; he runs thro' the Writings of the Prophets and Apostles; he says that the Sun is as big as the two Climates, that the Angels are not in Heaven, but above the Firmament, and amongst us; that Jesus Christ ascending into the Heavens, stay'd between the Heavens and the Firmament, that this is the place which is call'd the Kingdom of Heaven. These are some part of the Absurdities which this Author asserts: His Work was divided into twelve Books. We have none of them now remaining, and what we have now said, shews sufficiently, how little reason we have to regret the loss of them.

The Monk Jobius.

THis is also an Author of the sixth Age, out of whom *Photius* has preserv'd long and excellent Extracts. The Monk *Jobius* wrote a Treatise of the Word Incarnate, divided into nine Books and 45 Chapters, upon those matters which were disputed in this Age concerning the Mystery of the Incarnation. *Photius* remarks, that he treated the Questions largely enough, but he gave not very good Solutions of them, contenting himself with what might probably satisfy, without searching deeply into the Truth; that his Doctrine was very Orthodox, both in this Work, and in what he wrote against *Severus*; that he was well-skill'd and vers'd in the Holy Scripture, and that he undertook to write this Treatise at the desire of an honourable Person. This is what *Photius* observes in general upon this Work, of which he afterwards gives an Abridgement.

The first and second Book were for the Explication of this Question, *Why is the Son made Man, and not the Father or the Holy Spirit*. The Reason that he gives for it is, that the Son bears the Name of the Image of the Father, and of his Reason, and that from these Titles it was reasonable that he should come to reform the Image of Man, and restore to him that Reason which he had lost. He thinks that the Birth of Jesus Christ in a Stable among Oxen and Asses, the Parable of the Nets cast into the Sea which took all sorts of Fish, the Piece of Silver which was found by St. Peter in a Fish, the Entrance of Jesus Christ into Jerusalem upon an Ass, and the Gift of Tongues, are Figures of this Truth. After this Preface, which appears not very grave, nor worthy of the matter he handles, in the third Book, which begins at the ninth Chapter, he gives another Reason why the Son of God was made Man: And that is, because it was reasonable, that he who created and form'd Man, should create him anew, and reform him: Now tho' the Father and the Holy Spirit created Man as well as the Son, yet the Creation is attributed to the Son, and 'tis said, that by him the Father made all things. He demands afterwards, *Why Redemption was not made by an Angel or a Man?* And upon this Question he says, that Men have try'd many times to bring Salvation to Men, but with all they could do, they were not capable of saving one single Nation, how much more then was it impossible for them to redeem all Mankind, and to chain up the Devil who was become their Master. That no meer Man could do it, because none of them is free from Sin: That neither did this agree to an Angel, to whom it did not belong to lead Spiritual Powers in triumph: That one being of the same Nature with the rest, could not bring them into subjection; and that if St. Michael, disputing with the Devil about the Body of Moses, durst not bring a railing Accusation against him, how much less could an Angel make us Children by Adoption. From this Question he passes to another, *Why God did not redeem Men by his Divinity without making himself Man?* He answers; that God having not done it, we should believe that he ought not to have done it. This is the best Answer, or rather the only reasonable one; and this being propos'd all the other become needless. In this place he shews, that tho' God be Almighty, yet there are some things which he cannot do, because it would be a defect or imperfection to do them. He says moreover, that the Redemption of Mankind was a more excellent thing than his Creation, and that it is a more particular sign of the Love of God to us. He adds, that it was fit the Word should be made Man, for our Salvation, since all other means had been ineffectual. But, one may say, Why did he permit that Man should become wicked? Why did he not create him necessarily good? If this had been so, he would have had no Free-will, and consequently he could have deserv'd nothing. Why did not he make him, may one say, like the Angels? This could

not have been an advantage to Man, answers our Author because God did not save the Angels who sinned. But we easily fall into Sin. Yes, says he, and we rise again easily, God having left to Man a thousand ways whereby he may do Penance and save himself. He proposes to himself another very important Question, *Why God made Man of two Parts of a different Nature?* But he answers not this Question very well; for he only relates some passages of the Fathers, and says, that the Terrestrial Substance must have been adorn'd with the Union of a Spiritual Substance. He enquires, why the Word was made Man; and he gives three Reasons for it. The first is, that he might give us an Example of Virtue. The second is, to deliver us from the Bondage of Sin. The third, to blot out Original Sin, and restore us to the state in which we were before Sin. He remarks that in the Trinity, the Father is consider'd as the first Cause, the Son as the acting Cause, and the Holy Spirit as that which perfects: That for this reason the Catechumens are seven days in a white Habit; that they are first baptiz'd, and then anointed with Oyl, and lastly made partakers of the precious Blood before the Bread be given them; and upon this Subject he makes very mystical Reflections. Afterwards he gives three Reasons why Moses does not speak of the Creation of Angels. The first is, because he wrote only for Men. The second, because he would make God known by the visible Creatures. The third is, lest it should be thought that the Angels created the World. He maintains that the Angels were not known till after the Promises which God made to Abraham. The fourth and fifth Book contain only two Chapters, wherein he endeavours to prove, that it was more convenient that the Son should be made Man than the Father. The sixth, which begins at the 22th. Chapter, contains the Question, *Why the Titles of Creator, Redeemer and Judge are attributed to the Son?* He says, that they agree well enough to all the three Persons, but by way of excellence they are appropriated to the Son. He discourses of the Order of the Persons of the Trinity, and of the Title Holy, which is given to each Person. He cites upon this Subject St. Gregory Nazianzen, and the Books attributed to St. Denys the Areopagite.

In the seventh Book he observes three Changes of the World: The first from Idolatry to the Knowledge of one God by the Law; the second from the Law to the Gospel, which reveals the Son and the Holy Spirit; and the third, which gives a perfect Knowledge of the Trinity in another Life. Upon this occasion he handles many Questions concerning the Names of the Father and the Son: He gives many Reasons why the Son was not Incarnate from the beginning of the World. He speaks of the knowledge of the Trinity which the Blessed shall have in another Life, of the Obscurity of the Old Testament, and the Mysteries which it covers under the Letter of the Law.

In the eighth he handles two Scholastical Questions: The first is, *If it be a good proof, that there is in God one Person of the Word, because God cannot be without Reason, why will it not follow from hence, that there is in this Word another Word, and so in infinitum.* *Photius* remarks, that he endeavours to answer this Objection thirteen manner of ways, but that they are weak, and tho' they may satisfy such Persons as are pious and religious, yet they afford matter of raillery to those who are of a contrary Disposition. In effect, these kind of Questions and Arguments can never produce any good Effects, but expose Religion to the Contempt of great Wits, and the Scoffs of the Impious. The other Question is no more useful, altho' it be at present more common: 'Tis demanded, *Why the Son and the Holy Spirit, proceeding both from the Father, the one is call'd the Son, and the other the Holy Spirit; and why they have not both the Title of the Son?* He could find no other Answer to this Question,

The Monk Jobius. Question, but that this is the Custom, and that Men express, as they can, the differences of the Divine Persons, altho' they comprehend them not. This Answer is ingenuous, very wise and reasonable.

In the ninth Book he treats of the Dignity and Graces of the Angels and Men compar'd together; and applies to them the Parable of the Prodigal Child. After this he enquires, *How it can be that Jesus Christ should die for all, since there was an infinite number of Men dead before his Coming?* He answers to this Question, that Jesus Christ preach'd the Gospel to the Dead, and that all those who have lived well, and believed in him, are saved. He enlarges here very much up-

on the Explication of another passage of Jesus Christ, *I came not to call the Righteous, but Sinners to Repentance.* After this he treats also of the state wherein Angels and Men were created, of the Fall of the one and the other; of the Reasons for which God redeemed Man, and not the Angels, &c. This is enough to discover to us that the Work of this Author was not very useful; that he delighted to start difficult and intricate Questions; that he gives extraordinary Sentences to passages of Scripture; that he maintains Propositions which are indefensible: In a word, that we ought not much to regret the loss of his Work, whereof the Extracts related by *Photius*, are but too long, and very tedious.

The Monk Jobius.

JUSTINIAN.

Justinian. The Emperor *Justinian* may be justly rank'd among Ecclesiastical Writers, for never Prince did meddle so much with what concerns the Affairs of the Church, nor make so many Constitutions and Laws upon this Subject. He was persuaded that it was the Duty of an Emperor, and for the good of the State, to have a particular care of the Church, to defend it's Faith, to regulate External Discipline, and to employ the Civil Laws and the Temporal Power to preserve in it Order and Peace. Upon this account he did not only make a Collection of the Laws made by the Princes, his Predecessors, about Ecclesiastical Discipline, but he added many to them.

Here follows the Catalogue and the Substance of them.

The third Novel regulates the number of the Clergy of the great Church of *Constantinople*, and fixes it to 60 Priests, 100 Deacons, 40 Diaconesses, 90 Sub-deacons, 110 Readers, 25 Chaunters, and 100 Porters. It contains also, that it shall not be lawful for Clergy-men to remove from a lesser Church to a greater, and that the Possessions of the Church shall be employed for the maintenance of the Poor, and other pious Works.

The fifth Novel contains Regulations concerning the Monks and the Monasteries; that a Monastery shall not be built until the Bishop comes to the place, to consecrate the Ground where it is to be built, by Prayer and fixing a Cross in it: That the Habit of a Monk must not be given to those who present themselves immediately after they are entered into the Monastery; but that they ought to continue Probationers for three Years in their Secular Habit; that during this time it shall be lawful for those who redeem them as Slaves to take them back again, and not after this time is past; that the Monks ought to abide and lye in one and the same place, except the *Anchorets* and *Hesycastes*, who have attained a great perfection: That a Monk who quits his Monastery shall lose all his Riches that he had at his entrance into it, which shall belong henceforth to the Monastery. That a Man or a Woman who enter into a Monastery, may dispose of their Possessions before they enter into it; but if they enter into it without disposing of them, their Possessions belong to the Monastery, except the fourth part, which belongs to Children, or the Portion of a Daughter if she be married, and except that which they might have given. That if any Person abandon his Monastery to go into the Militia, he cannot enter into any but that of the Judges of the Provinces. That if a Monk goes from one Monastery to another, his Possessions shall remain with the first Monastery. That the Abbots ought not to receive the Monks of another Monastery. That if a Monk enter into Orders he is forbidden to marry. That the Bishop must choose an Abbot without respect to his Age, but only to his Merit.

The sixth Novel is about the Qualifications which those Persons ought to have who are ordained. It contains, that he who would be ordained Bishop, should be of a good Life and good Reputation; That he should be one that was never engaged in the Military Service of the Governors or the Palace: That an Ignorant Lay-man ought not to be promoted all on a sudden to this Dignity: That he must be one who was never married but once, and also one who was not espoused to a Widow; that he must have been for some time a Monk or a Clergy-man; that he must be one who did not purchase his Ordination: That if any oppose his Ordination, and make any Objection against him, the Accusation shall be examined before he be ordained: That a Bishop cannot be longer than one Year out of his Diocese, upon any pretence for any business whatsoever: That none can come to Court unless he be permitted by his Metropolitan; or if he be a Metropolitan by the Patriarch; and that he cannot desire Audience of the Emperor, unless he give an account to the Patriarch of *Constantinople*, or to the Surrogates of the Diocese whereof he is, of the occasion of his Journey.

That the same Precautions shall be observed proportionably in the Ordination of inferior Clergy-men: That such shall be chosen as are able Men, of a good Life, who have not been married but once, who have no Concubine, and are not espoused to a Widow-woman.

That the Diaconesses shall be ordained only of Virgins, or of Widows who were never married but once, and who have passed the fiftieth year of their Age. That if it happen that any younger are ordained, they shall enter into a Monastery: That as to others, they shall dwell alone, or only with their Father, their Son, or their Brethren.

That 'tis forbidden, not only for Priests and Deacons, but also to Sub-deacons and Readers, to quit their Station, under pain of serving in the Militia.

That there shall not be too great a number of Clergymen.

The seventh Novel contains many Regulations for preventing the Alienations or Prejudicial Exchanges of the Possessions of the Church.

The eighth grants to the Bishop of *Justinianea*, being the place of *Justinian's* Birth, the title of Metropolitan, and also of Archbishop or *Exarch* of the two *Dacia's*, of the second *Mesia*, of *Dardania*, of the Province of *Prevala*, of the second *Macedonia*, of the second *Pannonia*.

The vast number of useless Clergy-men was so great a charge to the Churches and People, and it was so difficult to prevent it; that *Justinian* was forced to make another Novel wherein he forbids to ordain Clergy-men for the great Church in the room of those who die, willing them to take of those who are supernumerary in the other Churches. This Novel is the sixteenth.

The 22d. is of Marriages. There *Justinian* treats first of the Causes of the Dissolution of Marriages. He distinguishes them into two sorts. The first are those which he calls *ex bona gratia*, because it is to be presumed that both Parties are willing. 1. When one of the two who are joyned together makes a Vow of Chastity. 2. When the Husband is impotent for the space of three Years. 3. When he is a Captive, or absent for the space of five Years, without hearing any tidings of him, but nor when he is a Slave, or condemned to the Mines, or exiled and banished for ever. 4. That nevertheless, if a Woman be espoused who is found to be a Slave, the Marriage shall be null for the future, unless he was her Master who married her as a Free-woman, in which case she shall continue free. 5. *Constantine* had permitted a Woman whose Husband had been four Years in the Wars without writing to her, or giving her any marks of his Affection, to marry another.

Justinian repeals this Law, and ordains that a Woman cannot marry again till the end of ten Years, and also till she has solicited her Husband to return, and presented her Petition to his Captain or his Colonel, whereby it may be evident that he has no mind to return to his Wife.

These are the Causes of the Dissolution of Marriages which *Justinian* calls *ex bona gratia*.

The other Causes are those which are rigorous: As, if a Man or a Woman are convicted of Adultery, or Murder, or Poisoning, or Theft, or Treason, or Robbery, or any other Crime; and if it happen that the Woman is found guilty of these Crimes, she shall continue five years without being capable of marrying again; and also if it be she who convicts her Husband of them, she shall at least continue one year before her second Marriage. *Justinian* adds also three Causes for which Women may be divorc'd; if they make themselves miscarry; if they bathe with other Men; if they speak of Marriage to others while their Husband is alive. The other Titles of this Novel concern Civil Effects.

The 40th. Novel permits the Church of the Resurrection at *Jerusalem* to sell the Houses which it had in the City.

The 42d. is the Edict against *Anthimus*, *Severus*, *Peter* and *Zoaras*, related in the fifth Council.

The 43d. grants to the great Church 100 Shops free from Taxes, and deprives all others of the same Privilege.

The 46th. is of the Alienation of the Possessions of the Church, and of the Payment of Debts.

The 55th. confirms the preceding, and permits the Exchanges of Possessions, and the long Leases of Lands among the Churches.

The 56th. forbids to exact any thing for the Registering of Letters of Ordination, but it allows to receive what had been the Custom to pay for it in the great Church.

Justinian. In the 57th. its ordain'd, that when Clergy-men quit the Church which they serve, others shall be put in their places, who shall enjoy the Revenues. In it 'tis forbidden that Founders should place Clergy-men in the Churches by their own Authority; only they are allowed the Right of presenting them to the Bishop.

The 58th. forbids the Celebration of the Holy Mysteries in private Houses.

The 59th. regulates Ecclesiastical Fees, chiefly for Funerals.

The 65th. contains a particular Order about the Revenues of the Churches of *Myfia*.

The 67th. forbids to make Chappels without the Bishop's Leave. It orders those who shall build them to furnish them with things necessary: It forbids Bishops to forsake their Churches, and regulates the manner of making Alienations of the Possessions of the Church.

The 76th. is an Interpretation of the Law which forbids Monks to dispose of their Possessions, in favour of those who were entred into a Religious House before this Law was publish'd.

The 77th. allows to Bishops the Knowledge and Decision of the Causes which concern Religious Men and Women.

The 81st. exempts him from paternal Power who is made a Bishop.

The 83^d. ordains, that if any one has any Civil Affair with a Clergy-man, he shall first apply himself to his Bishop: That if the Bishop cannot be Judge of it, either because of the Nature of the Business, or for some other Difficulty, then he may apply himself to the Judges: That if it be a Criminal Cause, then the Civil Judges shall take Cognizance of it; and if they judge the Party accus'd to be guilty, then he shall be degraded by his Bishop before he be condemned by the Secular Judge: That if it be an Ecclesiastical Fault, which deserves only an Ecclesiastical Penalty, the Cognizance of it shall belong to the Bishop only.

The 86th. empowers the Bishops to oblige the Judges to do Justice to Parties, and also to judge them when the Judges are suspected.

The 111th. grants the Prescription of forty Years to Churches.

The 117th. contains the Reasons for which a Divorce may be granted. A Man may divorce his Wife, if she has conspir'd against the State, if she is convicted of Adultery, if she has attempted her Husband's Life, if she has dwelt or wash'd with Strangers against her Husband's Will, if she be present at publick Sports in spite of him. The Woman may also be parted from her Husband, if he be a Criminal to the State, if he has attempted her Life, if he would have prostituted her, if he cohabits with other Women after his Wife has admonish'd him to forsake their Company. He forbids the Dissolution of Marriages which are made with the Consent of both Parties, unless it be for a reasonable Cause, as to preserve Chastity. *Justinian* repeals here what he had ordain'd concerning Persons who were in the Army, and ordains, that it shall never be lawful for a Woman to marry again, unless she has sufficient Proof or Witnesses, whereby it may appear that her Husband is dead.

The 120th. contains many Orders concerning the Revenues of the Church.

The 123^d. is one of those which contains most Regulations of Ecclesiastical Discipline. The first concerns the Ordination of Bishops. *Justinian* ordains, that the Clergy and great Men should choose three Persons, after they have taken an Oath upon the Holy Gospels, that they shall not make this Election with respect to any Promise or Gift, or to favour their Friend: That these three Persons must be capable, and have the necessary Qualifications; that they must at least be 35 years old: That they may choose of those who are in Publick Offices, *Curialis aut Officialis*, provided they have been 15 Years in a Monastery, and even one of the Laity, on condition that he shall not be ordain'd Bishop till he has been three Years in Inferior Orders. He allows, that if three Persons cannot be found who have the necessary Qualifications, that they choose one or two of them. He adds, that if these to whom the Election belongs, do not choose in six Months time, he that has a Right to ordain the Bishop may do it, by choosing one Person, who has the necessary Qualifications: When any of the Persons chosen is accus'd, his Cause ought to be heard, and 'tis forbidden to ordain him, until he has purged himself from the Accusation. 'Tis forbidden to offer, or give any thing for the Election or Ordination; but a Bishop is allow'd to give his Estate, or part of it, to his Church. 'Tis also allow'd to Patriarchs or Metropolitans to take a certain Sum of those who are ordain'd, provided it exceed not that which it is the Custom to give, and that is here expressly set down. The following Titles contain divers Privileges of Bishops, as Deliverance from Bondage, Exemption from Tutelage and Publick Offices, discharging them from the Obligation to appear before Judges to make Oath, and exempting them from the Jurisdiction of Secular Judges: After which Bishops are forbidden to abandon their Churches. 'Tis ordain'd, that Archbishops and Patriarchs shall hold Synods once or twice in a Year.

As to what concerns the Clergy, the Novel forbids to ordain them unless they have studied, and understand their Religion, and be of a good Life. They must have no Concubine, nor natural Children, but they must be Virgins, or such as are married only once to one Woman. Those who are ordain'd Priests ought to be 30 years old, the Deacons and Sub-deacons 23, the Clerks 18, and the Deaconesses 40 Years old. If any Person be accus'd who is design'd for the Clergy, before he is ordain'd, he must be clear'd from this Accusation. If he who is to be ordain'd, has not a Wife, then, before he is ordain'd, he must engage to live in Celibacy; but he who ordains a Deacon, or Sub-deacon, may permit him to marry after his Ordination. That if a Priest, or Deacon, or Sub-deacon happen to espouse a Woman after his Ordination, he is to be turn'd out from the Clergy. That a Reader may marry, but if he contract a second Marriage, or espouse a Widow, he cannot ascend to a higher Dignity among the Clergy. 'Tis forbidden to ordain those as Clerks, who are engag'd in Offices for the Publick, *Curialis aut Officialis*, at least, unless they have been 15 years Monks. That if any marry after they have been among the Clergy, they shall return to their first Condition. 'Tis forbidden also to give any thing for Ordinations or Benefices. If a Slave be ordain'd with the Consent of his Master, he becomes free; if it be without his Master's Knowledge, he may redeem him in a year; but however this be, if he be of the Clergy, he shall be restor'd to his Master. When any Person founds a Chappel, and endows it with Revenues necessary for the Maintenance of the Clergy, it is allow'd to him and his Heirs to name the Clergy that shall serve in it, and those whom he names ought to be ordain'd; if they be worthy and capable, if not, the Bishop may place there such as he shall judge more worthy. Liberty is given to all Clergy-men to dispose of their Estates: Penalties are appointed against all those who bear false witness. 'Tis order'd that those who have any Business against a Clergy-man, a Monk, a Deaconess, a Religious Man or Woman, do first apply themselves to the Bishop who shall judge them; if the Parties acquiesce in his Judgment, it shall be put in execution; if not, the Matter shall be examin'd before a Secular Judge. If he confirms the Bishop's Sentence, there shall lye no further Appeal, but if his Sentence be different, there shall be room for an Appeal. If it be a Criminal Cause, and the Bishop has been inform'd of it, he shall degrade the guilty Person, and after that the Secular Judge shall condemn him. If a Civil Judge has been inform'd of it, he shall communicate the Informations to the Bishop. If the Informations be found just, and the Party accus'd be convicted, he shall degrade him.

As to the Bishops, and the Differences which they may have with their Brethren, or their Clergy, these ought to be brought before the Metropolitan or the Patriarch.

The following Chapters order, when, after what manner, and before whom the Bishops and Surrogates which are at *Constantinople*, may be appointed. 'Tis forbidden to prosecute the Bishops or Clergy-men who are sent about the Affairs of their Churches. *Justinian* orders the Monks or Religious Persons not to go out of their Monastery for any Civil Affairs; but they must have a Proctor. He does absolutely forbid Clergy-men to keep strange Women, or Deaconesses to dwell with Men: He forbids any, under the severest Penalties, to disturb Divine Service in the Church, or in the Processions, which he orders not to be made without the Bishop and his Clergy.

The rest of the Novel concerns Monks. The Abbot ought to be chosen by all the Monks: The Habit ought not to be given to any who is presented to become a Religious Person, 'till after three years: The Monks should dwell all in one and the same Place, except the old or infirm, who may have separate Cells. The same thing shall be observ'd in the Convents of the Nuns: The Monasteries of Men and Women shall be parted. The Nuns have Liberty to choose a Priest or a Deacon, to carry to them the Responses, or to administer to them the Communion; the Bishop shall approve him if he be found of a good Life; nay, if they shou'd choose one who is neither Priest nor Deacon, who is found worthy of this Ministry, the Bishop shall ordain him; but these Clergy-men are forbidden to continue in the Monastery. *Justinian* ordains also in favour of the Religious Men and Women, that such things as shall be given them, or left them as Legacies, on condition that they marry, or in case they have Children, shall be entirely their own. He declares that the Possessions of any one that enters into a Monastery do of right belong to the Monastery, except in the Case of legitimate Children, if they have any. He regulates the Manner in which the Goods of a Man and his Wife shall be distributed, when one of the two, who are joyned together by Marriage, or both of them, enter into a Monastery. He takes from Fathers and Mothers the Power of disinheriting their Children who enter into Monasteries: He orders that the Monks who go out of their Monasteries shall be punished by the Bishop. He enacts most severe Penalties against those who carry away Religious Persons. In fine, he forbids Lay-men and Stage-players to take the Habit of a Religious Man or Woman.

Justinian. The hundred and thirty first Novel contains the following Chapters.

In the 1st. 'tis ordain'd that the four first Councils shall be receiv'd.

In the 2^d. the first place is given to the Pope of *Rome*, and the second to the Patriarch of *Constantinople*.

The 3^d. third grants to the Archbishop of *Justinianea*, Jurisdiction over the Churches of *Dacia*, *Mysia*, *Dardania*, and *Pannonia*.

The 4th. renews the ancient Rights and Privileges of the Church of *Carthage*.

The 5th. exempts the Possessions of the Church from extraordinary Taxes.

The 6th. grants the Prescription of 40 years to the Churches.

The 7th. contains, that he who has begun to build a Church or Chappel, shall be oblig'd to finish it.

The 8th. forbids the Celebration of the Holy Mysteries in private Places.

The 9th. ordains, that a Legacy, given to God, shall belong to the Church of the House of the Testator: If it be to a Chappel without naming it, that the Legacy shall be given to the Poorest of the same Place.

The 10th. obliges Heirs to perform his Will, who by his Testament founded a Chappel or Hospital.

The 11th. empowers the Bishop to see pious Legacies pay'd.

The 12th. repeals the *Falcidian Law*, as to what concerns pious Legacies, and orders, that the Goods of the Deceas'd shall be employ'd for paying these Legacies.

The 13th. forbids the Bishops to dispose by Will of the Goods they have got since they were made Bishops.

The 14th. forbids Hereticks to buy the Possessions of the Church, or to build Churches; and particularly, to sell to Hereticks those Possessions where there is a Church or Chappel built.

The 15th. places those in the Rank of Tutors, who are Overseers to the Hospitals of Children.

The 133^d. Novel repeats the Regulations which are made in the foregoing, wherein Monks are forbidden to dwell apart, to have any thing peculiar to themselves, and to go out of their Monastery. It adds to these, that the Abbot shall place at the Gate of the Monastery ancient Monks of known Probity, who shall hinder the Monks from going out without Leave, and Secular Persons from entering in: That he shall not suffer his Monks to go out to walk, and that he shall carry them all with him to Divine Service, and after they shall return to the Monastery, they shall employ themselves in praising God, and reading the Holy Scripture: That he shall not suffer Women to enter into the Monasteries of Men, nor Men into those of Women, upon any Pretence whatsoever, no not tho' they be Brethren or Sisters: There is no Case excepted but that of burying in the Monasteries of Women; for then it is allow'd that Men shall enter into them to make the Graves, but the Religious shall not appear before them, only the Abbess and the Woman-Porter shall be present to receive them, and shall make them go out as soon as they have finish'd their Work. Those who are to take Care of Monasteries are enjoyn'd to see that Order and Discipline be maintain'd in them. 'Tis order'd that those who manage the Affairs of Women, and carry the Communion to them, should be aged, and of an exemplary Life. The Religious Women are forbidden to speak to them; but they must address themselves to the Abbess, who has leave to come and speak to them at the Gate. The rest of the Novel concerns the Chastisement of the Religious who do not their Duty; if their Fault be slight, they shall be admonish'd, and a short Penance shall be impos'd upon them; if it be greater, a long Penance shall be enjoyn'd them; if they be incorrigible they shall be turn'd out. If a Monk shall be found at a publick House, he shall be deliver'd into the Hands of the Wardens, who shall chastise him, and deliver him into the Hands of his Abbot.

Justinian. The 137th. Novel is concerning Ordinations. After a Preface, wherein *Justinian* declares the Obligation that lay upon him to see the Canons observ'd, and of what Importance it was, that those who are ordain'd, should be worthy of this Dignity, he orders that the Ordination shall be made after this following manner: When a Bishop must be ordain'd, the Clergy and chief Men of the City shall meet together, and choose three Persons who have the necessary Qualifications: That a Confession of Faith shall be given to them in Writing; that the Forms of the Obligation of Baptism, and the other Prayers, shall be repeated unto them; that if any alledge any Crime against those who are chosen, the Accusations shall be examin'd; that if the Accuser do not convict him of it, or do not appear at the Tryal, he shall be depos'd, if a Clergy-man; and severely punish'd if a Lay-man. After this *Justinian* renews the Order which enjoyns Provincial Councils to be held, but he reduces them to one only in a year, in the Month of *June* or *September*. He ordains, that all Causes shall be heard in this Council, which concern the Faith, or Discipline, or the Persons of Bishops, of Priests, of Deacons, of other Clergy-men, of Abbots and Monks. He enjoyns also, that, without staying for the time of the Councils when any of those Persons are accus'd, the Patriarch shall take Cognizance of the Accusation alledg'd against the Metropolitan, the Metropolitan shall judge of that which concerns the Bishop, and the Bishop of that which concerns the Clergy and Abbots. He ordains also, that the Bishops and Priests shall repeat to the People with a loud Voice, and after an intelligible Manner, the Words of the Oblation, and the Prayers of Baptism. In fine, he commands the Governors of Provinces to take in hand the Execution of these Orders, and to constrain the Bishops to hold Synods.

The 140th. Novel restores the ancient Custom, whereby married Persons were allow'd to separate, with the Consent of one another without any other Formality.

The 146th. Novel allows the Jews to read the Bible in the Hebrew, and in Latin according to the Hebrew, but forbids them to use any other Greek Version but that of the Septuagint. It ordains also that those of the Sect of the *Sadducees*, who teach that there is no Judgment nor Resurrection, shall not be permitted to hold any Assembly.

Besides these Novels of *Justinian*, which regulate almost all the Discipline of the Church in his time, we have also of his a Letter and Confession of Faith in Latin, which he sent to Pope *John*, and presented afterwards to *Agapetus*, of which we have already spoken; another Letter to the fifth Council, and two Letters concerning an Enquiry, to know whether the Name of *Theodorus* of *Mopsuestia* was in the Dyptichs, registred in the Acts of the fifth Council. [His Novels were printed by themselves in Greek by *Haloander*, at *Paris* in 1553, octavo, by *Schringerus* *ibid.* 1558. Gr. Lat. at *Antwerp* 1575. *Cave* p. 399.]

We have in Greek and Latin his Treatise and Letter against the Errors of *Origen*, the Confession of Faith in opposition to the three Chapters, and a particular Letter against *Theodorus* of *Mopsuestia*, without including his Edict against *Anthimus*, that are printed in the Council under *Mennas*, which make the 41st Novel. We shall have occasion to speak of these Monuments, when we give the History of the fifth Council.

We must not imagine that *Justinian* compos'd these Acts and Treatises himself, who, if we may believe *Suidas*, had little or no Learning. But it must be confess'd, that the Persons whom he employ'd were very learned, and understood very well the Discipline of the Church and the Canons; that they wrote in such a manner, as was very worthy of the Majesty of a Prince; for there is nothing better dictated than the Laws, the Edicts, and Letters which go under the name of *Justinian*: In them you may see the marks of Gravity, Wisdom, and Majesty, which are not to be found in the Laws of other Princes. This Emperor begun his Reign in 527. and died in 565.

DIONYSIUS EXIGUUS.

Dionysius Exiguus. **D**ionysius, surnam'd *Exiguus*, was born in *Scythia*, a Monk by Profession, flourish'd after the beginning of the sixth Age, till the Year 540: He understood very well Greek and Latin, and had also studied the Holy Scripture. *Cassiodorus*, who convers'd with him, wrote his Panegyrick in the 23^d. Chapter of his Book of Divine Learning. At the desire of *Stephen* Bishop of *Salona*, he made a Collection of Canons that were lately translated, which contains, besides these which were in the Code of the Universal Church, the 50 first Canons of the Apostles, those of the Council of *Sardica*, and 138 Canons of the Council of *Africa*. This Code of Canons was approv'd and received by the Church of *Rome*, according to the Testimony of *Cassiodorus*, and by the Church of *France* and other *Latin* Churches, according to that of *Hincmarus*. It was printed by the care of Mr. *Justel* in 1628, with a Version of the Letter of St. *Cyril*, and of the Council of *Alexan-*

dria against *Nestorius*, which is also the Translation of *Dionysius Exiguus*. This Work being finished, he thought fit to joyn with them the Decretals of the Popes, and therefore made a Collection of them which begins with those of *Syriscus*, which are the first, and ends with those of *Anastasius*: There have been since added to them those of *Hilary*, *Simplicius*, *Felix*, and other Popes down to St. *Gregory*. This second Collection was insert'd by *Justellus* into his *Bibliotheca of Canon Law*. At the beginning of this Collection there are the Epistles of Popes, a Letter of the Author address'd to *Julianus* a Priest by the Title of St. *Anastasia*, wherein he praises Pope *Gelasius*.

This *Dionysius Exiguus* was the first who introduced the way of counting the Years from the Birth of Jesus Christ, and who fix'd it according to the *Epocha* of the vulgar *Æra*, which is not therefore the true one. He wrote also two Letters upon *Easter* in 525, and 526, which were published by

by Father *Petavius*, and by *Bucherius*, and made a Cycle of 95 Years. *F. Mabillon* publish'd a Letter of his written to *Eugippius*, about the Translation which he made of a Book of *Gregory Nyssen*, concerning the Creation of Man, p. 2. *Analcet. p. 1.*

Cassiodorus assures us that he understood the Greek so perfectly, that casting his Eyes upon a Greek Book, he could read it in Latin, and a Latin Book in Greek. This Talent of his makes it very probable that he translated Greek Books well. Yet we have nothing under his Name but the Ver-

ons of the Canons, the Version of the Letter of *St. Cyril*, the Version of a Letter of *Proterius* about *Easter*, the Version of the Life of *St. Pachomius*, the Version of a Discourse and two Letters of *Proclus*, and the Version of the Treatises of *St. Gregory Nyssen* about the Creation of Man. There is also attributed to him the Translation of the History of the Invention of *St. John Baptist's* Head, written by the Abbot *Marcellus*. He gives the Sense faithfully and intelligibly, but his Words are not always well chosen.

CASSIODORUS.

Cassiodorus **M**arcus Aurelius Cassiodorus, a Senator, descended of an illustrious Family, born at *Squillacca* a City of *Calabria*, about the Year 470, was promoted to the chief Offices at Court, by *Odoacer* King of the *Heruli*. This King being vanquished by *Theodorick* King of the *Goths*, *Cassiodorus* had no less reputation in the Court of this last Prince, than of the former. He was made Governor of *Calabria*, and afterwards prefer'd many times to the Dignity of *Questor*, *Master of the Palace*, *Prefect Prætorio*, and was made *Consul* in 514. He was most powerful at the Court of the Kings *Theodoricus*, *Athalaricus* and *Vitiges*. Altho' he was in the Court of those *Arian* Princes, yet he never departed from the Catholick Faith, but united the Title of a *Good Christian* with that of an *Honourable Person*, and a great *Magistrate*. At the Age of 69 or 70, desiring to think more seriously of his Salvation, he retired from Court, and founded the Monastery of *Vivarium* in his own Country. Father *Garretus*, who published his Works, has taken great pains, and made a formal Dissertation on purpose to prove that he follow'd the Rule of *St. Benedict*; but it is a Question about which few People will trouble themselves. However this be, *Cassiodorus* govern'd this Monastery for the space of 20 years; and there he died in peace, being aged 90 Years.

The Works of this Author are considerable, but there are many of them which are not about Ecclesiastical Matters. They are all collected together in the last Edition made at *Rean* in 1679.

The first Tome contains all the Letters and publick Acts which he dictated when he was in Offices. This Work is intitled, *Divers Letters*, collected together by *Cassiodorus* himself, and divided into twelve Books. The five first contain the Letters which he wrote in the Name of King *Theodorick*, and under his Reign; the sixth, and seventh contain divers Forms; the eighth, ninth and tenth contain the Letters written in the Names of the Kings *Athalaricus*, *Theodoricus*, and *Vitiges*; the two last contain the Letters which he wrote when he was *Prefect Prætorio*. There are some of them written to all sorts of Persons, and about all kinds of Affairs, so that they contain a wonderful variety of rare and curious things: They are all well written; full of good Sense and very good Morality.

The Tripartite History is not properly the Work of *Cassiodorus*. *Epiphanius Scholasticus* translated into *Latin* the three Greek *Historians*, *Socrates*, *Sozomen*, and *Theodoret*; but as these Authors wrote the History of the same time, so in reading them there is often found a Repetition of the same things: And *Cassiodorus* made out of these three one Body of History, by extracting out of every one what he says in particular, and avoiding the Repetition of what is said by more than one.

The *Chronicon* of *Cassiodorus* is very succinct, and contains only the Names of the *Consuls*, and the principal Transactions: It is not very exact for Chronology.

He wrote the History of the *Goths*, but there remains nothing now but a little Abridgment of this Work made by *Jornandes*.

These are the Works contain'd in the first Tome of *Cassiodorus*.

The first Work of the second is his Commentary upon the *Psalms*, which he wrote in his Monastery. He says himself in the Preface, that having renounc'd Secular Business and the Cares of the World, and begun to taste the sweetness of the *Psalms*, he was wholly addic'd to the reading of this Book; and finding in them some dark places, he had recourse to the Commentary of *St. Augustine*, wherein he found an infinite abundance of matter, and that he himself had added some later discoveries. After this Commendation of the *Psalms*, and observing that they are sung to the Office of the Night and the Morning, at the first, third, sixth, ninth Hour, and at *Vespers*, he proposes some general Remarks upon the *Psalms*. 1. He enquires what is Prophecy, and defines it, A way of speaking of Divine Things with Majesty and Truth by the Inspiration of the Holy Spirit. 2. He says, that the Names of Persons that are at the beginning of the *Psalms*, are not the Names of the Authors, but those who were to sing them, and to play upon Instruments. 3. That the Title *in finem*, to the end, signifies that the *Psalms* has relation to Jesus Christ. 4. That the *Psalter* is properly an Instrument of Musick in the form

of a D. That it may be applied to all Songs that are play'd upon this Instrument, and that it agrees in a particular manner to *David's* Work. 5. That a sweet and harmonious sound is properly call'd a *Psalms*, but a Song is a singing with the Voice, and when the Voice accompanies the Instrument, then it is call'd a *Psalms-Song*. 6. That a Pause is rather a mark of distinction and change of the Person, according to the Opinion of *St. Augustine*, than a Continuation according to that of *St. Jerome*. 7. That the *Psalms* are but one Book divided into five Parts. 8. That Jesus Christ is there represented both as God and as Man, and as God-man. 9. That in his Commentary he will first explain the Title of the *Psalms*, and then divide it into parts, and after that discover the literal and spiritual Sense of it; and then he will declare the design of it, and lastly give the Sum of the whole *Psalms*, or dispute against some Error. 10. He speaks of the Eloquence and Usefulness of the *Psalms*. He praises the Church. In fine, he divides the *Psalter* into twelve parts, which he applies to the twelve states of Jesus Christ. These are the *Prolegomena* of *Cassiodorus* to his Commentary upon the *Psalms*. His Commentary is very large, he has taken many things not only out of *St. Augustine*, but also out of the other Fathers: It contains much Morality.

The Commentary upon the *Canticles* is none of *Cassiodorus's*, altho' it goes under his Name in some Manuscripts, since the Author of this Commentary quotes the words of *St. Gregory the Great*, besides that this Commentary has not the Style of *Cassiodorus*.

He wrote Commentaries upon the Epistles of *St. Paul*, the Acts of the Apostles, and the Revelation, but they are now lost.

It cannot be express'd, how many useful things are contain'd in his Treatise of the Institution to Divine Learning, or an Instruction for learning Theology. He observes, in the Preface, that being troubled that there should be Masters of Human Learning, and Schools founded for teaching it, but none for Divine Learning, he had endeavour'd, with the help of *Agapetus*, to found Schools of Theology at *Rome*, as there had been formerly at *Alexandria*, and in his time at *Nisibis*: But the War hindering him of Success in his Design, he thought it his duty to write these Books, as an Introduction to the Study of Theology. He would have the Holy Scripture studied in the first place, beginning at the *Psalms*, and then the Reading of the Fathers to follow. After he has spoken of the Commentaries of the Fathers, upon the Books of the Bible, and of their Writings, he mentions the four General Councils. Afterwards he gives an account of the different divisions of the Books of Scripture; he speaks of the Hebrew Text and the Versions: from thence he passes to the Ecclesiastical Historians and Latin Fathers. He adds Remarks about the Order wherein the Holy Scripture is to be read, about the Observations which may be made use of, about the necessity of understanding Cosmography, about the study of human Learning, about Orthography and the Sciences.

The Treatises of *Cassiodorus* about the Sciences and Liberal Arts concern not Ecclesiastical Matters: but that of the Soul has a nearer relation to the Dogmes of the Church. There he maintains, that the Soul is spiritual, that God created it, that it is immortal, and that it has no quantity nor extension. Having spoken of the Powers of the Soul, he says that it contracts Original Guilt, from which it is not deliver'd but by Baptism, and that during this Life it is capable of Virtues and Vices. Lastly, he says, that the Soul being separated from the Body by Death, is no more capable of doing Good or Evil; nor subject to the Infirmities of this Life; but that it expects either with Joy or Sorrow the Time of the General Judgment, at which it receives the reward of its good Actions, or the punishment due to its Crimes*. And then having described the Happiness of Paradise, he concludes with an excellent Prayer.

plainly asserts, that there are only two different states after this Life, the one of a joyful, and the other of a sorrowful expectation of a future Judgment, and that these two states are immutable, since good Souls are reserv'd with Joy, and wicked Souls with Sorrow to the Sentence of the last Day: And so they plainly exclude the Romish Purgatory, which is a state of Sorrow after this Life, from which some Souls are deliver'd at last to a state of endless Joy.

* In these words

Cassiodorus

The Style of *Cassiodorus* is of a middle size ; he writes *Cassiodorus* cleanly enough for his time : He is full of Sentences and very useful Moral Thoughts.

The Works of *Cassiodorus* which had been printed separately, were all collected together by the care of Father *Cassiodorus Garretus*, of the Congregation of St. *Maurus*, and printed at *Roan* in 1679.

St. B E N E D I C T.

St. Benedi-
dict. **A**Ltho' St. *Benedict* is more considerable among the Monks, than among Ecclesiastical Writers, yet he is rank'd among these also. He was born in the Province of *Nursia*, about the year 480. He was carried very young to *Rome*, from whence he retir'd to *Sublacum*, which is forty miles from *Rome*, where he shut himself up in a frightful Cave. There he continued for three years, without acquainting any body but St. *Romanus*, who let him down Bread by the help of a Rope: Being afterwards known, the Monks of a neighbouring Monastery chose him for their Abbot. But he not agreeing with their way of Living, retir'd to his Desert, where many Persons came to him, and desir'd to put themselves under his Conduct ; insomuch that in a short time, he built twelve Monasteries in this place. From thence he pass'd in the Year 529, to the Mount *Cassinus*, where he laid down solid Foundations of an Order, which in a little time spread it self over all *Europe*. There is a difference about the time of his Death, and his Disciples look upon this as a very important Question. As to us, it does not so nearly concern us to insist upon it, and therefore we will suppose with Father *Mabillon*, that he died in 543, or with the Author of the Treatise concerning the *Hemina*, in 547. St. *Gregory* in his Dialogues wrote the Life of this Saint, which is full of Miracles very extraordinary. I shall not stay here to relate them, nor to enquire into the truth of them, this being no part of my Province.

The Rule of St. *Benedict* is the only Work that is truly his. St. *Gregory* thinks it better written and more prudent than all the rest, *Sermone luculentum, Discretionem præcipuam*. 'Tis divided into 77 Chapters. St. *Benedict* there distinguishes four sorts of Monks ; the *Cenobites*, who live in a Monastery, under the Government of an Abbot ; the *Anchorets*, who having learn'd the Exercises of a Monastick Life in a Monastery, retire alone into the Deserts ; the *Sarabaites*, who dwell two or three in the same Cell ; and the *Gyrovagi*, who go from Monastery to Monastery, without staying in any place : He condemns these two kinds of Monks, and chiefly the last ; and without insisting upon what concerns the *Anchorets*, he composes his Rule only for the *Cenobites*. There he speaks first of the Qualifications which an Abbot ought to have, after what manner he should serve for an Example to his Monks, and treat them all alike well, without showing more affection to one than another ; how he should reprove, and even punish those who commit Faults. He proposes to them afterwards many Christian and Spiritual Maxims ; he recommends to them Obedience, Silence and Humility ; he notes the Hours for Divine Service by Day and Night, and the order and manner of repeating it. After this he speaks of the Punishments which should be inflict'd on those who offend : The first is Excommunication, or a Separation from the Fellowship of the Brethren, whether at Table, or at Prayers ; the second is the Chastisement of those with Rods, whom the Excommunication cannot reform ; and the last is the Expulsion out of the Monastery. Nevertheless he permits a Brother to be received three times who is turn'd out for his Faults, provided he promise to amend. He orders, that the Monks have all things in common, and that every thing be at the disposal of the Abbot, and under the care of the Steward ; that in the distribution of things necessary for Maintenance, no respect is to be had to the Quality, but to the Weakness of the Brethren : He enjoyns the Brethren to serve in the Kitchen and Refectory by turns. He requires, that special care be taken of the Infirm, of Children, and Old Men ; he appoints the Hours and quantity of Meat and Drink ; and Penances for lesser faults : He recommends to them Labour, and notes the Hours for it ; he provides for the Entertainment of Strangers ; he forbids the Monks to receive Presents or Letters from their Kinsfolk : He leaves the Abbots at liberty to give Habits to their Religious proportion'd to the temper of the place where they are ; yet he thinks that 'tis sufficient in temperate Places to give them a Cowle, a Tunique, and a Scapulary. He would not have the Monks complain of the colour or coarseness of these Habits ; but that they should take such as are given them, and such as are to be had in the Province where they are. The following manner wherein he would have one receiv'd who presents himself for admission into the Monastery, is very rude.

St. Benedi-
dict. He must patiently suffer for four or five days the Repulses and Rebuffs of a Porter ; after this he must be put for some days into the Chamber of the Guests, where an ancient Man will come to speak to him, and to represent to him that which is the rudest thing in all the Rule : If he be obstinate the whole shall be read to him, but if he promise to observe it, he shall be admitted into the Chamber of the Novices, where he shall be try'd : At the end of six Months the Rule must be read over to him again, and if he be obstinate after this, it shall yet be read over to him at the end of four Months : But then if he promise to observe it, he shall be admitted, after he is given to understand that he can no more go out of the Monastery. 'Tis necessary also that he promise in the Oratory, before God and his Saints, and in the presence of all the World to change his Life, and continue steadfast in that Change ; but first he must be requir'd to make this Promise, and to subscribe this Demand with his Hand, or if he cannot write, another must write for him, and he must set his Mark to it. That if he has any Means, he must give them all away before he makes Profession, either to the Poor, or to the Monastery, without reserving any thing to himself. If they be Parents who present a young Child, they must make the same Promise for him, and engage to give him nothing as his own proper Goods. As to the Priests which are presented, St. *Benedict* would not have them easily receiv'd ; yet if they be importunate, they may be receiv'd upon condition that they will observe the Rule. Yet to them shall be granted the first places after the Abbot, the Power of giving Benedictions, and of overseeing Divine Service. As to the Monks that are Strangers, they shall be receiv'd as Guests if they desire to tarry, and provided they be found to have liv'd well while they were among the Guests, they shall be admitted, and the Abbot may also bestow upon them an honourable place : But if it be observed that they did not behave themselves well, they shall not only be deny'd Admission, but also be desired to withdraw. If the Abbot pleases, he may choose any one of his Monks to be ordain'd Priest or Deacon, but this shall not exempt them from the Rule, nor from attending upon the Service of the Altar : He shall continue in the same Station, unless the Abbot will bestow upon him a higher. The Degree among the Religious is reckon'd from the day that they enter into the Monastery. St. *Benedict* speaks here also of the Qualifications which the Abbot ought to have, and of those of the Prior, and of the Duty of the Porter. He forbids the Religious to go forth without the leave of the Abbot : Those that go out, should at their going forth recommend themselves to his Prayers, and at their Return, they should lye prostrate on the Ground during the time of Divine Service : He recommends to the Monks to be respectful and meek to one another. Lastly, he declares, that his Rule contains only the first Elements of a Religious and Spiritual Life, and that the Books of the Fathers contain it in perfection.

There are several Disputes about the understanding of some places in this Rule, which I leave to the Disciples of St. *Benedict*, who take them for a matter of great moment : The Publick, which is much less concern'd about them, will easily dispense with me for not relating them ; for I do not think that the World will much trouble themselves to know, whether the *Hemina* mention'd by St. *Benedict*, be the half-quart of *Paris* or St. *Denis* ; whether the word *Communion* be always taken in the Rule of St. *Benedict* for the signs of Charity and Union, or if it be taken in some places for the Eucharist ; whether the word *Mass* do signifie there in some places what we understand by it at present, or whether it be always taken for the End or Duration of Divine Service, &c. There are not many besides the Disciples of St. *Benedict*, to whom these Questions can appear important. The common People are not concern'd in them, and the Learned who are not of the Order, will employ their Curiosity and Learning upon other Subjects.

There are also attributed to St. *Benedict* a Letter to St. *Remigius*, a Sermon upon the Death of St. *Placidia*, a Discourse upon the Departure of St. *Maurus*, a Letter to the same Saint, an Order of the Monastick Life ; but none of these Pieces is St. *Benedict's*.

Pope SILVERIUS.

Pope Silverius.

THe News of the Death of *Agapetus*, which happened, as we have said, at *Constantinople*, being carried to *Rome*, *Silverius* the Son of Pope *Hormisdas*, was chosen in his room. *Anastasius* affirms that this Election was not free, and that King *Theodatus* forc'd the Clergy to choose *Silverius*. He alledges also that he gave Money to the Prince to get himself chosen: But *Liberatus*, an Author more ancient and more credible than *Anastasius*, supposes that this Election was Canonical; and 'tis very probable that this Calumny against *Silverius* was invented to justify the Intrusion of *Vigilius*. However this be, 'tis certain that *Silverius* was acknowledg'd by the Clergy and People as lawful Bishop of *Rome*.

Bellisarius was then at *Rome* with a powerful Army, and having taken the City of *Naples*, he advanced towards *Rome*. The *Goths* deposed King *Theodatus*, and plac'd in his room a brave Captain call'd *Vitiges*. He not finding himself strong enough to oppose *Bellisarius*, went out of *Rome*, and retir'd to *Ravenna*. The *Romans* informed *Bellisarius* of this, and receiv'd him into *Rome*, according to the Pope's Advice. He entered into it victoriously in the Month of *December*, in the Year 536. But *Vitiges* returned quickly with an Army of 15000 Men, and laid Siege to *Rome*, which lasted a year and some days. The Pope *Silverius* having been chosen under a King of the *Goths*, and perhaps by his Interest, was suspected at the Court of the *Greek* Emperor: besides this, he had declared against *Anthemius* and the *Acephali*, whom the Empress *Theodora* maintained. The Deacon *Vigilius* remained at *Constantinople* after the Death of *Agapetus*, who had for a long time aspired to the Bishoprick, and made use of this Occasion to get himself promoted to it. He promised the Empress, that if she would make him Pope he would receive *Theodosius*, *Anthemius*, and *Severus* into his Communion, and that he would approve their Doctrine. The Empress not only promised to make him Pope, but also offer'd him Money if he would do what she desired. *Vigilius* having given the Empress all the Assurances that she could wish, departed with a secret Order address'd to *Bellisarius* to make him successful in his Design. *Vigilius* being come into *Italy*, found all things well prepared for him; the Siege of *Rome* was rais'd when he arriv'd there; but during the Siege *Silverius* was suspected to hold Correspondence with the *Goths*, and so he was rendred odious for refusing expressly to accept the Empress's Proposals of receiving *Anthemius*. Thus *Vigilius* having deliver'd to *Bellisarius* the Order which he brought, and having promised him two hundred pieces of Gold over and above the seven hundred which he was to give him, found no great difficulty to persuade him to drive away *Silverius*. For accomplishing this he made use of two Pretences, which we have already hinted, he caus'd him to come before him, and accus'd him of writing to the *Goths*, and prest him to approve *Anthemius*. There wanted not Forgers who counterfeited a Letter written in the Name of *Silverius* to the King of the *Goths*, to deliver up the City of *Rome* to him, nor false Witnesses who deposed that he had this Design. *Bellisarius* caus'd to bring *Silverius* before him, and sollicit'd him to satisfy the Empress, by approving the Doctrine of *Anthemius*, and then sent him

back again. *Silverius* refusing to hearken to this Proposal, he caus'd him to be brought a second time into his Palace, and discover'd to him what he was accus'd of: but having sworn to him that he should have liberty to go away, he was not seized. He was sent for the third time, and after his entrance the Wife of *Bellisarius* upbraided him with his perfidiousness, and immediately he was stript of his Sacerdotal Habit, and his Clergy were told that he was deposed; and an Order was sent to them to choose *Vigilius* in his room. *Silverius* was presently banish'd to *Patava*, a City of the Province of *Lyria*. When he was arriv'd in this City, the Bishop animated with Zeal for Justice, went to wait upon the Emperor, and remonstrated to him, that it was a thing which cried to Heaven for vengeance, that the Bishop of a See so considerable as that of *Rome*, should be unjustly turned out. *Justinian*, who had no hand in this Negotiation, order'd that *Silverius* should be sent back into *Italy*, and that the Letter should be explained which he was charg'd to have written; that if it was found to be none of his, he should be restor'd to his See; but if it was found to be his, he should have the Title of a simple Bishop of some City. The Empress sent immediately *Pelagius* into *Italy* to hinder the return of *Silverius*. But the Order of the Emperor was executed so much the more easily, because *Vigilius* had fail'd in his Promise, both to the Empress, in not doing what she desir'd, and to *Bellisarius*, in not giving the Money which he had promised. So *Silverius* was carried back to *Italy*, but it was only to increase his misery; for *Vigilius* fearing to be forced away from the Throne which he had invaded, performed the Promises which he had made, on condition that *Silverius* should be deliver'd into his hands. This was put in execution, he was deliver'd to the Guards of *Vigilius*, and he was banish'd into the Isles of *Pontionna* and *Pandataria*, which were over against the Mount *Cirrellus*, where he died of a Famine in great misery, if we may believe *Liberatus*. *Procopius* in his *Secret History* seems to insinuate, that he was kill'd by one named *Eugenius*, a Man devoted to *Antonina* the Wife of *Bellisarius*: but what *Procopius* says may be understood, not of the Death of *Silverius*, but rather of his Accusation or Apprehension.

The Letters attributed to *Silverius* are feign'd upon his History.

The first wherein 'tis supposed that he upbraids *Vigilius* with his Crime, and that he condemns him, is dated under Prince *Basil*. Now there was not one of this Name in the time of the Pontificate of *Silverius*; and besides this it is *Mercator's* Style, full of Barbarisms and Phrases of other Popes. In short, it cannot agree with the History, because 'tis supposed in it, that *Silverius* after his Deposition assembled a Council, wherein he anathematized *Vigilius*, which has not the least probability.

The Letter of *Amator* Bishop of *Autun* to *Silverius*, sent with the Presents which this Bishop is supposed to make unto him, is also a Forgery, as well as the Answer of *Silverius* to this Letter: Both the one and the other are *Mercator's* Style, and have the same Marks of Forgery with the other Letters forged by this Impostor.

The Pope VIGILIUS.

The Pope Vigilius.

ALtho' *Vigilius* was promoted to the See of *Rome* by a way altogether unjust, yet he continued in the possession of it after the Death of *Silverius*, and was acknowledged for a lawful Pope, without proceeding to a new Election, or even confirming that which had been made. The Conduct which he had observed during his Pontificate, answer'd well enough to its unhappy beginning. He had at first approv'd the Doctrine of *Anthemius*, and that of the *Acephali*, to satisfy the Empress: but the Fear of being turned out by the People of *Rome*, whom he hated, made him quickly recal this Approbation; yet he did not by this gain the Hearts of the *Romans*. They could not endure an Usurper, who having been the Cause of the Death of their lawful Bishop, would abuse them also: They accus'd him also of having kill'd his Secretary with a Blow of his Fist, and of having whip'd his Sister's Son 'till he died. The Empress who was not satisfi'd with him, because he had gone back from his Word, sent *Anthemius* to *Rome* with an Order to bring him into *Greece*; and at his Departure the People gave him all sorts of Imprecations. He was sometime in the Isle of *Sicily*, and arriv'd not at *Constantinople* until the 20th. of *January* of the Year 547. The Affair of the three Chapters was then warmly disputed in the East: and *Vigilius* having learned in *Sicily* that they were condemn'd without his Concurrence, at first was very much troubled at it: He testified his Dis-

content after his Arrival at *Constantinople*, but he quickly yielded to the Menaces and Intreaties of the Empress. Yet he would not grant all that was desired of him, and propos'd a General Council, thinking by that to gain Time, without discontenting any body. Notwithstanding this, *Justinian* publish'd an Edict: *Vigilius* oppos'd it briskly, and thundred a Sentence of Excommunication against *Theodorus* of *Casarea*, the Author of this Edict, and of Suspension against *Mennas*. He withstood the Condemnation of the three Chapters which was resolv'd upon in the fifth Council; he suffer'd himself to be banish'd rather than subscribe to it: Nevertheless, not being guided by Zeal for the Truth, but by his own Caprice, or Interest, he quickly condemn'd them after an authencal manner, that he might return into *Italy*. During his Absence *Rome* was taken and sack'd in 547, by *Totila*, and retaken in 553 by *Narses* General of *Justinian's* Army. The *Romans* being set at Liberty, demand'd their Bishop again, who had been absent now for many years. *Justinian* offer'd them to send him back again to them, or if they had rather, to permit them to ordain the Archdeacon *Pelagius*. They pray'd him to send them *Vigilius*, promising to him that they would choose *Pelagius* after his Death. *Justinian* granted him to them. *Vigilius* died in *Sicily* in 555; *Pelagius* his Successor was suspected to have contributed to his Death, but he purged himself by Oath upon the Holy Gospels and the Cross.

We

The Pope Vigilius. We have already observ'd, that *Vigilius* to get *Silverius* into his hands, had consented to all that the Empress desir'd, by receiving into his Communion the Bishops of the Faction of the *Acephali*, and approving their Doctrine. *Liberatus* relates the Letter which he wrote to them, and assures us, that it was accompanied with a Confession of Faith, wherein he condemns those who distinguish'd the two Natures in Jesus Christ, and made profession of believing one Christ only, compos'd of two Natures; pronouncing an *Anathema* against those who admit two Forms in Jesus Christ, who did not acknowledge, that the Miracles and Sufferings belong'd to one and the same Christ, and did not own that the Word suffer'd, and particularly against *Paulus of Samosata*, *Dioscorus*, *Theodorus* and *Theodoret*. *Baronius* and *Binius* endeavour to make it credible, that this was not *Vigilius's*; but *Liberatus* is more to be believ'd than they, and *Vigilius* was certainly capable of doing it.

The second Letter of *Vigilius* address'd to *Eutherius*, is that of the first day of *March* in the year 538. He answers this Bishop about certain Articles, concerning which he had consulted him. 1. He condemns those who under pretence of Abstinence superstitiously refrain from eating any Meat, thinking it forbidden, and evil in it self. 2. He orders the Canons of the Holy See to be observ'd, concerning the solemn Administration of Baptism; and reproves those who cut off the Particle, *And*, in the *Gloria Patri*, between the Son and the Holy Spirit, singing, *Gloria Patri & Filio Spiritui Sancto*, instead of, *& Spiritui Sancto*. 3. He says, that he had sent to him who writes the Ecclesiastical Canons taken out of the Archives of the Church of *Rome*, made with respect to those, who having been baptized in the Church, were re-baptized by the *Arians* when they return'd to the Church. He adds, that nevertheless, their Penance may be diminish'd, in proportion to their Fervor; but that they must not be receiv'd by that Imposition of Hands, which is us'd to cause the Holy Spirit to descend, but by that which is us'd to reconcile Penitents. 4. He thinks that a Church must not be consecrated anew, which is rebuilt upon the same Foundations, but that it is sufficient to celebrate Mass in it. This Consecration was made by throwing Holy Water upon it; for to show that it was not necessary to consecrate it anew, he uses this Expression, *Nihil judicamus officere, si per eam minimè aqua benedicta jactetur*. 5. He fixes the Day of the Feast of *Easter* approaching; he says that Divine Service is perform'd after the same manner in all the Feasts, that some Chapters only are added, which agree either to the Mysteries, or to the Saint whose Feast it is: He sends Reliques to him to whom he writes. Here this Letter should end, for he declares that he had answered all the Demands of this Bishop, and makes him a Compliment wherewith it was usual to conclude a Letter: Yet there are in it two other Articles, which have no relation to the preceding, nor any Connexion with the Remainder of the Letter. The first condemns the Priests who name not the three Persons in administering Baptism; the second is about the Primacy of the Church of *Rome*. It affirms, that there is no doubt but the *Roman* Church is the Foundation, Form and Principle of all the Churches, because tho' all the Apostles were chosen after the same manner, yet *St. Peter* had the Pre-eminence above the other; which made him be called *Cephus*, because he is the Head

and Prince of the other Apostles; that therefore the Church of *Rome* has the Primacy among all the Churches, and that 'tis necessary, that the Causes which concern the Persons of Bishops, or the important Affairs of the Church, should be communicated to him; and that the Appeals of these Causes should be reserv'd to him. 'Tis very probable that these two Articles are added.

In the third Letter *Vigilius* makes Answer to *Cæsarius* Bishop of *Arles*, about King *Theodebert's* consulting him concerning the Penance which should be imposed upon one who had married his Brother's Wife. *Vigilius* had already written to the King, that this Crime could not be expiated but by a great Penance: But because 'tis convenient that the Penance should be regulated by the Bishops upon the place, since none but they can know the Condition of the Penitent, he commits this Care to *Cæsarius*, with whom he leaves full power to regulate the Time and Order of this Penance: But he admonishes him to require, that he commit no more such things for the future, and to hinder him and her, who were thus married, from dwelling together.

The fourth Letter is address'd to *Justinian*; there he praises the Piety and Faith of this Emperor, who had written to him, that he would inviolably adhere to the Faith establish'd in the four General Councils, and in the Letters of *St. Cælestine* and *St. Leo*. He testifies to him that he is of the same Judgment, and that he approves what his Predecessors *Hormisdas*, *John* and *Agapetus* had done against the Heretics, and that he condemns the Persons whom they had condemned. He recommends it to this Prince, that he would maintain the Privileges of the See of *Rome*, which could not be attack'd without violating, as one may say, the Faith.

In the following Letter he congratulates *Mennas* for being of the same Judgment: This is dated *Sept. 17th. 540*.

The 6th, 7th, and 8th. Letters are address'd to *Auxanius* Bishop of *Arles*. In the first he grants him the *Pallium*: In the second he makes him his Vicar in the Kingdom of *Childebert*, and annexes two Prerogatives to this Title. The first is to examine and judge the Causes of the Bishops of this Kingdom, provided notwithstanding, that if any Causes of Faith or of difficult Matters happen, they shall be reserv'd to the Decision of the Holy See. The second is that no Bishop shall go out of his Country, without taking *Litteræ Formæ* from him. He exhorts him afterwards to pray for *Justinian*, and to preserve the Peace and good Understanding between King *Childebert* and the Emperor.

In the third Letter to *Auxanius*, *Vigilius* commissions him to judge the Affair of *Pretextatus*. The first of these Letters is dated *Octob. 18th. 543*, and the other two *May 22d. 545*. The same Day he wrote a fourth to the Bishops of the Kingdom of *Childebert*, and to those who were accustomed to receive their Consecration from the Bishop of *Arles*, wherein he gives them to understand that he had made *Auxanius* his Vicar, and sets forth the Rights which he had granted him.

After the Death of *Auxanius*, he gave the same Title and the same Privileges to his Successor *Aurelianus*, as appears by the Letters 10. and 11, written in 546.

The other Letters and Treatises of *Vigilius* having a relation to the History of the fifth Council, of which they make a part, we shall reserve them to be spoken of upon that Head.

CÆSARIUS Bishop of Arles.

Cæsarius. *Cæsarius* born at *Chalons* upon the River *Sone*, a Monk and Abbot of *Lerina*, and afterwards Bishop of *Arles*, was one of the most famous Bishops of *France* in his time. He was honour'd with divers Letters from the Popes, who made him their Vicar. He assisted at many Councils of *France*, in which he caus'd very excellent and useful Canons to be made. He govern'd the See of *Arles* from the year 501, to the year 543. He is mentioned in *Gennadius's* Book of *Ecclesiastical Writers*; but 'tis certain that this place was added: For besides that, it is not found in some Editions, and many Manuscripts of *Gennadius*, 'tis evident that *Cæsarius* was not yet Bishop of *Arles*, when *Gennadius* wrote this Book: Yet this Chapter being written by an ancient Author, we may give credit to what he says in it, that *Cæsarius* compos'd some Books very useful for Monks. *Sigibert of Gemblours* calls them *Homilies* proper for the Monastical Life. We have many Homilies which go under his Name, which are published in the *Bibliothèque of the Fathers*, in the Collection of *M. Baluzius*, and among the Sermons of *St. Austine*. Some of them perhaps are none of his, and 'tis certain that several places are added in them: But these Homilies are not Discourses to Monks, but Sermons to the People. He compos'd a very great number of them, not only to serve

for preaching in his own Church, which he did very often Morning and Evening; but also to send them to his Brethren of *France*, *Italy* and *Spain*, that they might use them for the Instruction of their People: From hence it is, that a great number of them are restor'd to him in the last Edition of *St. Austine's* Sermons. He oftentimes transcribed the Sermons of others, and chiefly those of *St. Austine*.

He founded a Monastery of Nuns at *Arles*, whereof his Sister *Cæsaria* was Abbess: He drew up a Rule for them which is in the Collection of *Benedict of Aniane*, where is found also a Discourse exhorting them to Chastity; a Letter which he wrote to the Abbess, about the manner of governing her Nuns, and the Testament of this Bishop. His Life was written by his Disciple *Cyprianus*, by the Priest *Messianus*, and by the Deacon *Stephen*. These Lives are extant in the first *Benedictine* Age; but I question whether they be altogether genuine, and such as they were made by their first Authors. The Author who plac'd his Name in *Gennadius*, attributes to him a Collection of Passages out of the Holy Scripture and the Fathers about Grace, which is approv'd by Pope *Felix*; which is to be understood of the Canons of the second Council of *Orange*, at which *Cæsarius* assisted.

PONTIANUS.

Pontianus. His Bishop wrote a Letter to *Justinian*, wherein he praises his Zeal and Piety, and remonstrates to him, that he thought he could not condemn *Theodorus*, the Writings of *Theodoret* and the Letter of *Ibas*, because he had not seen their Writings, and tho' he should see them, and find in them things worthy of Condemnation, yet he could not condemn the Authors that died in the Communion of the Church: That he was afraid lest un-

der the pretence of condemning these Authors, they should revive the Heresie of *Eutyches*. Lastly, he informs him that he could not make War with the dead, who are judged by a Judge, from whose Judgment there lies no Appeal; and and prays him not to persecute and put to death those who are alive, to force them to condemn some that are dead. This Letter is in the Councils *Tome 5. p. 324.*

LEO Archbishop of Sens.

Leo. He Bishops have always been jealous of their Jurisdiction, and vigorously oppos'd the Disfranchises which the Princes would make of the Parts of their Dioceses: This Archbishop of *Sens* may serve for an Example of this. King *Childebert* would establish a Bishop in the City of *Melodunum* which was in his Kingdom, tho' it belong'd to the Diocese of *Sens*. *Leo* wrote to him a civil Letter in defence of his Rights, and to hinder the Erection of this Bishoprick: He represents to him, that this could not be done without the Consent of King *Theodebert*, that it was contrary to the Ecclesiastical Canons; that he ought not to suffer the Peace which was among the Bishops to be disturbed by his Order, and that

some of the People should be withdrawn from under the Jurisdiction of their Bishop; that he could not alledge as a Pretence for erecting this new Bishoprick of *Melodunum*, that the Bishop of *Sens* could not make his Visitation there, because the Ways were stopped up; since there was nothing to hinder the Bishop of *Sens* to go thither, or send his Deputy. Lastly, he declares, that whosoever shall ordain a Bishop at *Melodunum* without his Consent, unless it were order'd by the Pope, or in a Synod, shall be excluded from his Communion, as well as he who shall be ordain'd. This Letter is written under the Reign of *Theodebert*, which began in 535, and ended in 548.

TROJANUS Bishop of Santones.

Trojanus. His Bishop wrote a Letter to *Evemerus*, or *Emmerius* Bishop of *Nantes*, who had consulted him, whether he ought to baptize a Person who did not remember that he was baptiz'd: He answers him,

that he ought to baptize all those who did not remember that they were baptized, or had no Proof that they had been baptized.

NICETIUS Bishop of Treves.

Nicetius. Father *Luc Dachery* has given us in the third Tome of his *Spicilegium* two small Tracts of Piety written by this Bishop: The one is concerning the Watchings of the Servants of God, and the other concerning the Usefulness of singing *Psalms*. There are also two

Letters of this Bishop; one to *Justinian*, wherein he exhorts him to renounce Heresie; and another to *Chlofdoinda* Queen of the *Lombards*, exhorting her to labour after the Conversion of her Husband. Tome fifth of the Councils, p. 381.

AURELIANUS.

Aurelianus. *Aurelianus* Bishop of *Arles*, and Successor to *Casarius*, whom *Vigilius* made his Vicar in *Gaul*, made two Rules; one for the Monks, and another for the Nuns.

They are both related in the Code of the Rules of *Benedict* Abbot of *Ancona*. This Bishop assisted at the Council of *Lyons* held in the year 549.

TERRADIUS.

Terradius. *Terradius* or *Terridius*, a Kinsman of *Casarius* Bishop of *Arles*, passes for the Author of a Rule made for

Monks and Nuns.

ARATOR.

Arator. *Arator* born in *Liguria*, was Intendant of the Finances to King *Athalaricus*, and afterwards Sub-deacon of the Church of *Rome*, he turn'd into Verse the History of the *Acts of the Apostles*, under the Pontificate of Pope *Vigilius*. Altho' this Work was much

esteem'd in his own time, yet it has not the like Approbation at present, having nothing in it that's sublime or agreeable. The same Author wrote a Letter in Elegiac Verse to Count *Parthenius*, which was publish'd by Father *Sirmondus* at the end of *Ennodius*.

JUSTINIANUS and JUSTUS Bishops of Spain.

Isidore of *Sevil* observes it as a thing extraordinary, that there were in *Spain*, under the Reign of *Theodius*, i. e. toward the year 535, four Brethren born of the same Mother, all four Bishops, and all four Writers.

The first is *Justinian* Bishop of *Valentia*, who wrote a Treatise containing divers Answers to the Questions of *Rusticus*; the first concerning the Holy Spirit; the second against the Followers of *Bonofus*, who believed that Jesus Christ was an adoptive Son, and not the natural Son of God; the third about the Baptism of Jesus Christ, to shew that it is not lawful to reiterate it; the fourth about the

Distinction between *John's* Baptism, and that of Jesus Christ; the fifth to prove that the Son is invisible as the Father.

The second was *Justus* Bishop of *Urgellum*, who published a little Commentary upon the *Canticles*, wherein he explains in a few Words, and very clearly, the allegorical Sense of this Book of Holy Scripture.

The two other Brethren were called *Hebrides* and *Elpidius*; but it is not known where they were Bishops, and what is the Subject of their Writings. We have not now the Work of *Justinian*, but only that of *Justus* upon the *Canticles*. St. *Isidore* has given a sound Judgment of it: In

Justinianus, &c. In it he expounds very succinctly and clearly the *Canticles*, by applying it to Jesus Christ and his Church. There are two

Letters of the same Bishop in the fifth Tome of the *Spicilegium* of *Luc Dachery*; the first whereof is supposititious.

Justinianus, &c.

APRIGIUS.

Aprigius. **A** *Prigius* Bishop of *Beia* in *Portugal*, an Eloquent and learned Man, says *Isidore of Sevil*, has explain'd the Revelation of *St. John*: He has given a Spiritual Sense of it, and in a noble Style; he seems also to have succeeded better in it, than the greatest part of

of the Ancients. He did also write some other Books which are not come to our Knowledge. He flourish'd in the time of King *Theodius*, i. e. about the Year 540. At present there remains nothing of this Author.

Aprigius.

ARETAS.

Aretas. **T**his *Aretas*, who wrote a Commentary upon the Revelations, taken out of that of *Andrew of Casarea*, is plac'd in the sixth Age of the Church, and he is also thought to be Bishop of *Casarea*; but

there is no proof, neither of the one nor the other. This Commentary may be seen in the *Bibliothèques* of the Fathers.

Aretas.

ZACHARIAS Bishop of Mitylena.

Zacharias. **Z**acharias Scholasticus was made Bishop of *Mitylena*, in the time of *Mennas* Patriarch of *Constantinople*, and was present at the fifth Council. He wrote two Treatises about Matters rather Philosophical than Theological: The first is a little Tract against the Opini-

on of the *Manichees* concerning the two Principles. The second is a Dialogue of the Creation of the World, wherein he refutes the Philosophers who believ'd it Eternal. These two Treatises are in the *Bibliothèques* of the Fathers.

Zacharias.

CYRILLUS of Scythopolis.

Cyrrillus. **C**yrillus Monk of *Scythopolis* wrote the Life of the Abbot *Enthimus*: 'Tis in Latin in *Surius* at the 20th of January, and in Greek and Latin in the second Tome of the *Monuments of the Greek Church*,

publish'd by Mr. *Cotelerius*; but it is not the same as it was written by *Cyrril*, but as it was amended, or rather corrupted by *Metaphrastes*. This Life is well enough written, and contains many Historical Circumstances very remarkable.

Cyrrillus.

FACUNDUS.

Facundus. **F**acundus Bishop of *Hermiana*, a City of the Province of *Byzacena* in *Africa*, being at *Constantinople* at the time when *Justinian* would extort from the Bishops the Condemnation of the three Chapters, wrote a Book in defence of them before *Vigilius* arriv'd at *Constantinople*. When this Pope was come, *Facundus* assisted at the Conference which was held upon this Subject; and being afterwards obliged to give his Opinion in Writing, he made Extracts out of his own Book in great haste, the Emperor not allowing him but seven days to give his Opinion, tho' there happen'd two of them to be Festivals. This *Facundus* himself informs us, in the Preface of his twelve Books written in Defence of the three Chapters.

In the first he handles many Questions concerning the Mystery of the Incarnation. In the first place he commends the Confession of Faith which *Justinian* had publish'd in the Year 533, and approves also of this Expression, *One of the Trinity was crucified*; after this he remarks, that the three Chapters were invented by the *Eutychians* to weaken the Authority of the Council of *Chalcedon*; that the *Origenians*, to revenge themselves on those who had condemn'd them, were joyn'd with the *Eutychians*, and not daring openly to attack the Council of *Chalcedon*, they had consulted to procure the Condemnation of the Letter of *Ibas*, which was approv'd in this Council, that they might indirectly condemn the Bishops that were present at it; That, in short, it was not necessary, for rejecting the Error of the *Nestorians*, to condemn the three Chapters, but it was sufficient to say, that *One of the Trinity suffer'd*, and that the Virgin was the Mother of God: That there are some Catholics, who would not have it said, that one of the Trinity, but, one of the Persons of the Trinity suffer'd: That notwithstanding both the one and the other of these Propositions is capable of a good Sense, but the last does not formally enough exclude the Error of the *Nestorians*. Here he remarks, *en passant*, that when it is said in Scripture, that Baptism was administred by the Apostles in the Name of Jesus Christ, this ought to be understood only by way of Opposition to the Baptism of the Jews, and not so as to exclude the Invocation of the other Persons. Afterward he shews, that we ought to say, that the Virgin is truly and properly the Mother of God, and that it may also be said, that God is the Father of a crucified Man, without inferring from thence, that the Divinity was born of a Virgin, or that it was crucified. He proves also against the *Eutychians*, that there are two Natures in Jesus Christ, and not only one Nature compounded as they affirm. He explains the Passages of *Julius* and *St. Cyril*, which they make use of to give

Authority to their Sentiment, by proving that these two Bishops acknowledged two Natures in Jesus Christ. He pushes these things yet further, by maintaining that those who admit but one compounded Nature, favour'd the Sentiment of *Nestorius*, because they cannot say, that this Nature was of the same Substance with that of the Eternal Father, which is most simple, from whence it follows, that the Person of Jesus Christ is not of the same Substance, with the Father. In fine, he observes, that the difference between the Union of the Soul and Body, and that of the Divine and Human Nature in Jesus Christ, consists in this, that the Soul and Body are united into one and the same Nature, whereas the Divine and Human Nature are united into one Person only.

Facundus having discover'd the Purity of his Faith in the first Book, undertakes in the second the Defence of the three Chapters. That he may do this the more freely, he supposes that the Writing against the three Chapters, which goes under the Name of *Justinian*, is none of his, but that it was composed by the Enemies of the Council of *Chalcedon*. He cries out, that it were needless to discuss the Writings of *Theodorus of Mopsuestia*, who died a long while ago in the Communion of the Church; that his Memory is struck at for no other reason, but because he was commended in the Letter of *Ibas*, approv'd in the Council of *Chalcedon*; but then he was also commended and approv'd, while he was alive by the Fathers of the Church, as by *John Chrysostome*, by *St. Gregory Nazianzen*, by *John of Antioch*, by *Domnus*, and even by a Synod of Oriental Bishops held at *Antioch*; that the Writings of *Theodore*, and the Letter of *Ibas* would not be condemn'd, but only to lessen the Authority of the Council of *Chalcedon*; and that the chief reason why the Letter of *Ibas* is attack'd, is, because it clearly distinguishes the two Natures in the Person of Jesus Christ: That the reason which they make use of for condemning it, because *St. Cyril* is abus'd in it, is a vain pretence, since they say nothing of *Genadius of Constantinople*, and *Isidore*, who have spoken much worse of this Father: That in short, they cannot condemn this Letter of *Ibas*, because the Council of *Chalcedon*, having examined it, did not think it convenient to condemn it; and so much the rather, since *St. Leo*, and the Synodical Assemblies of the Eastern Churches, had declar'd that nothing must be added to the Decisions of this Council: That it was needless to wait for the Judgment of *Vigilius*, since he could not depart from the Sentiments of his Predecessor, having receiv'd his Sovereign Power for Edification, and not for Destruction, and he had no power against the Truth, but only for the Truth.

Facundus.

Facundus. In the third Book he defends particularly *Theodorus of Mopsuestia*: In the first place he remarks, that he cannot be condemned without accusing the Council of *Chalcedon*, or *St. Leo*, of Error or Negligence. After this he maintains, that the Doctrine of this Bishop was very Orthodox, and that he condemned the Errors of *Paulus of Samosata* and *Nestorius*; and he proves from his Writings that he rejected these Errors. He asserts that the Creed which is attributed to him, and was condemned in the Council of *Ephesus*, is none of his. He gives a good Sense to the Passages which are alledged to prove that he was in an Error; he defends him also against that Accusation, that he had subverted the Prophecies of Jesus Christ.

In the fourth Book he maintains, that we ought not to follow the Judgment of *St. Cyril* about the Condemnation of *Theodorus*, since what he says against *St. Chrysostome* and *Diodorus of Tarsus* is not approved. He shews that the Eastern Patriarchs acknowledged at first sight, that the Condemnation of the three Chapters was invented only to lessen the Council of *Chalcedon*. He complains, that notwithstanding they had sign'd it, and cowardly surrendred themselves to the Will of the Prince, he remarks, that *Vigilius* would not consent to it, and that the greater part of the Western Churches oppos'd it.

The fifth Book is about the Letter of *Ibas*: He pretends to prove, that the Council of *Chalcedon* approv'd it, that *Ibas* never deny'd his writing of it: He affirms as to *Theodoret*, that he had a Seat in the Council, before the Condemnation of *Diofcorus* and *Eutyches*: He shews that *St. Leo* approved all that was done in the Council, except what concern'd the Pretension of the Patriarch of *Constantinople*: From whence he concludes that after so solemn an Approbation by the Council and the Pope, 'tis not lawful to condemn this Letter.

He goes further in the sixth and seventh Books, wherein he undertakes to justify the Judgment of the Council, by shewing that the Letter of *Ibas* contains no Heresy, and that he acknowledged two Natures and one Person in Jesus Christ. He confesses, that in it he condemn'd *St. Cyril* and excus'd *Nestorius*: but he maintains, that this was by a mistake of the matter of Fact, that the Council did not think it their Duty to condemn him for this as an Heretick: That it cannot be charg'd upon him as a Crime, that he prais'd *Theodorus* of *Mopsuestia*, since *St. Chrysostome*, and *St. Gregory Nazianzen* had also prais'd him.

In the eighth Book he defends *Theodorus*, first, by shewing that the Holy Fathers and the Eastern Bishops used Expressions like to those of *Theodorus*; that 'tis false that *Proclus* proscribed him; that the Eastern Bishops wrote to *Theodosius* and *St. Cyril*, that he must not be condemn'd; that *Theodosius* approv'd their Judgment; that *Domnus* Bishop of *Antioch* prais'd him, and declar'd that we must not blacken the memory of those Persons who died in the Communion of the Church; that the Fathers and Bishops of his Time praised and esteem'd him; that *St. Cyril* is the only Father who condemn'd him, but his Judgment ought not to be prefer'd before all the others.

In the ninth Book he undertakes to justify *Theodorus* by his Writings, and to prove that he believ'd that Jesus Christ was God, and that he acknowledg'd in him two Natures united in one Person only: He explains some Expressions of this Author, which may appear harsh: He lays it down for a Rule, that we must interpret obscure and ambiguous Places by those that are clear and evident.

In the tenth Book he shews, that tho' some places were to be blam'd in the Writings of *Theodorus*, yet the Council had done well not to condemn him, either because these places had not come to their knowledge, or because they were capable of a good Sense, or lastly, because it may be believ'd that they were added by his Enemies: That tho' it were evident that he was in an Error, yet he ought not to be condemn'd as an Heretick, since he was not obstinate in it, and had shewn himself to be of a tractable Spirit, by retracting what he had affirm'd: That tho' he had been more culpable, yet *Ibas* might praise him for what he had written well: That tho' he had been accus'd Judicially in the Council, yet he could not be condemn'd since he died in the Peace and Communion of the Church: That *Athanasius* was not condemn'd for defending *Dionysius* of *Alexandria*; that it is yet more easie to defend *Theodorus* of *Mopsuestia*; That the Council had as much right to excuse *Theodorus*, as *St. Basil* had to explain the passages of *Gregory Thaumaturgus*, or *St. Hilary* to interpret the Expressions of the Councils of *Antioch* and *Sirmium*. Lastly, he reprehends four things in the Anathema pronounced against *Theodorus* of *Mopsuestia*, against his Doctrine and those of his Opinion. 1. That a Person is anathematiz'd who died in the Communion of the Church. 2. That in anathematizing him, all those who approv'd him are anathematiz'd. 3. That all his Dogmes in general are condemned. 4. That they do not only condemn those who are of his Opinion, but those who have been of it.

In the eleventh Book he shews, that the ancient Fathers us'd many Expressions altogether like those of *Theodorus* of *Mopsuestia*: He produces their passages, and argues very

much upon them. He observes, that the Expressions of the Fathers ought to be taken in a good Sense, and what being less exact escap'd them ought to be pardon'd. He shews that many of these Expressions are in *St. Cyril*, which are blam'd in *Theodorus*.

In the last Book he shews at first, that there is a great deal of difference between those Hereticks that are separated from the Church, and even those that lye conceal'd and are obstinate, and those Catholics who are in an Error thro' Ignorance, or want of understanding things perfectly well, and who continue in an entire submission to the Church. From whence he concludes, that though *Theodorus* had been in an Error, yet he could not be condemn'd as a Heretick, since he was not only never separated from the Church, but also had signified very much his teachable temper and submission to it. He remonstrates, that it belongs to Princes to submit in Matters of Faith, and they ought not to ascribe to themselves what pertains to the Bishops: He proves this by the Examples of the Emperors *Marcianus* and *Leo*, to whom he opposes the Example of the Emperor *Zeno*. He concludes with an Exhortation to the Emperor to renounce the Error wherein he was engag'd, and proposes to him the Example of the Great *Theodosius*.

There is a famous passage in the ninth Book about the Eucharist, which seems not to favour the Real Presence: For to excuse *Theodorus*, who had call'd Jesus Christ an Adopted Son, he maintains, that this Name may be given him, because he had receiv'd the Sacrament or Sign of Adoption, which may be call'd the Adoption it self; as 'tis said, That the Faithful in receiving the Sacrament of the Body and Blood of Jesus Christ, receive his Body and his Blood; not that the Bread is properly his Body, and the Cup his Blood, but because they contain in them the Mystery of the Body and Blood of Jesus Christ *.

* This is a notable place against

Transubstantiation which *Du Pin* found too hot for his handling, or else he had never sent us to another for satisfaction, after he had so clearly propos'd the Argument of *Facundus* in full force.

I shall not stay to answer this, nor to examine the true Sense of this passage, nor to shew that it may agree very well with the Real Presence, because this has been already done by able Writers of Controversie, and particularly by the Author of the Perpetuity, who has forgot nothing that could be said upon this Subject. Every one may consult him.

Facundus having so stoutly defended the three Chapters, did not change his Judgment like *Vigilius*, on the contrary, he was one of those who continued stedfast unto the end, and chose rather to suffer Banishment, than sign the Condemnation of *Theodorus* of *Mopsuestia*, the Writings of *Theodoret*, and the Letter of *Ibas*. But that which was most to be blam'd in their Conduct, was, that they did not only disallow this Subscription, but they also separated from the Communion of those who had subscribed.

When the Passages of *St. Ausline* were objected to them, who had very often repeated, that we must suffer the Wicked to be in the Church, and not separate from it upon their account; *Facundus* undertakes to answer this in a Writing address'd to *Mocianus* or *Mucianus*, who was one of those that had a great Value for these Passages, and who compared to the *Donatists*, those Christians, who separated from the Communion of the Church for the Affair of the three Chapters. *Facundus* asserts in this Writing, that there is a great deal of Difference between them and the *Donatists*: That there was no Controversie in the time of the *Donatists* but concerning Separation and Schism, but now the Question is concerning Faith; that the Example of the Condemnation of *Acacius* clearly justified their Separation from Communion with those who favour'd Hereticks; that those who sign the Condemnation of the three Chapters, joyn with Hereticks, condemn the Council of *Chalcedon*, anathematize the Holy Fathers of the Church, and so separate themselves from its Communion: That it is not the Church of *Africa* which makes this Separation, but it only refuses to communicate with such Persons as were themselves separate from the Communion of the Church. Afterwards he relates what pass'd upon the Condemnation of the three Chapters: He blames the Constitution which *Vigilius* had made in favour of the three Chapters: And lastly, he maintains that the Bishops of *Africa* in separating from those who had signed the three Chapters, imitated the Conduct which *Hilary* and *St. Jerome* observ'd towards the *Arians*.

He handles also the same Question in a Letter published by *F. D' Achery* in the third Tome of his *Spicilegium*: He affirms that those who condemn the three Chapters, are either Hereticks, or the Successors of Hereticks; Hereticks, if they have unjustly condemn'd them; the Successors of Hereticks, if they did it justly, since their Fathers and Predecessors did not condemn them; and that by condemning the Letter of *Ibas*, they approve the Doctrine of the *Acephali*, and reject that of the two Natures in Jesus Christ: From these Principles he concludes that they are Hereticks. He adds, that they usurp a Judgment over the Dead which pertains to God only: He accuses them of changing their

Sentiment

Facundus. Sentiment every Moment, by suffering themselves to be corrupted by Presents, or the Hopes of Preferment. Afterwards he presses those who sign the Condemnation of the three Chapters, to shew the Acts of the Council where *Theodorus* was condemn'd, as these are shewn by which it appears that he was approv'd. He demands of them, whether the Council of *Chalcedon* is Orthodox or no: If they say that it is, he affirms that they are Hereticks, because they condemn that which it approves: If they say that it is not, or this they presently declare themselves to be Hereticks. He maintains, that those who are joyn'd to these who condemn the three Chapters are as faulty as they, and that they separate from the Church by communicating with Hereticks; that if they do not approve them in Words, yet they approve them in Deeds; that 'tis true, nothing is to be preferred before Peace, but then, the Authors of the Condemnation of the three Chapters, are they who have broken the

Peace, and that nothing hinders the Re-establishment of it but their adhering to this Condemnation.

Facundus. This is what remains of the Works of *Facundus*. He writes with great Eagerness, he turns things with much Art and Eloquence: He does often make judicious Remarks, and useful Arguments; but his Zeal and Eagerness transports him sometimes too far, and carries him to make false Reflections, and bad Inferences. He had read very well the Treatises of the Fathers about the Incarnation, and knew very well the History of the Disputes which the Explication of this Mystery had rais'd in the Church. *Baronius* had seen the Books of this Author, in a Manuscript of the *Vatican* Library, and took many things out of them. Since that *F. Sirmondus* publish'd them in the year 1629, according to a Copy taken from that Manuscript. They have been printed also since, together with *Optatus* in 1676.

VICTOR of Capua.

Victor. **V**ictor Bishop of Capua liv'd about the middle of the sixth Age. He compos'd a Paschal Cycle, wherein he asserts that *Victorius* was mistaken, in setting down the Feast of Easter for the year 455, to be on the 17th. day of April, which should have been the 25th. day of the same Month in that year. Having light up-

on a Harmony of the Evangelists which he believed to be *Tatianus's*, he published it, and took the pains to add to it some Marks for discovering how many of the Evangelists relate the same thing. This is observ'd in a Preface which he prefix'd to this Work.

RUSTICUS Deacon of the Church of ROME.

Rusticus. **T**his *Rusticus* is famous in the History of the three Chapters, which he boldly defends against the Judgment of Pope *Vigilius*, by whom he was depos'd. He has left us a Treatise in the Form of a Dialogue, written against the *Acephali*, wherein he proves that there are two Natures in Jesus Christ, and that this Doctrine is far enough from the Error of *Nestorius*. He says, *en passant*, that the Son does not proceed from the Holy Spirit, but 'tis not certainly known, Whether the Holy Spirit proceeds from the Son as from the Father. This Treatise is written with much Exactness and Clearness:

Rusticus. In it he mentions a Discourse which he had written against the *Acephali* and the *Nestorians*, and promises a Treatise in Defence of the three Chapters; but these Works are now lost. That of which we have now spoken, was printed in divers Collections of Works against the Hereticks, and in the Bibliothèques of the Fathers. Some have thought that this is only a Translation, but there is no Probability of that, for *Rusticus* himself was a Latin, and the Work itself discovers sufficiently that it is an Original, and not a Translation.

PRIMASIUS.

Primasius. **P**rimasius Bishop of *Adrumetum*, a City in the Province of *Byzacena*, was at *Constantinople*, at the time when the fifth Council was held. *Cassiodorus* assures us, that he wrote a Commentary upon the *Revelations*, divided into five Books. This Work was printed at *Basil* in 1544, and at *Lyons* in 1543, together with a Commentary upon all the Epistles of *St. Paul*. These Works are Collections of Extracts out of the Fathers, and Commentators. In the Commentary upon *St. Paul*, he copies oftentimes that which goes under the Name of *St. Jerome*.

St. Isidore of *Sevil* says nothing of these Commentaries; but he informs us that *Primasius* wrote three Books of Heresies addressed to *Fortunatus*, wherein he explains what *St. Austine* had left imperfect in his Book of Heresies, shewing in the first Book what it is that makes a Heretick. In the second and third, by what Hereticks may be known. Some learned Men think that the Book which *F. Sirmondus* has published under the Name of *Predestinatus*, because it had no Title in his Manuscript, is the Work of *Primasius*. This Opinion is not only founded upon a bare Conjecture, but upon the Authority of a Manuscript of this Treatise, found in *Germany* by *F. Mabillon*, which bears the Name of *Primasius*. This seems to be a concluding Argument; but yet if it be well consider'd what *Isidore* says of the Book of *Primasius*, and withal we attend to the Doctrine of the

Primasius. Author, intitled *Predestinatus*, it will appear that this cannot be: For the Book written by *Primasius*, was not, according to *Isidore*, a Catalogue of Heresies, but it was a Treatise, wherein he undertook to resolve the Question which *St. Austine* propos'd to himself, and which he design'd to handle in the second Part of his Book of Heresies, viz. Wherein consists Heresie, and how it may be known when a Person is a Heretick. Now there is not a Word said of this Question in the Treatise publish'd by *Father Sirmondus* under the Name of *Predestinatus*. 'Tis divided into three Parts, but the first is a Catalogue of Heresies; the second is a Treatise compos'd under the Name of *St. Austine* by a pretended *Predestinarian*; the third is a Confutation of this Treatise: This is wholly different from the Subject of that whereof *Isidore* speaks.

Moreover, *Primasius* was a faithful Disciple of the Doctrine of *St. Austine*, as appears by his Commentaries; but this Author on the contrary is one of his greatest Enemies; and in some places he asserts Doctrines which are altogether *Pelagian*. 'Tis very probable therefore, that some half learned Man, knowing that *Primasius* had written a Treatise of Heresies, divided into three Parts, and finding an anonymous Author upon the same Subject, which was also divided into three Parts, made no scruple to put the Name of this Bishop to it.

JUNILIUS.

Junilius. **J**unilius a Bishop of *Africa*, address'd to him of whom we spoke last, a Treatise of the Parts of the Divine Law, which is a kind of Introduction to the Study of the Holy Scripture. *Cassiodorus* mentions it. The Author says that he had this Work from one *Perfannus*, named *Paul*, who had studied at *Nisibis*, where there was a publick School for teaching the Holy Scripture. The Reflections of this Author are very judicious and methodical. Here follows an Abridgment of it: The Knowledge of the Scripture consists of two Parts; The first concerns the Surface or the Diction of the Scripture; the second concerns the things themselves which the Scripture teaches us. The first Part contains five things; the Nature of the Book, its Authority, its Author, the Manner wherein it is written,

Junilius. and the Order wherein it ought to be placed. There are in it five kinds of Books; History, which is the Relation of things past; of which kind the Author reckons but seventeen Canonical Books in the old and new Testament, and rejects as Apocryphal, not only the Books of *Maccabees* and that of *Judith*, but also the two Books of *Chronicles*, the Book of *Job*, the two Books of *Esdra*, and the Book of *Esther*. Prophecy is the second kind of Books in the Holy Scripture; which he defines, a Declaration of things past, present, or future. Of this kind he finds seventeen Books in both the Testaments; and observes that the Orientalists reject the *Apocalypse*. The third manner of writing, is the proverbial Manner, which he defines, a figurative way of Speaking, which intends something else to be understood than

Junilius. than what it signifies, and contains Advices for the present time. The *Proverbs of Solomon*, *Ecclesiastes* and the *Wisdom of Syrach*, i. e. *Ecclesiasticus*, are of this kind; to these may be added the *Book of Wisdom* and the *Canticles*: Allegory pertains to this kind, which is taken either from a Metaphor, or a Comparison, or a Parable, or from a proverbial way of Speaking. Lastly, the last Manner is that of mere Instruction; the Epistles of St. *Paul* are of this kind.

As to the Authority of Scripture, he observes, that there are Books of a perfect Authority, and others of a less perfect, and others lastly which are of none at all.

The Authors of these Books are known, either by their Titles, or by the beginning of their Works. *Moses* is the Author of the *Pentateuque*, *Joshua* of the Book which goes under his Name, *Samuel* of the first Book of the *Kings*. There are Books in it whose Authors are altogether unknown, as the Book of *Judges*, of *Ruth*, and the last Book of *Kings*.

Among these Books, there are some written in Verse, as the *Psalms*, the Book of *Job*, and some places of the Prophets; and others in Prose.

The Order of the Books of Scripture is not different from ours.

This is what concerns the external Surface of the Scripture: As to the Substance of the things which it teaches, the Author observes that there are in it some Names that agree to the Essence, and others to the Persons of the Trinity; and among these there are some which precisely denote them, and others only consequentially, because they signify the Operations which are attributed to them: He gives Examples of them, and shews what is common to the three

Persons, and what is particular to each. Lastly, he speaks of the Attributes which agree to God.

In the second Book he makes a particular Enumeration of what the Scripture teaches concerning the Creatures, and explains after what manner God governs them: From thence he passes to what concerns the World to come. He treats of the Figures of the Law, and the fulfilling of Prophecies concerning Jesus Christ. Lastly, he enquires, how it may be prov'd, that the Books of our Religion are Divinely inspired: And he answers, that it may be known by the Truth of them it self, by the Order of Things, by the admirable Agreement of Precepts, by the Simplicity and Purity wherewith they are written: That to these Characters we must add the Qualities of those that wrote them, and who preached the Doctrine which they contain, because it was not possible, without the Inspiration of the Holy Spirit, that Men should write of Divine things, that simple Men should write of things so Sublime, that Men so ignorant and plain should discover the Truths so great and subtle, that the success of their Preaching was also a proof of the Truth of their Doctrine: For how was it possible, that Persons so despicable should convert the whole World, reform the Doctrines of the Philosophers, and confound their Adversaries, without the Assistance of a visible Protection from God. Lastly, that the Accomplishment of Prophecies, and the Miracles which produc'd a Belief of our Religion, were convincing Proofs of its Truth; and that if at present no Miracles are wrought, it is because there is no need of them, because the Establishment of this Religion is a Miracle more than sufficient to prove it.

This is what is most useful in this Treatise, which is to be found in the *Bibliothèques* of the Fathers.

LIBERATUS.

Liberatus. **L**iberatus a Deacon of the Church of Carthage, and a Defender of the three Chapters, is the Author of an Historical Memorial of the Contest that arose about the Heresies of *Nestorius*, and *Eutyches*. He begins with the Ordination of *Nestorius*, and ends at the fifth Council, i. e. in 453. This Memorial therefore was

not written by *Liberatus*, till after the Year 560. It contains some very useful particulars of this History, which are no where else to be found, and Extracts of the Authentick Acts to justify what he affirms. This Work was publish'd by F. *Garner* in 1675. It is also in the fifth *Tome* of the last Collection of the Councils.

VICTOR of Tunona.

Victor. **V**ictor Bishop of Tunona in Africa was also one of the zealous Defenders of the three Chapters; for which reason he was banish'd into Egypt, and afterwards shut up in a Monastery, at Constantinople. *Isidore of Sevil* informs us, that he made a *Chronicon* from the beginning of the World to the first Year of the Empire of *Justin* the younger, wherein he plac'd in Order the Councils, the most memorable Events of War, and the Holy Fa-

thers of the Church. We have nothing now remaining but one part of this *Chronicon*, which begins where that of St. *Prosper* ends, i. e. in the Year 444, and ends at the Year 565. In it he particularly describes what concerns the History of *Eutyches*, and the Affair of the three Chapters. *Cannisius* was the first that caused it to be printed at *Ingolstadt* in the Year 1600, and since that *Scaliger* has inserted it into his *Treasure of Time*.

PAULUS SILENTIARIUS.

Paulus Silentarius. **P**aulus Cyrus Florus, chief of the *Silentiarii* of the Palace, flourish'd towards the middle of the sixth Age. He made a long Poem containing a Description of the Temple of *Sancta Sophia* which is Printed at the

end of the History of *Cinnamus*. [He wrote also many other excellent Poems, says Dr. *Cave* out of *Agathias De Rebus Justiniani*, *Hist. Lit.* p. 416.]

PELAGIUS the First.

Pelagius I. **P**elagius, after he had been a long time at Constantinople, returned into Italy with Pope *Vigilius*, and was ordain'd, after the death of this Pope, by two Bishops, in the presence of a Priest of the Church of *Ostia*. This extraordinary Ordination, and the suspicion that went about of him, that he had been the cause of the death of his Predecessor, induc'd many to separate from his Communion, and brought upon him the hatred of the People. To purge himself, he mounted into a Chair, after a solemn Procession from the Church of St. *Pancratius* to that of St. *Peter*, and swore upon the Holy Evangelists and the Cross, that he was no wise guilty of that whereof he was accus'd; the People were satisfy'd with this Oath, and with the Prohibition he made against giving Money for Ordinations.

Altho' there was nothing remarkable that happen'd in the Church during the Pontificate of this Pope, which lasted almost five years, yet he has written many Letters.

The first, address'd to *Vigilius*, is a Supposititious Piece, made up of Passages patched together, which are taken out of St. *Leo Itachius*, the date whereof is false.

The second is address'd to Count *Narjes*; He prays him to assist *Peter* the Priest, and the Deacon *Proiectus*, whom he had sent to persecute two Bishops of Italy, who dis-

turb'd the Order of the Churches, and would appropriate to themselves all the Ecclesiastical Revenues.

In the third he exhorts the same Count to employ the Authority which his Office gave him, for correcting and punishing the Bishops of *Istria*, *Liguria*, and the Country of *Venice*, who had separated from the other Churches, for the Affair of the three Chapters. He remarks that if they had any Complaints to make against the Decision of the Council of Constantinople, they should send Deputies to the Holy See, and not rend in pieces the Body of Christ by their Separation.

In the fourth Letter he inveighs vehemently against the same Bishops for their boldness in excommunicating *Narjes*. He exhorts him to employ his Authority for punishing *Euphrasius*, who was guilty of Murder, and an Incestuous Adultery. He counsels him to drive the Obstinate out of the Province, and to send the Authors of this Schism to the Emperor, and chiefly him who was in the See of *Aquileia* who being, says he, a Schismatick, ought to have neither the Name nor Dignity of a Bishop.

He recommends it also to *Narjes*, by another Letter to send the Bishops of *Aquileia* and *Milan* to the Emperor with a strong Guard, because the first was incapable of being a Bishop

shop by his irregular Ordination, and the second ought to be punish'd for Ordaining after such a manner.

The sixth Letter of *Pelagius* is address'd to the Bishops of *Tuscany* who would also separate from the other Churches for the Affair of the three Chapters: He remonstrates to them what a Crime it is to break the peace of the Church, and make a Schism. He declares to them that he professes the Faith of the four first Councils, and the Doctrine contain'd in the Letter of *St. Leo*; and he admonishes them, if they have yet any scruple, to come to him that they may have it resolv'd. This Letter is dated *Febr. 16. 556.*

The seventh Letter is this Pope's Confession of Faith address'd to the whole Church, wherein he declares, that he has a Veneration for the four first Councils, and that he will never undertake to lessen the Authority of their Decisions about the Faith, that he follows, and approves the Canons which were received by the Church of *Rome*. That he is ready to vindicate the Letters which his Predecessors, beginning at *Celestine*, and ending at *Agapetus*, had written in Defence of the Faith and the Authority of the four first Councils; that he condemns those whom they have condemn'd, and receives those whom they have receiv'd, even *Theodoret* and *Ibas* whom he believes to be Orthodox.

The nine following Letters are written to *Subaudus* Bishop of *Arles*, or to *Childebert* King of *France*: In the Letters he sends to *Childebert* his Confession of Faith: He grants the *Pallium* and the Office of Vicar to *Subaudus*; he prays

Childebert to maintain this Bishop in his Rights, and complains that he would have him judg'd by another Bishop. He prays that the Revenues of the Church of *Rome* that are in *France*, may be employ'd for buying Garments to the Poor, and that they may be sent to him. There are also the Fragments of some other Letters of *Pelagius* written to several Persons: The first are about the Ordination of *Paulinus* Bishop of *Aquileia*, made by the Bishop of *Milan*: He confesses that the Bishops of these two Sees have mutually ordain'd one another; but he affirms that this Ordination was made in that City whose See was vacant. He rejects the Ordination of *Paulinus*, because it was at *Milan*, against the Will of the Holy See, and the Order of the Emperor. He remarks, that even during the Wars between the *Goths* and *Franks*, the Ordination of the Bishop of *Milan* had been stopped, until he receiv'd Orders from the Emperor: In the third he declares, that 'twas a year before he ordain'd him who was chosen Bishop of *Syracuse*, because he was married and had Children; but because those of *Syracuse* would not choose another, he thought fit to pass it by, after he had promised to him, that he would neither directly nor indirectly take any part of the Possessions of the Church, nor leave any thing to his Children or Heirs. The other Letters concern particular Affairs, as the Foundations of Churches. He remarks, that for building a Church they should choose a Place where no body has been buried.

AGNELUS.

Agnellus. **T**Is thought that this *Agnellus*, who was a rich Man, and descended of a good Family, was Bishop of *Ravenna* from the Year 558, to the Year 566, and that he was the Author of a Letter to *Armenius* concerning the Faith, which is found in the *Bibliothèque* of

the Fathers. *Trithemius* being the only Person who speaks of this Author and this Work, there is no full assurance whether it be so or no. However it be this Letter is in considerable: The Author affirms in it, that the Holy Spirit proceeds from the Father and the Son.

LEONTIUS.

Leontius. **L**eontius, a Native of *Constantinople*, was an Advocate, and afterwards a Monk in the *Lavra* of *St. Sabas*; he liv'd till about the end of the sixth Century, for he reckons *Eulogius* among the Bishops of *Alexandria*, who held this See from the Year 581, to the Year 604. He is different from *Leontius Byzacenus* who is mention'd in the Life of *St. Sabas*, and *St. Quiriacus*; for this *Leontius* was an *Origenian*, and defended the Doctrines of *Theodorus* of *Mopsuestia*: But he on the contrary declar'd openly against *Origen* and *Theodorus*.

This Author's first Work is his Treatise of the Sects of Hereticks which contains ten Actions, being the Discourses or Conferences of the Abbot *Theodorus*.

The first contains an Abridgment of the History of our Faith, short Remarks upon the Doctrine of *Arius*, *Sabellius*, *Nestorius*, and *Eutyches*, an Exposition of the Faith of the Church about the Trinity and Incarnation, and the Distinction of Nature and Personality.

The second contains a Catalogue of the Canonical Books of the Old Testament, agreeable to that of the *Jews*, and of those of the New, agreeable to ours, and general Proofs of the coming of the *Messias*.

The third contains a List of the Fathers, who liv'd from the Birth of *Jesus Christ* until *Constantine*, and also of some of those who flourish'd since. He speaks also there of the Principal Heresies which arose in that space of time.

In the fourth Action he enquires into the Origine of the Heresies of *Macedonius*, *Apollinaris*, *Nestorius*, *Eutyches*, and continues this History down to the Condemnation of *Dioscorus*.

The fifth Action relates the Controversies that arose in the Church, upon occasion of the Council of *Chalcedon*, which were settled by the Authority of the Emperor, and renew'd again by the Question of the Corruptibility and Incorruptibility of *Jesus Christ*, to which the *Agnostes* and *Trithemites* succeeded.

The four following Actions contain Answers to the Objections which were made against the Council of *Chalcedon*: The first answers the Historical Difficulties, the second the Reasoning Part, and the third the Authorities of the Fathers. The last explains the passages of the Council, which were alledged to prove that the Council favour'd the Doctrines of *Nestorius*.

The tenth Action is against the *Gaianites*, the *Agnostes*, and *Origenists*.

The same Author has written also three Books against the Errors of *Nestorius* and *Eutyches*. The first is intituled, *A Confutation of the contrary Fgments of Nestorius and Eutyches, concerning the Divinity and Humanity of Jesus Christ*. He proves against *Eutyches*, that there are two Natures, and against *Nestorius*, that there is but one Hypostasis, or Person in *Jesus Christ*: He explains in what Sense *St. Cyril*

could say that there is but one Nature of the Word Incarnate; and proves what he affirms by Reasons and the Authorities of the Fathers.

The second Book is against the Error of those who maintain'd that the Body of *Jesus Christ* was incorruptible before his Resurrection: 'Tis compos'd of two Parts; the first is a Dialogue of one that is Orthodox with one engag'd in that Error; and the second is a Collection of the Authorities of the Fathers, to which he prefixes the Books ascribed to *St. Dionysius the Areopagite*.

In the third Book he discovers the Artifices which the *Nestorians* of his time made use of for disguising their Sentiments. He says, that at first they feign themselves to be no wise concern'd for the Memory of *Diodorus* of *Tarsus*, and *Theodorus* of *Mopsuestia*, that they make a show of approving the Council of *Chalcedon*, that they cause the Books of their Authors to be read, that they entice Men with fair Promises, that they make a faint condemning of *Nestorius*, that they make no scruple to communicate with Catholics, and even to take the Communion with them, for, say they, the Bread which is offer'd to represent *Jesus Christ*, has always a greater Blessing than common Bread, or that which the *Philomarianites* offer in the Name of * *Mary*. After this he is transported to Invectives against the Memory of *Theodorus*. He accuses him of being one whom *St. John Chrysostome* exhorts to do Penance for his want of Moderation, passage of having corrupted the Scripture by his Commentaries, of plainly endeavouring to usurp the See of the Church of *Tarsus*, if contrary he had not been hindred by *Theophilus*; of having condemn'd the Name of the Mother of God; of scoffing at the Writings of the Fathers; of giving a mean and low Sense to the Scripture, altogether unworthy of the Holy Spirit; of speaking ill of *Job*; and rejecting the Canonical Epistles; of having interpreted the *Psalms* after a Jewish manner, by applying them all to the History of the Time, and referring but three of them to *Jesus Christ*; of interpreting the *Canticles* of Carnal Amours; of rejecting the Books of *Esdra* and the *Chronicles*; of making another Creed than that of *Nice*; of making a new Mass; of not believing the last Judgment; of denying Original Sin; of saying with the *Manichees*, that Darkness was a Substance; of affirming that Antichrist should be annihilated; of affirming that many Events came by chance; and lastly to load him with Impiety, of affirming that *Jesus Christ* was a mere Man, and yet that he ought to be ador'd. After this *Leontius* quotes some passages taken from the Writings of *Theodorus*, to prove that he maintained the same Doctrines which were taught by *Nestorius*.

Heretick, yet it is not censur'd neither by *Leontius* here who writes severely against all his Particular Errors, nor by any other Catholick Writers, which shews that it was a Doctrine then commonly receiv'd, or at least it was not thought a dangerous Error, and much less a Heresy.

Leontius. The same Author wrote a Treatise to prove, that the Letters alledged by the *Eutychians* under the Names of *Gregory Thaumaturgus*, *Julius*, and *St. Anathasius*, were supposititious. This he endeavours to prove by shewing the Agreement between some Expressions of this Heretick and his Disciples, and those that are in these Letters. This Argument is not very convincing, for the Fathers may possibly use the same Expressions with *Apollinaris* and his Disciples, tho' in another Sense.

There is also a Treatise of his by way of Dialogue, which contains the Objections of the *Acephali*, and the Answers which may be given them; a Collection of Propositions against those who deny that there are two Natures in Jesus Christ after the Union, and a Sermon on the Festival which is celebrated between *Easter* and *Whitsunday*. There are also in the Manuscripts some other Treatises of this Author, as a Treatise of the two Natures against the *Monophysites*, and

a Disputation against an *Arian* Philosopher. The Treatise of Sects was printed in Greek at *Basil* 1570, in Octavo, and in Latin translated by *Leuvenclavius*, with the Embassy of *Alexis Comnenus*; and it has been since inserted in the first Addition to the *Bibliothèque* of the Fathers. The other Treatises have been published in Latin by *Canisius* and put into the last *Bibliothèque* of the Fathers, printed at *Lyons*, the greatest and largest Collection of the Fathers that ever was made. The Sermon upon the Festival between *Easter* and *Whitsunday* was publish'd in Greek by *Father Combefis*, in the first Addition to the *Bibliothèque* of the Fathers, with another Sermon upon the same Subject, written by another *Leontius* Bishop of *Cyprus*, which is quoted in the seventh Council, Act 4. He of whom we have now spoken had a very subtle Wit, but not very sublime; he was moderately learned and much prejudic'd; his Style is mean, and not at all pleasant.

FORTUNATUS.

Fortunatus. **V**enantius Honorius Fortunatus was born in *Italy*, and after he had studied at *Ravenna*, he settled in *France*. He was ordain'd Priest of the Church of *Poitiers* towards the Year 565, and some time after Bishop of the same Church. He liv'd till the beginning of the next Age, and was an intimate Friend to *Gregory of Tours*. The principal Works of this Author are written in Verse. He wrote four Books of the Life of *St. Martinus*, address'd to *Gregory of Tours* his intimate Friend, in acknowledgment for the Cure he had receiv'd of a Distemper in his Eyes, by rubbing them with the Oyl of a Lamp lighted before the Sepulchre of this Saint, and eleven Books of different Poems.

The first contains the Description of many Churches, and the Praises of *Leontius* Bishop of *Bordeaux*.

The second the Hymns upon the Cross, and among them the *Pange lingua*, and the *Vexilla regis*, which are his, the Verses in the praise of the Clergy of *Paris*, with a Description of the Church of that City, and Verses to the Honour of many Saints.

The third contains Letters to *Euphronius* Bishop of *Tours*, and to *Felix* Bishop of *Nantes*, a Description of the Church of *Nantes*, and Verses address'd to many Bishops.

The fourth Book is a Collection of Epitaphs; to which are joyn'd a Letter to *Avisus* Bishop of *Clermont*, and a Poem upon the Conversion of the *Jews*, a Letter to *Siagrius* Bishop of *Autun*, which accompanies a Piece of Poetry upon the Life of Jesus Christ, wherein he is tied up to a certain number of Words and Letters. Lastly, this Book contains many Papers of Verses.

The fifth and sixth are for the most part written upon profane Subjects.

In the seventh among other Pieces, there is an excellent Description of the Assembly of the Saints in Heaven: There he notes the Country where each of the Apostles was in his time believ'd to dye.

That which is most remarkable in the eighth is the Pieces address'd to *Chilperic*, and the Epigrams upon the Actions of *St. Martin*.

The tenth is made up of many Papers to the Princess *Radegondes*.

The eleventh is not yet printed.

Besides these Poetical Works, *Fortunatus* wrote also in Prose the Lives of many Saints, as the Monk *Himinius* affirms. There are many of them among those which have been collected by *Surius* and *Bollandus*, and among others, the Lives of *St. Hilary* of *Poitiers*, *St. Albinus* of *Angers*, *St. Germanus* of *Paris*, *St. Medardus* of *Noyon*, *St. Radegondes*, *St. Maurilius* of *Angers*, *St. Remigius* of *Rheims*, *St. Marcellus* of *Paris*, *St. Amandus* of *Rhodes*.

Fortunatus pass'd in his own time for an excellent Orator and a good Poet, and not without Reason; for he did not only excel all the other Poets of his Age, but he came near to those of a better, not only for the Truth, but the Purity of his Expressions, not for the Beauty of his Verse, but for the poetical Turn he gave it, and the wonderful easiness wherewith he wrote in Verse.

His poetical Works were printed at *Mayence* in 1603, and in 1616, and inserted into the *Bibliothèques* of the Fathers: But these Editions were very imperfect. *F. Labbe* has promised a more large and correct Edition of them, which is said to be all ready for the Press.

BANDONINIA.

Bandonia. **T**his Maid was one brought up by *St. Radegondes*; she has added a second Book of the Life of this Saint,

to that of *Fortunatus*: 'Tis printed by *Surius*, Tome 4. at the 13th. Day of *August*.

St. GERMANUS Bishop of Paris.

St. Germanus. **W**E have an excellent Letter of this Holy Bishop written to Queen *Brunechildes*, wherein he exhorts her very smartly, and withal very respectfully, to hinder King *Sigibert* from making

War upon King *Chilperic*: In the Title he assumes the Name of a Preacher. It is published in the fifth Tome of the Councils, p. 923.

MARTINUS of Bracara.

Martinus. **M**artinus, who was born in *Italy*, came into *Gallicia*, where he was Abbot of *Dumes*, and afterward Bishop of *Bracara*: He flourish'd in the time of *Miro*, or *Theodominus*, King of the *Suevi*, and *Athanildes* King of the *Goths* in *Spain*. He converted many of the *Suevi*, held Councils at *Bracara* in 572, and died in 580.

The principal Ecclesiastical Work of this Bishop, is a Collection of the Canons of the Greek Church, which he

took the pains to translate himself into Latin, finding that the former Translations were not faithful. It contains 84 Canons or Chapters, whereof 68 concern Ecclesiastical Men.

The manner of living virtuously, or a Treatise of the four Cardinal Virtues, attributed to *Seneca* under the Name of a Book of Manners, is this Bishop's. The Version of some Sentences of the Greek Monks, collected by an unknown Author, is also attributed to him.

PASCHASIUS.

Paschasius. **P**aschasius a Deacon, who liv'd in the time of *Martin* of *Bracara*, translated at his Request, the Questions and Answers of some Greek Monks. He dedicates

to him his Translation, which makes the seventh Book of the Lives of the Fathers in *Rosweidus*.

JOANNES SCHOLASTICUS Patriarch of Constantinople.

John surnamed *Scholasticus*, because he had followed for some time the Bar, was ordain'd Priest of the Church of *Antioch*, and had the Commission of a Surrogate to the Church of *Constantinople*. He was put in the place of *Eutychius* Patriarch of *Constantinople*, who had been turn'd out by *Justinian*, and govern'd this Church till the Year 578. After his death *Eutychius* was restor'd.

This Author made a Collection of the Canons, which were dispos'd according to the Order of the Matters, and another Collection of Ecclesiastical and Civil Laws, and Chapters. His Works are printed in the *Bibliotheca Juris* published by *Jussellus*.

GREGORY of TOURS.

Gregorius Florentinus Gregorius Bishop of *Tours*, was descended of an illustrious Family of *Arvernia*, and the Son of *Florentius* Brother of *Gallus* Bishop of *Clermont*. He succeeded *Euphronius* Bishop of *Tours* in the Year 574.

The principal Work of *Gregory* is his History of *France*, divided into ten Books. In the first, having made a Confession of his Faith, and given a Scheme or Abridgment of Ecclesiastical History from the Beginning of the World; he relates the Origine of Christianity among the *Gauls*, by *Phoebastius* Bishop of *Lyons*, and the famous Mission of seven Bishops sent in the time of the Emperor *Decius*, viz. *St. Saturninus* to *Tholouse*, *St. Gratianus* to *Tours*, *St. Trophimus* to *Arles*, *St. Paul* to *Narbonne*, *St. Denis* to *Paris*, *St. Symon* to *Clermont*, and *St. Martial* to *Lemovicum*. He concludes this Book with the Death of *St. Martin*, and in those that follow he continues the Ecclesiastical and Prophane History of the *Gauls* and *Franks* until his own time, i. e. until the Year 596. *Fredegarius* has since added to it an eleventh Book, wherein he has continued the History to the Reign of *Charlemagne*.

He wrote also eight other Books, concerning the Miracles or the Lives of the Saints. In the first he relates the Miracles of Jesus Christ, the Apostles and Martyrs: In the second, he recounts many Miracles of *St. Justin*, who was

martyr'd in *Arvernia*. The four following Books contain many Miracles of *St. Martin* of *Tours*; the seventh contains the Lives of some Holy Monks, intitled, *The Lives of the Fathers*, at the end whereof is a Letter concerning the History of the seven Sleepers: And the last is concerning the Glory or the Miracles of some holy Confessors. He himself mentions his Works, which were printed at *Paris* in 1640.

Besides this, he wrote a Commentary upon the *Psalms*, and compos'd a Treatise *De Cursibus Ecclesiasticis*, or *The Divine Offices*: The Lives of some Saints are also attributed to him. He speaks of a Preface which he had prefixed to a Treatise of *Messes* written by *Sidonius*. *Sigibert* says, that he compos'd his History of *France* in the way of an Epitome, and made a *Chronicon*.

This Author had reason to confess himself that his Style was rude and rustical; which ought not to be taken for a Figure, but a sincere Confession of the thing as it is: His Style is low and mean, his Words are harsh. He was credulous and simple as to the Matter of Miracles, and vented boldly such Histories as are uncertain or fabulous. But notwithstanding this, his History is very useful, and contains many things of great Consequence. He died in the Year 596.

GILDAS.

Gildas, to whom is given the Name of *Wise*, was born in *England* in the year 520, which was fatal to the *Saxons*, for the Battle fought by *Arthur* King of the *Britons*, near the Mountain of *Badon*; which made this Author be surnamed *Badonicus*, to distinguish him from another *Gildas* elder than he, surnam'd the *Albanian*. He was the Disciple of *Istutus* the Abbot of *Morgan*, and was made Abbot of *Bangor*, and founded a Monastery at *Venetia* in *Britain*.

In the year 564 he wrote a Lamentation for the Miseries of *England*, with a severe Reprimand to the Members of that Kingdom. In this Work he describes rather by weeping then declaiming, as he himself says, the former and latter Miseries of poor *England*. He speaks freely against its Dissolution of Manners, without sparing Kings, against the Crimes from which it was delivered after a terrible Manner. He uses the Words of the Prophets to terrifie them, and afterwards addresses his Discourse particularly to the Clergy, and makes a most hideous Representation of their Manners. *England*, says he, has Bishops enough, but they are either Fools, or Ministers to the Passions of great or unchaste Men: It has Clergy enough, but for the most part they are all wicked and Whoremongers: They have only the Name of Pastors, and are at the Bottom Wolves prepar'd to kill the

Souls of their Sheep: They never think of doing good to the People, but only how to fill their Bellies; they seek for Churches, but it is only out of a greedy Desire of filthy Gain; they teach the People, but at the same time, they give them bad Examples; they very seldom offer Sacrifice, and never go to the Altar with a clean Heart; they flatter the People in their Crimes, and seek only to satisfy their Passions; they very seldom speak the Truth; they despise the Poor, and make Court to Riches; they canvass for, and purchase Ecclesiastical Offices. After he has given this frightful Pourtraiture of the Clergy of *England*, he proposes to them the Examples of *St. Ignatius* and *St. Polycarp*: He uses the Words of the Prophets and Apostles for reproving them, and upbraiding them with their Vices. He concludes with a Prayer to God to preserve the small number of good Pastors that was left.

This is the only true Work of *Gildas*, for the ridiculous Predictions that are attributed to him are a pure Forgery; and there is no Probability that he compos'd the Comedy call'd *Anulularia*, altho' it goes under his Name in some Manuscripts. There are found in the Manuscripts of *England*, some Manuscripts that go under the Name of *Gildas*, which may be rather his than the former. His Style is pure enough for his Age. He spoke with extraordinary Earnestness, and unparallel'd Freedom. He died in 570.

EVANTIUS.

Evantius or Evantus, Bishop of *Vienna*, whose Name is among the Subscriptions of the first Council of *Macon* in 582, of the third of *Lyons* in 583, of the third of *Valentia* in 584, and of the second of *Macon* in 585, passes for the Author of a Letter, written against those who believ'd that the Blood of Animals is impure, altho' their Flesh be not so. There he maintains that we

may eat of the Blood of Beasts; and that it is a Jewish Superstition to abstain from it. Nevertheless, 'tis certain that the whole Church continued a long time in this Abstinence, and the Greek Church even to this day. The Letter of *Evantius* was published by *Canisius*, Tom. 5. *Let. Antiq.* and plac'd at the end of the sixth Tome of the *Bibliothèque* of the Fathers at *Cologne*, and in the last *Bibliothèque* at *Lyons*.

FERREOLUS.

Gregory of *Tours* assures us, that this *Ferreolus* Bishop of *Uccia*, was a Person of great Holiness and Wit, and that he wrote some Letters in Imitation of *Sidonius*. They are now lost, but in Compensation for them, we have now in the Code of *Benedict* of *Ani-*

ana a Rule which he compos'd for the Monks of a Monastery, whereof he was the Founder, and to which he gave his own Name. He submitted it to the Judgment of *Lucretius* Bishop of *Dia*.

SEDATUS and CHRYSIPPUS.

Sedatus, &c. **C**rispus has given us a Homily of *Epiphanius*, under the Name of *Sedatus*: 'Tis thought that there was a Bishop of *Biterre* of this Name, who assisted at the Councils of *Toledo* and *Narbonna*, in 589. This Homily is of no great Value, no more than that under

the Name of *Chrysippus*, who is also believed to be contemporary, concerning the Praises of the Virgin *Mary*: but this is so ridiculous, and full of Emptiness, that it deserves not to be mentioned,

Sedatus, &c.

PELAGIUS the II.

Pelagius II. **I** Do not reckon in the number of Ecclesiastical Writers, the Popes *John* the third, nor *Benedict* the first, altho' to each of them there is attributed a Letter; one concerning the Suffragans, and the other concerning the Trinity, because all the Criticks are agreed that these two Pieces are the Works of *Isidorus*. I proceed therefore to *Pelagius* the second, who was promoted to the See of the Church of *Rome* in 577, and fill'd it till the Beginning of the Year 590: For altho' the first, second, eighth and ninth Letters ascribed to the same Pope, are also the Work of the same Impostor, yet the same cannot be said of the others.

The third is taken out of the Life of *St. Gregory*, written by *John* the Deacon; It is address'd to *St. Gregory*, who was then also Deacon, and was at *Constantinople*, to put him in mind to solicit the Emperor to send Succours into *Italy* against the *Lombards*. This Letter is dated *October* the 4th. 584.

In the fourth to *Annacarius* Bishop of *Auxerra*, he praises the Piety of the Kings of *France*: He declares to him, that he hopes they were so far from joyn'g with the *Lombards*, that they would send Relief to *Italy* and the *Romans*: He prays *Annacarius* to exhort them to do it, and sends him some Reliques. He had written a former Letter to this Bishop, wherein he congratulates him upon the State of the Church of *France*: This Letter is the last, altho' it precede that which we have now spoken of; for it is dated in the fifth year of the Empire of *Tiberius*, which is 582, and the other is dated *October* the 5th. in the seventh Year of *Tiberius*, which is 584.

The fifth Letter is address'd to *Elias* Bishop of *Aquileia*, and to the Bishops of *Istria*, who had separated from the Church of *Rome* about the Affair of the three Chapters. 1. In it he recommends to them the Authority of the Holy See. 2. He declares that he holds the Faith and Doctrine decreed by the four General Councils, and contain'd in the Letter of *St. Leo*. 3. He reproves *Elias* and his Adherents for separating from the Church. 4. He proves to them by Passages of Scripture the Necessity of being united to the Church, and of living in peace with their Brethren. 5. He exhorts them earnestly to re-unite themselves to the other Churches.

The sixth Letter of *Pelagius*, address'd to the same Persons, is written upon the same Subject. He presses them yet more earnestly to reconcile themselves to the Church; But because they chiefly grounded themselves upon what the Council of *Chalcedon*, which was approv'd by *St. Leo*, had done, therefore he proves to them, that this Pope did not approve what the Council had decreed about the Faith, and that he was persuaded, that what concern'd the Persons ought to be re-examined. He alledges to them Passages out of *St. Augustine* and *St. Cyprian*, to convince them, that their Separation from the Church put them out of the Way of Salvation. In fine, he exhorts them to send Deputies to *Rome*, to explain themselves, and treat of a Re-union, or to assemble at *Ravenna*, to enter upon a Conference there.

These Letters not prevailing with the Bishop of *Aquileia*, and his Brethren to return to the Church, *Pelagius* sent to them a third Letter larger than the former: It was written by *St. Gregory*, who was yet but a Deacon. There he represents to these Bishops the Evils which cause the Schism and Divisions; and afterwards refutes the Reasons which induc'd them to believe that *Justinian* had violated the Authority of the Council of *Chalcedon*, by causing the three

Chapters to be condemned. He maintains that *St. Leo* did only approve the Articles of Faith defin'd by this Council, and that perhaps he was deceiv'd as to Matter of Fact. He answers to the Opposition that was made by *Vigilius* of the Occidentals, that it was no wonder that if the *Latins*, who did not perfectly understand Greek, found it difficult to know the Errors of those Authors who were thought worthy of Condemnation. But distrusting this Answer, he brings the Example of *St. Peter* to excuse the conduct of *Vigilius*; and says that if this Holy Apostle chang'd his Opinion and Behaviour about the Observation of the Jewish Ceremonies, it was not so much to be blam'd in *Vigilius*, that he had chang'd his Judgment and Conduct in the affair of the three Chapters. This Comparison is of little force, but that which follows has yet less, --- Do we not read, says he, that God himself changes his Designs? He uses afterwards the Testimony of *St. Augustine*, to shew that the Dead may be anathematiz'd. After this, he proceeds to the Examination of the three Chapters: He relates the passages of *Theodorus* of *Mopsuestia*, which appear most agreeable to the Error of *Nestorius*, and the Testimonies of the Holy Fathers who condemn it. He shews, That the Letter of *Ibas*, reproaches *St. Cyril* and the Council of *Ephesus*, and that it favours the Error of *Nestorius*. He adds, that the Bishops of the Council of *Chalcedon* did not approve it; and that tho' they had done it, yet the Matters of Faith ending in the sixth Action of this Council, what was done afterwards had not the same Authority. Lastly, he says, about the third Chapter, that all the Writings of *Theodoret*, are not condemn'd, but only those which are compos'd against *St. Cyril*. In fine, in answer to the favourable Testimonies which *John* of *Antioch* may have given to *Theodorus*, he observes, that the Fathers oftentimes praise Hereticks, and quotes particularly those who commend *Origen*. He concludes with exhorting the Bishops of *Istria*, to reconcile themselves to the other Orthodox Bishops, and prays God to inspire them with the desire and love of Peace, to which he exhorts them.

These are the true Letters of *Pelagius*; In the three last the Style of *Gregory*, who succeeded him, may be discern'd.

There are in *Ivo* of *Chartres*, and in *Gratian* some Decrees attributed to *Pelagius*, which are printed in the fifth Tome of the Councils, p. 954, 955, and 956. They appear to me to be ancient and genuine.

In the first he wishes that Monks may not be chosen for Wardens to the Church, because the discharge of that Office is very different from the Monkish Life. A Monk should live in quiet, and employ himself in Prayer and Working with his Hands; all which are very remote from his Employment, who is entrusted with the affairs of the Church: And therefore it is more convenient to promote an old Monk to the Priesthood, than to make him one of the Wardens.

In the second he allows, that a Man may be ordain'd Deacon, who having left his Wife, had Children by a Maid-servant without espousing her, altho' it be against the Laws and the Canons, merely upon the account of the want of such as were dispos'd to be Clergy-men. He ordains also, that this Maid-servant, shall be put into a Monastery to make there Profession of Continence.

The third is about the Election of a Bishop.

The fourth forbids the Bishops of *Sicily* to exact more than two shillings of the Parishes of *Sicily*.

The fifth and sixth require that Ecclesiasticks should still be judged by Ecclesiastical Judges, according to the Civil Laws.

EULOGIUS.

Eulogius. **E**ulogius, who sat in the See of the Church of *Alexandria* from the Year 581, to the Year 608, was well vers'd in Ecclesiastical Matters, and wrote many Books. The *Bibliothèque* of *Photius* has preserved to us the Memory and Arguments of them. In Vol. 182. and 208, he speaks of six Books of this Author against *Novatus*, or rather against *Novatian*; but the Greeks always confound these two Persons, and were very little inform'd in their History. This appears by what this Author relates. He says that *Novatus* was Arch-deacon of the Church of *Rome* under Pope *Cornelius*; that he was to succeed him according to the custom of that Church; that *Cornelius* ha-

ving observ'd that *Novatus* was too proud, and discover'd that he had a design upon his Life, had ordain'd him Priest, on purpose to take from him all hopes of arriving at the Bishoprick of *Rome*: That he, in revenge, had taken occasion to separate from him, because *Cornelius* admitted to the Communion of the Holy Mysteries those who had fallen into Crimes, after they had been punish'd with a Penance proportionable to the greatness of their Sin; that he accus'd him of receiving Sinners, and that he, became the Head of a Party, who were called *Cathari* or Puritans.

Eulogius opposes this Allegation of *Novatus* in the four first Books of his Work. In the fifth he defends the Veneration

Eulogius.

Eulogius. ration due to the Reliques of the Saints, which the greater part of the *Novatians* of *Alexandria* could not approve. In the last he opposes the Writings of the *Novatians*, and particularly that which was intituled, *The Dispute of Bishop Novatus*, a Work very contemptible for its manner of Writing, and the Matters contain'd in it: For it relates, that under the Empire of *Decius*, the Officer *Perennius* had forc'd many Christians, by the Violence of Torments, to worship Idols: That *Macedonius* Bishop of *Rome* had sacrific'd, and was follow'd in so doing by nine Priests of the Church of *Rome*; that *Novatus* was the only Person who refus'd, and upon this occasion he recites what he had answer'd to the Judge. 'Tis pretended that many Bishops joyn'd with *Novatus*, and separated from those who had fallen into Idolatry; and lastly, that the Bishops of *Alexandria* did not acknowledge him for Bishop. *Eulogius* refutes these Fables in his third Book. *Photius* assures us, that the Style of this Author is indifferently exact as to Words, but altogether barbarous as to construction, but that his Work is useful; that he explains very well the passages of Scripture which fully confute the Error of his Adversaries; and lastly, that it is pleasant and persuasive.

Eulogius. He speaks also of some other Works of *Eulogius* in Vol. 225, and 226. The first is a Treatise divided into two Books, which contain an Apology for the Letter of *St. Leo*, and the Accusation of *Timothy* and *Severus* who had accused him: He shews that these Hereticks calumniate this holy Pope, and charge him with such Doctrines as he never held, by taking out some Words out of the places where they were, and cutting off that which might serve to justify them; This is prov'd at large in the Extract related by *Photius*, Vol. 225.

He did undertake the Defence of *St. Leo* in another Work, against *Theodosius* and *Severus*, wherein he also explains the Sense of this Expression of *St. Cyril*, that there is but one Nature of the Word Incarnate.

Lastly, *Photius* speaks also of an Invektive which this Author wrote against one of the Disciples of *Theodosius* and the *Gaianites*, wherein he shews that the Agreement they had made amongst themselves, was false and indefensible, because it tended only to oppose the Truth. There was also in this Tome a Letter which *Eulogius* wrote when he was yet a Priest, to *Eutychius* Archbishop of *Constantinople*, which contains an Exposition of the Orthodox Faith.

JOHN the Faster.

John the Faster. **J**ohn of *Cappadocia*, surnam'd the Faster, upon the account of his great Abstinence, was ordain'd Bishop of *Constantinople*, in the Year 585, and govern'd that Church until the Year 596. *St. Isidore* of *Sevil* assures us, that he wrote a Letter about Baptism to his Predecessor *Leander*, wherein he said nothing that was new, but only collected and repeated the Opinions of his Ancestors, about the three Dippings. He compos'd also some Homilies, which perhaps are among those of *St. Chrysostome*; that about Penance is the most famous. Father *Morinus* has publish'd two Penitential Books of this Bishop. He was not a Man of a very sublime Wit, but he was one of great Piety and Charity; and lov'd Order and Discipline. He was sharply re-

John the Faster. prov'd by *St. Gregory* for taking upon him the Name of *Oecumenical* Patriarch, because this Pope look'd upon this Title as a sign of Ambition, altho' in the Sense of the Greeks it was innocent, and signified nothing less than *St. Gregory* thought.

The Greeks perhaps reprov'd this Bishop more justly, for contributing to the Relaxation of Discipline by moderating the Rigour of the Canons: This is objected to him by the Bishops of a Council held in the time of *Alexis Comnenus*; yet it does not appear that he fell into any Excess of Relaxation; for he only permitted the time of Penance to be shortned, in favour of those who were more fervent, and appear'd more contrite.

JOHN of Biclarum.

John of Biclarum. **J**ohn Abbot of *Biclarum*, originally of the Race of the *Goths* of the Province of *Portugal*, after he had studied at *Constantinople*, came to *Spain*, where he was persecuted by King *Leovigildus*, who being an *Arian*, would force him to embrace his Religion. He was banished to *Barcelona*, where he suffer'd very much for the space of ten Years. When this was ended he settled a Monastery,

John of Biclarum. call'd *Biclarum*, situated in the Valleys of the *Pyrenees*; and afterwards he was chosen Bishop of *Girona*. He wrote a *Chronicon* which begins at the Year 566, and ends at 590, and which serves as a continuation to that of *Victor of Tunnuna*. He made also a Rule for his Monks, which is very useful for all the World, if we may believe *Isidore*.

ANASTASIUS SINAITA.

Anastasiussinaita. **A**nastasiuss a Monk of Mount *Sinai*, ascended the Throne of the Church of *Antioch*, in the Year 561. He was forced from it, and banish'd in the Year 572, by the Emperor *Justinus*, the Younger; but at last he was restored under the Emperor *Mauritius* in the Year 595. He died about the Year 599. He had another for his Successor, who went under the same Name, which gave occasion to confound them. 'Twas the first of these two who was the Author of some Treatises. The first and most assured Work of his, is a Treatise, intituled, *Odyse* or a Guide to the True Way, written against the *Acephali*. *Anastasiuss* begins this Book, which was compos'd for an Instruction about Faith, with laying down some Maxims and Rules, which the Faithful ought to follow for their good Conduct, and to prevent falling into Error. These Rules are useful and rational. Here follows the Translation of them.

'Tis necessary for a Man, above all things, to lead a pure and innocent Life, and to have the Holy Spirit in him; After this, he must know the Definitions that are most necessary, and have an exact Knowledge of the Doctrines of his Adversaries, and read their Writings, that he may be able to oppose them and confound them from themselves: He must not amuse himself with disputing about the Faith every moment against the first Comer, but read the whole Scripture with a Spirit of Submission and Fear, with simplicity of Heart, and without crafty Designs; he must not desire to conceive what surpasses our Understanding, he must distinguish that which is to be understood literally from that which is a Metaphor: He must be persuaded that the Church has Traditions about these things which are not in the Holy Scripture: As for instance, that one ought to be fasting when he receives the Holy Eucharist; that he should turn towards the East in the time of Prayer; that the Mother of Christ continued a Virgin, after she had brought forth a Child; and that she brought forth Christ in a Cave. Besides this, he must accustom himself to two ways of Dis-

Anastasiussinaita. puting against the Hereticks; one by proposing the passages of Holy Scripture, and another by making use of the Proofs drawn from the thing it self. This last way of Disputing is solid, (if we may believe him) and more effectual; for 'tis easie to corrupt the Sense of the Words of Scripture, and to oppose another passage of it, as the Hereticks and Jews do every Day: 'Tis better therefore to make use of Internal Proofs. 'Tis necessary to be skill'd in Chronology, to know at what time the Father liv'd, and when such and such an Heresie arose. He must take good heed, lest when his Adversary is nonpluss'd, and cannot answer, he make a transition to another Question. 'Tis convenient before the Dispute to require of his Adversary an Oath, that he will say nothing against his Conscience; and also to purge your self from all the Suspicions he may have of you, by condemning the Errors that may be charg'd upon you. He must tell the *Monophysites*, that he will not insit upon the Council of *Chalcedon*, but engage to dispute from the more ancient Fathers, whom they themselves acknowledged for Catholics. He must observe that the *Monophysites* may be reprehended from the Oblation of the Chalice, because they offer only Wine without any mixture of Water.

Anastasiuss the *Sinaita*, having laid down these Maxims, practises according to them in his Work: For having said that the Catholics acknowledged two Wills and two sorts of Operations in Jesus Christ, in the second Chapter he gives many Definitions of Terms which he uses for explaining the Mysteries of the Trinity and the Incarnation. In the third Chapter he describes the Dogmes which a Catholick should reject. In the fourth he explains the Oeconomy of the Incarnation. In the fifth he approves the five first General Councils. In the sixth he discovers the Original of the Error of *Severus*. In the seventh he refutes it by the Testimony of the Fathers; and in those that follow he opposes it with many Arguments, and relates what was said in the Conferences which were held with the *Theodosians*. He objects to himself the Testimonies upon which they founded their

their Doctrine, and the Arguments they made use of, which he relates in their own Words. He answers them first by Reason, and then alledges the Passages of the Fathers, which may serve for an Answer to them. In refuting the *Gaianites*, he makes them say, that the Eucharist is the Body, and not only a Figure of the Body of Jesus Christ. The Orthodox confesses and confirms this Proposition; and from thence concludes that the Body of Jesus Christ was corruptible before his Passion, since the Eucharist, which is the Body of Jesus Christ, is subject to Corruption. This Work is very confus'd, 'tis a-kind of Rhapsody of divers Conferences, but there is very much Scholastick Subtlety in it. 'Tis apparent that *Scholia* have been added to it, which are inserted into the Text, and 'tis no less probable, that the Work has been interpolated in some places.

The eleven Books of Anagogical Considerations about the Creation of the World, are more co-herent and better written; but they are fill'd with Thoughts so myſtical and remote from the Literal Senſe, that it cannot but be tedious to read them. [Mr. *Alix* publiſh'd the twelfth Book of theſe Anagogical Contemplations, which had been hitherto ſuppreſs'd, in Greek and Latin at *London*, 1682. *Cave*. p. 420.]

There are five Dogmatical Discourses of the same Author: The first is about the Trinity; the second about the Imminity of the Divine Nature, which can have no bounds; the third about the Incarnation; the fourth about the Corruptibility and Incorruptibility of Jesus Christ; and the last about his Resurrection. These Discourses contain many Scholastical Arguments.

F. *Combesius* has given us six Sermons, in the first Tome of the Addition to the *Bibliothèque* of the Fathers. The first and second is about the Annunciation of the Virgin; the third about the Transfiguration of Jesus Christ; the fourth about the Holy Communion, where he speaks of the Dispositions that are necessary for a worthy Communicant, and for assisting him at the Holy Sacrifice, and also of the Ceremonies and Prayers of the Oblation; the fifth and sixth are upon the sixth *Psalm* of David. [*The Compendious Institution of the Faith* is also reckon'd to be his, which was published by *Beza of Heseliacum*, Gr. Lat. with five Dialogues about the Trinity, under the Name of St. *Athanasius*, 1570, and is to be found under the Name of St. *Cyril* in some Editions of the *Bibliotheca Patrum*, *Cave* p. 420.]

There remain only 154 Questions upon the Holy Scripture: there is no doubt, but these, such as they are at present, cannot be *Anastasi*'s of *Sinai*, since the Author there quotes the Canons of the Council, held in the Palace of

the Emperor after the sixth Council, the Works of St. *Maximus*, St. *John Climacus*, of *John Moschus*, of *Olympiodorus*, and of *Nicephorus*; besides that he reckons 700 Years from *Constantine's* time to his own. The Jesuit *Gretserus* answers, that these places have been added, but 'tis much more probable that this is the Work of another Author: *Gentianus Hervetus*, who publish'd them first, publish'd them under the Name of *Anastasius* of *Nicc.* There were two of this Name in Antiquity, the one was present at the Council of *Chalcedon*, and the other at the fifth Council. The Remark that we have made, proves that they can neither be the one's nor the other's. 'Tis manifest that it is a Work of some Modern Greek, to which the Name of *Anastasius Sinaita* is prefix'd by mistake; for in the Greek Manuscripts 'tis intitled *ἡ ὁδὸς*, or *A Guide to the True Way*. Now 'tis evident, that the Work of *Anastasius Sinaita* which goes under this Title, has nothing like these Questions.

The *Guide to the True Way* of *Anastasius Sinaita*, was publish'd in Greek and Latin by *Gretſerus*. The five Dogmatical Discourses, are found in Greek in the Manuscripts of *Germany*; but they have been printed only in Latin, translated by *Tilmanus*. The Author of the Version of the *Anagogical Questions* is not yet known: They are cited by *Glycas*. [The Book of his *De Oeconomia Christi*, is extant in the *Arundelian Library* in a Greek Manuscript at *Greſham-Colledge, Cave p. 420.*] The Questions upon the Scripture were published in Greek and Latin by *Gretſerus*. There are also some other Manuscript Works, as a Sermon upon his Enthronization in the See of *Antioch*, cited by *Nicephorus*, another upon his Restoration quoted by the same Author. [These two, together with the Treatise against *Philoponus*, are reckon'd by *Dr. Cave* among his Works that are lost, *Cave p. 421.*] The Answers to the Monks of *Scythia*, a Treatise of the Rule of a good Life, two Books of the Structure of Man, a Mystical Contemplation upon the Passion of Jesus Christ. *Nicephorus* quotes also a Treatise of the same Person against the Book of one *Séverianus*, call'd *John Philoponus* which was intituled, *The Arbitrator or Judge concerning the Union of the Natures in Jesus Christ*. *Turrianius* has taken from thence a Fragment which is publish'd by *Gretſerus* in the Preface. [Besides all these, there are several other Tracts of his not yet published, which are said by *Labbe* to be extant in the Royal Library at *Paris*, *Nov. Biblioth. MSS. par. 2. p. 82.* and two Sermons of his which are said by *Possevinus* to be extant in the *Vatican Library*, *Cave p. 420, 421.*] The Style of this Author is very indifferent; It is Scholastical, dry, barren and tedious.

E V A G R I U S.

Epiphania.
Feast of.
E *Vagrius* was born at *Epiphania*, a City of the second Province of *Syria*, under the Empire of *Justinian*, about the year 536: After he had studied, he followed the Bar, and was a profess'd Advocate at *Antioch*. This was the Occasion of giving him the Name of *Scholasticus*, for then they were call'd so who pleaded at the Bar. He was made Treasurer and Secretary for the Province by the Emperor *Tiberius*. He compos'd six Books of Ecclesiastical History, which begin where *Theodoret*, *Socrates* and *Sozomen* end. i. e. at the year 439, and end at the twelfth year of *Mauritius*, which is 594, according to the Vulgar Era.

This History is very large and exact enough. He relates Matter of Fact from the Authority of the Acts and Historians of the time. The Style is not unpleasant: It has an Elegance and Politeness in the Judgment of *Photius*, altho' there be sometimes superfluous Words in his Discourse.

He does often also make Digressions and Relations which are not agreeable to his Design; and he seems to be more vers'd in Prophane than Ecclesiastical History: But he has one Advantage above the Ecclesiastical Historians that went before him, that there is no occasion to upbraid him with being engaged in some Sect, or with falling into some Error about the Faith or Discipline of the Church.

Robert Stephens published the Original Greek of this Historian from one Manuscript only of the King's Library. *Valesius* revis'd it since by two Manuscripts, and has made a new Version of it, after those of *Musculus* and *Christopherson*. [Besides this History, he wrote two other Pieces which are lost, viz. two Books of Epistles, Orations, &c. and a Panegyricall Oration to *Mauritius* the Emperor upon the Birth of *Theodosius*; both which are mention'd by himself towards the latter end of his History, *Cave* p. 433, 434.]

St. JOHN CLIMACUS.

St. John Climacus.

ST. John surnamed *Climacus*, because of his Work, intitled *Scala*, i. e. a Scale, was born about the year 525. The ancient Author of his Life tells us, that he could not certainly affirm in what place it pleased God he should be born, nor in what Country he was educated. The Title of *Scholasticus*, which some Authors give him, would make us believe that he had sometime frequented the Bar, but having retir'd from the World at the Age of sixteen years, there is no probability that he follow'd the Profession of an Advocate. The Place of his Retreat upon Mount *Sinai*, is famous for the great number of Monks which dwell there: He himself entred not into a Monastery, but put himself under the Conduct of an ancient Hermit, call'd *Martyrius*: He continued nineteen years with this holy old Man in an humble and faithful Obedience to him. After his Death St. John retir'd into the Solitude of *Tholu*, about five Miles from the Church which was upon Mount *Sinai*, whither he came on *Sundays* and *Saturdays* to assist at Divine Service, and to receive the Communion.

There was a Solitary who put himself under his Conduct. Towards the end of the sixth Age he was chosen Abbot of the Monks of Mount *Sinai*, and govern'd this Monastery for some years; but finding himself near his End, he quitted the Government of this Monastery, and retired into the Solitude, leaving his Brother *Georgius* in his room. He died of a great Age at the beginning of the next Century.

While he was Abbot, he compos'd his Scale of the Cloyster, at the Desire of *John Abbot of Raithu*. This Book was very famous among the Greeks, but the Latines had no Knowledge of it, for the space of 600 years.

This Scale contains 30 Degrees, which are so many Christian and Religious Virtues, which the Author explains by holy Maxims, and teaches the Practice of them by wise Counsels.

The first is of renouncing the World; the second of abstracting from the Things of the World; the third of Pilgrimage, or a Retreat out of the World. To these three Degrees he subjoyns some Reflections, to shew that we must

St. John Climacus. not give Credit to Dreams, affirming that the Devil makes use of them to deceive the Solitary.

The fourth Degree is of Obedience. He thinks that it is one of the Effects of this Virtue, that a Monk should confess his Sins to his Superior, who is the true and proper Judge, and to him only: He would also have a Monk ready to confess them to all the World, if his Superior does order him. Upon this Occasion he relates the publick Penance of a Robber, who publickly confess'd most enormous Sins, by the Order of an Abbot of a Monastery near the City of *Alexandria*, whither he had retir'd. From hence he takes occasion to describe the admirable Virtues of the Monks of this Monastery, and the Penance of one named *Ifidore*, whom this Abbot had oblig'd to kneel down before all those who should enter into the Monastery, and to continue this Practice for the space of seven whole years. He relates also many other Examples of the Patience, Humility, and Obedience practis'd by the Monks of this Monastery, whom this Abbot humbled either by sharp Rebukes, or rude Treatment, altho' they had not deserved them. But nothing is more horrible than the Examples of Penance which our Saint relates in this Degree, and the next which is of Penance, and the Representation he makes of the Monastery of Penitents, which was but one mile distant from that of which we have now spoken, and govern'd by the same Abbot; it was call'd *The Prison*, and it did really resemble a Prison for its Darkness, its Stench and Filthiness. In it were shut up many Monks, who having fallen into some Crimes, desired to be shut up there, that they might expiate their Crimes by voluntary Torments, which exceeded all that can be imagined. Some pass'd Nights and Days standing expos'd to the Injuries of the Weather, others were bound and manacled, others had their Feet in Fetters, others were lying upon Ashes; Some were beating their Breast with their Fist, others were tearing their Face: They had all a Sadness visible in their Countenance; some made dreadful Lamentations, others shed Abundance of Tears, the Greatness of Grief hindred others from speaking, and they eat almost nothing at all. Lastly, having practis'd all these kinds of Austerities during their Life, they desir'd that after their Death the Honour of Burial should be denied them.

The sixth Degree is of the Meditation of Death. After he has made some Reflections upon the Usefulness of this Practice, he proposes some Examples of the wonderful Effects it has had upon the Minds of some Hermits.

The seventh is of the Grief of Penance, and the Necessity of Tears. There he relates as a great Wonder, the History of a Solitary, who on the Eve of his Death, had a Rapture, wherein he imagined, that he saw Men who demanded an Account of his Life, to whom he answer'd with a loud Voice, telling them what he had done, and what he had not done.

The eighth Degree is of Meekness which should overcome Anger. There he describes the deadly Effects of this Poison, and prescribes Means for subduing it.

The ninth teaches the Solitaries to forget Reproaches.

The tenth condemns evil speaking and rash judging.

The eleventh recommends Silence.

The twelfth is against Lying.

The thirteenth blames Envy and Sloth, and chiefly that which a Man is guilty of in the time of Prayer.

The fourteenth dissuades from Intemperance.

The fifteenth contains the Praises of Chastity. There he shews the Consequence of this Virtue, and the Enormity of the Crime which is opposite to it. He observes that it is more punished in the Church than Heresie it self; he condemns it even to the Motions of Lust which happen in the time of Sleep. He prescribes for a Remedy, that they should clothe themselves with Sackcloth, and cover themselves with Ashes, that they should pass the Night standing, that they should suffer Hunger and Thirst, that they should lodge in the Tombs, and be humble and charitable.

The sixteenth Degree opposes Covetousness, which is there call'd a Monster with many Heads, the Tyrant of our Souls, the Daughter of Infidelity, &c. Voluntary Poverty is taught in the second Part of this Degree.

The seventeenth Degree is the Insensibility of Holy and Religious Things, into which Religious Persons often fall.

The eighteenth Degree exhorts Christians to take heed of Sleep, which creeps upon them chiefly in the time of Prayer. There he speaks of the Usefulness of Common Prayers.

The nineteenth is of corporal and spiritual Vigilance.

The twentieth is against deceitful Vanities.

The twenty first discovers the Disorders which Vain-glory produces.

The 22d. makes a particular Enumeration of the deadly Effects of Pride.

The 23d. teaches to oppose blasphemous and impious Thoughts which the Devil suggests, in the time of Holy Actions, to the Monks.

The 24th. teaches Mildness and Simplicity.

The 25th. unfolds the Advantages of Humility.

The 26th. gives Instructions for discerning between Good and Evil, Virtue and Vice, between good and evil Thoughts, and gives Rules for a good Conduct in the spiritual Life.

The 27th. is of the sacred Repose of Body and Soul which the Solitary enjoy. This Degree contains many mystical Thoughts. St. John Climacus observes at the Beginning, that the Solitary and Hermetical Life, altho' it be more perfect, yet it is not suitable to all the World. He defines the Repose of the Body, a State of Tranquillity and Peace, wherein all Motions, and all the corporeal Senses are subject to Reason; and the Repose of the Soul a Serenity of Mind, and calm Meditation, which is exempted from all Distraction, and inviolable by spiritual Thieves who are the Devils. He that is arriv'd at this State, rejects all evil Thoughts which are presented to his Mind; he has no need to be instructed by Discourse, since he is taught by his own Actions; he is not only free from Disturbance by the Commotion of his Passions, but he does not so much as know it. He knows the true Depth of our Mysteries, without diving into them by human Reasoning. He never ceases to pray and sing Praises to God: He has no Care nor Anxiety about his temporal Subsistence; he feels no Emotion by any sensible Object. Lastly, he is possess'd with the Love of the most Holy God, which entirely employs him.

The rest of this Degree contains the Praise of an Hermetical Life, which St. John Climacus believ'd to be more excellent than any other; and Precepts for living well in Solitude.

The 28th. is of the Necessity of Prayer, and the Dispositions we ought to bring to it.

The 29th. is of the perfect Tranquillity of a Soul emancipated from Passions, and adorn'd with all sorts of Virtues.

The 30th. is of Faith Hope and Charity, which are the Foundation and Bond of all Christian Virtues.

St. John Climacus joyns to this Book, which is for all Monks, a particular Letter to the Abbot of *Raithu*, about the Qualifications and Dispositions of a Pastor, or rather of a Superior and Abbot, and about the Manner wherein he should behave himself towards his Monks.

The Thoughts of St. John Climacus are more sublime, more solid, and more just than those of the greater part of Ascetical Authors. His Style is close and elegant: He writes with much Brevity, and includes many Thoughts in a few Words: He speaks by Sentences and Aphorisms. He proposes his Thoughts in a figurative Way, and inserts many Allusions, many Passages of Scripture, divers Allegories of the History of the Old Testament, some rare Examples, some Parables and Histories, into his Discourse. This kind of writing renders it obscure, inasmuch that his Work stands in need of an Explication. John Abbot of *Raithu* was the first who compos'd and publish'd Expositions upon this Author, which are collected together in the Bibliotheque of the Fathers. Afterwards *Elias* Metropolitan of *Crete*, wrote Commentaries upon St. John Climacus, as he had done upon St. Gregory Nazianzen. The Manuscripts are found in many Libraries. *Dionysius* of *Charieres* did also make Commentaries upon the Scale; in which there is an old Version of the Scale of St. John Climacus before that of *Ambrosius* of *Camaldulum*. This was printed at *Venice* in 1531, and 1569. A Doctor of *Flanders* caus'd it to be re-printed at *Cologne* in 1583, together with new Explications at the end of every Degree. Lastly, *Matthew Raderus* the Jesuit made a new Version of the Works of St. John Climacus, which was printed with the Greek at *Paris* in 1633. There are besides this many Manuscripts of this Author in Libraries, which may be useful for making a more correct Edition. It has been often translated into the Vulgar Tongue: There is a Translation of it into *Italian*, printed at *Venice* in 1585, another in the Vulgar Greek by *Margunius*, printed at *Venice* in 1590. In our time Mr. *Arnaud d'Andilly* has made a French Translation of it, which he has reform'd and rectified by many Manuscripts in a second Edition. There are added to it considerable Explications, into which he has inserted a good part of the Commentaries of *Elias* of *Crete*, and the Life of St. John Climacus, taken out of two ancient Authors who had written it in Greek, whereof the one was a Monk of his time, and the other an Abbot of the Monastery of *Raithu*, called *Daniel*.

JOHN of Raithu.

John Abbot of the Monastery of *Raithu*, a Co-temporary to St. John Climacus, wrote a Letter to this Father, a Commendation of, and Commentary upon

his Scale. These Works are found in the Bibliotheques of the Fathers.

St. GREGORY.

S. Gregory.

ST. Gregory was of an illustrious Family of Rome: His Father was Grandchild to Pope Felix the Second, the Son of Gordianus and Sylvia: He studied at Rome with very good Success; his Quality and Merit procur'd him to be quickly prefer'd to the Office of Governor of the City of Rome. After the Death of his Father, he consecrated himself to the Service of God, and gave all his Possessions for building and maintaining Monasteries. He caus'd six to be built in Sicily, and one at Rome, whither he himself retir'd. Pelagius the second ordain'd him Deacon in 582, and drew him forth from his Retreat to send him to Constantinople, in the quality of a Surrogate, to the Court of the Emperor Tiberius. He had not much Business, neither did he stay long there: There is only a Conference mentioned which he had with the Patriarch Eutychius, wherein he maintains against him, that the Bodies of the Blessed after the Resurrection, shall not be of the Nature of Air or Wind, but shall be palpable and solid by their Nature, altho' miraculously subtle.

He return'd to Rome after the Death of Tiberius in 586, where he was employed as Secretary to Pope Pelagius. This Pope dying, the Clergy and People chose St. Gregory to fill his Place. The Emperors were greatly concern'd, that none should be promoted to the Holy See who was contrary to them, and therefore they permitted not him who was chosen to be ordain'd, till they had approv'd the Election. St. Gregory who shun'd this Dignity as much as others seek it, wrote a Letter to the Emperor Mauritius, wherein he earnestly prays him not to consent to his Election, and to order that they quickly proceed to make another. The Governor of Rome detain'd this Letter, and secur'd the Person of St. Gregory, for fear lest he should fly away, and send to the Emperor the Act, wherein he had been chosen Bishop of Rome. Mauritius who knew St. Gregory particularly well, was very glad at this Election, and order'd that he should be quickly consecrated.

Rome was then afflicted with a contagious Disease, whereof Pelagius died, and which kill'd so great a number of People, that the City was almost turn'd into a Desert. During the Vacancy of the See, St. Gregory exhorted the People to make Litanies, i. e. publick Processions of all the Inhabitants divided into seven Choirs. Sometime after St. Gregory got out of Rome by concealing himself in a Basket, to deceive the Guards that were set at the Gates for hindering his Escape, and went and hid himself in a Cave in the middle of a Wood; but being discover'd he was consecrated and promoted to the See of Rome, on the 3d. of September 590.

Immediately after his Promotion, he made a publick Profession of his Faith, and wrote synodical Letters to the Eastern Patriarchs: In them he assumes the Title of the *Servant of the Servants of God*, in opposition to the proud Titles which the other Patriarchs assumed. He regulated the singing and the Service of the Church of Rome, reform'd his Clergy, and put the City in very good Order.

Altho' he was of a very weak Constitution, and subject to many Diseases, yet he endur'd with Courage the Fatigues and Labours of the Bishoprick, and discharg'd all the Duties of his Function: He took care of the temporal and spiritual Welfare of his Sheep. He concern'd himself in the Defence of the City of Rome against the Lombards, and reliev'd the People with his great Alms, for which he employ'd all the Revenue of St. Peter's Patrimony.

But he took particular care of the Clergy and Bishops of Italy and Sicily, who depended more immediately upon the Bishop of Rome than others. As soon as he understood that any Church was vacant, he sent a Deputy to it, and caus'd a Bishop to be immediately chosen, and himself or-

dain'd, or caus'd him who was chosen to be ordain'd. He quickly applied a Remedy to the Disorders which happen'd in the Churches, and suffer'd not any Disorder in them. Besides the particular care which St. Gregory had of his own Church, and of those that more nearly concern'd him, he applied himself also to the Affairs of the Universal Church. On the one side he us'd all his Endeavours for quenching that Flame which was kindled about the Affair of the three Chapters in the Church: On the other side he laboured to deliver Africa from the Schism of the Donatists, and to re-establish there the Regulations of the Canons. * He did often vigorously oppose the Title of *Universal Patriarch*, which the Patriarchs of Constantinople assum'd to themselves: His Care extended to the most distant Places, and even to the most barbarous Nations. He sent the Monk *Ausline* and his Companions to the English to convert that People. He suffered not even the Jews to live in quiet, but solicited the superior Powers against them: But he had a particular Consideration of the Bishops his Colleagues; he comforted them in their Afflictions, congratulated them and exhorted them upon occasion, and rebuk'd them also freely and briskly for their Faults. He honour'd their Merit with the Ornament of the *Pallium*, which he sent to them *Gratis* and freely, and delighted to relieve and protect them in all kind of Rencounters. He watch'd continually for the maintenance of Discipline every where; he persecuted Vices and Disorders wheresoever they happen'd, and would not suffer any *Simony* in the Church of Jesus Christ. In a word, he us'd his utmost endeavours to have the Canons inviolably observ'd in all the Churches of the World, being persuaded, that in this consisted all the Power and Authority which the Primacy of his See gave him.

[* He calls this Title, proud, heretical, blasphemous, antichristian, and diabolical, *Cave p. 430.* which shews how far the Pope of Rome was then from assuming an Universal Supremacy over the Church.]

All these different Employments did not hinder him from writing many Books. When he was at Constantinople he began the *Morals upon Job*, at the desire of Leander, Bishop of Sevil, who was then there, and with whom he contract-ed an intimate Friendship. The *Pastoral* was the first Book which he wrote after his Ordination, in Answer to the Calumny John Bishop of Ravenna had rais'd against him, because he refus'd the Bishoprick with so much stiffness. His Pastoral Office oblig'd him to make many Homilies; we have those which he compos'd upon *Ezekiel*, and forty upon the Gospels. The Dialogues were the Product of the Retirements which he made from time to time.

But before we enter upon a particular Enumeration of these Works, we must give an Abridgment of his Letters, which contain an infinite number of important Points concerning the Discipline of the Church. These are commonly rank'd according to the order of their Dates, and distributed into the Method of fourteen Indictions, which answer to the Years of St. Gregory's Pontificate, beginning at the Month of September in the Year 590, which is the ninth Indiction, and ending at the Month of March of the seventh Indiction of the Cycle, according to the Indictions, of the Year 604, of the *Vulgar Era*, which is the time of St. Gregory's Death. These Letters have been since divided into twelve Books, each of which contain an Indiction, except the second and seventh, which comprehend two of them. The number of these Letters amounts to 840, or thereabouts. Since there are many of these Letters which concern the same Points of Discipline, we shall not follow the order of Time, but give an account of them under certain Principal Heads.

Concerning Baptism.

ST. Gregory proves, that Baptism does truly and perfectly pardon Sins; that it does not only in appearance expiate them, as some think, but it really remits them, altho' it leaves the Man subject to Passions, *Book 9. Epistle 39.* He approves the Opinion of Leander Bishop of Sevil, who remark'd, that it was indifferent to use three Dippings in Baptism, or one only. He adds that we must follow the Custom of the Church where we are, *Lib. 1. Ep. 41.*

He would have no Body forc'd to receive Baptism. *Ibid. Ep. 45.*

He permits Baptism to be given to the Jews, on Sunday or a Festival, if they cannot conveniently wait till Easter, after they have been made to observe a Fast of forty Days: But if they be willing to wait till Easter, his Opinion is that they should not be Baptized before, *Lib. 7. Epistle 24.*

As to the Validity of the Baptism of Hereticks and the manner of receiving them into the Church, he says, as it follows here, when he was consulted by Quirinus and the Catholics of Iberia, that according to the Tradition of the

Church, those who have been baptized by Hereticks in the Name of the Trinity, are received into the Church, either by *Unction with Chrysm*, or by *Imposition of Hands*, or by a bare Profession of the Faith: That in the West the *Arians* are received into the Church by laying Hands upon them; that in the East this is done by *Unction with Chrysm*; that the *Monophysites* and other Hereticks are received there by making only a sincere Profession of the Catholick Faith: That the *Donatians*, who did not believe in Jesus Christ, and the *Cataphrygians* who did not believe as they should in the Holy Ghost, but thought *Montanus* to be him, and the Hereticks like them, are baptiz'd when they re-enter into the Church, the Baptism, which they have receiv'd not being true, since it was not given in the Name of the Trinity, *Book 9. Ep. 61.*

The Monks must not be Sponsors, *B. 3. Ep. 40.*

When it is uncertain whether a Person has been baptized or confirm'd, we must baptize or confirm him, rather than suffer him to perish in this doubt, *B. 12. Ep. 32.*

Of The Unction, that is used at Baptism, or Confirmation.

S. Gregory. **H**E writes to the Bishop of Calaris, that Priests are forbidden to use the Unction of Chrysm on the Front of the baptiz'd, but they may use it upon the Breast, leaving it to the Bishops afterwards to use it upon the Front, *Book 3. Ep. 9.* Afterwards speaking of this Prohibition, he says, that it was made because

such is the Custom of his Church; but if this be troublesome to those that have another Custom, he does not find fault with the Priests that shall use this Unction in the absence of the Bishop. We have already related another place concerning the Unction which is us'd in the East for receiving Hereticks, *B. 9. Ep. 61.*

Of the Consecration of the Eucharist.

J Annarius Bishop of Calaris, being very aged and infirm, was subject to be indispos'd by saying Mass; and after he returned he knew not the Place of the Canon where he had left off: And many Persons doubted; whether they should receive the Communion of the Host thus Consecrated. St. Gregory declares, that they may receive

it with assurance, because the infirmity of him that consecrates, does not change nor divert the Benediction; but he says, that this Bishop should be admonished not to do the Office, when he finds himself in this Condition, *B. 11. Ep. 59.*

About Penance.

S T. Gregory has written a Letter expressly against those who believ'd that after a Penance of three Years, one might take his ease, and commit the same Crimes with impunity. There he lays down this excellent Maxim, That true Penance does not only consist in bewailing Sins past, but in abstaining from them for the future. *Poenitentia est commissa flere, & iterum plangenda declinare.*

The Clergy who had committed any Crimes, were put under Penance, and shut up in Monasteries, to receive there Corporal Punishment, *B. 1. Ep. 18. B. 2. Ind. 11. Ep. 28. B. 3. Ep. 9.*

A Clergy-man, who being depos'd, did perform the Duties

of his Function, was to be put under Penance all the rest of his Life: yet it was lawful for the Bishop to receive him to Lay-Communion after a long Penance, *B. 4. Ep. 5.*

A Clergy-man falling into Sin, and being put under Penance, can never hope to enter again into the Clergy, *B. 1. Ep. 18, & 43. B. 3. Ep. 26.*

There is not the same reason of an Abbot who is a Priest, who after his Penance, may be restor'd to his Dignity of Abbot, but not to that of Priest, *B. 4. Ep. 4.* One who is only an Abbot, and not a Priest, shall continue depos'd for ever, *Ib. Ep. 16.* A Priest depos'd may be made an Abbot, and have the Care of Monasteries, *Ib. Ep. 17.*

About the Indissolubleness of Marriage.

S T. Gregory proves in the 39th. Epistle of the 9th. Book, that Marriages are not dissolv'd by the entrance of the married Persons into a Religious House, altho' Humane Laws permit the Man to part from his Wife, or the Woman from her Husband, for that end that they may go into a Monastery. He adds in the 44th. Letter of the same Book, where he handles also the same Question, that the Law of God does not allow a Man to forsake his Wife for any Cause but that of Adultery. Nevertheless he permits married persons to part from one another, that they may enter into a Religious House, when this is done with the consent of both Parties, *B. 5. Ep. 49. B. 9. Ep. 39.*

In the 32. Letter of Book 8. he determines a particular

Case about this Subject. A married Woman had parted from her Husband, and was become a Nun, because she suspected him of Adultery; but she could not convict him of it, and the married Man purg'd himself by Oath, affirming that he was not guilty. Hereupon the Woman returned to him, which moved her Bishop to excommunicate her and all her Family. St. Gregory wrote to this Bishop, that he must immediately restore her Family to Communion; and as to the Woman, he must not suffer her to continue a long time Excommunicate, if it were notorious, that she had no Proofs that her Husband had committed Adultery, and if the suspicion she had of him was remov'd by his Oath.

Of the Vacancy of an Episcopal See.

W Hen a See is vacant, it must be fill'd quickly with a worthy Person, *Book 1. Ep. 18, 76, & 79. B. 6. Ep. 1.* 'Tis forbidden to leave it vacant more than three Months, *B. 6. Ep. 39.* During the Vacancy, the Custom of the Church of Rome, as to the Suffragan Bishops of her Metropolis, was to name a Deputy: And St. Gregory gives us many Forms of Commissioning these Deputies, *B. 1. E. 15, 51, 75, 76. B. 2. Ep. B. 19, & 20, 26, 27. 5. Ep. 21. B. 3. Ep. 39. B. 11. Ep. 16, 17, 18. 19.* These Deputies made an Inventory of the Goods of the Church, chiefly of the Moveables, *B. 3. Ep. 11. B. 2. Ind. 11. Ep. 22.* They cannot appropriate to themselves any of the Possessions and Revenues of the Vacant Church,

but they should keep them, *B. 2. Ep. 27, & 38.* Yet a Remcompence may be given to any for their trouble, *B. 3. Ep. 11.* The Deputy should be present at the Election, *B. 12. Ep. 19.* Prayers were made for the Future Election of a Bishop, *B. 1. Ep. 56.* A Church is not to be looked upon as vacant, when the Bishop is seiz'd with a Disease which hinders him from performing his Office: In such a case he must not be depos'd, but have one given him for his Assistance, *Dispensatorem:* He must continue in his station, and enjoy his Revenue, *B. 2. Ep. 5.* If he desires to retire, yet they ought not to proceed to the Election of another Bishop, until he has given his Demission in Writing, *Ibid.*

Concerning the Elections and Ordinations of Bishops.

S T. Gregory does not meddle with choosing the Bishops of the Churches depending upon his Metropolis, but leaves the Clergy and People the Liberty of Election; and when they have chosen one, if he be found worthy, he ordains him: But if he be found incapable, he orders them to choose another, *B. 8. Ep. 18. B. 3. Ep. 2. B. 6. Ep. 38. B. 1. Ep. 56, 57. B. 2. Ind. 10. Ep. 18. B. 8. Ep. 18, 34. B. 12. Ep. 6.*

He does not assume to himself the Ordinations of the Bishops which were not his Suffragans, but he would have them ordain'd by those to whom it belongs, *B. 2. Ind. 11. Ep. 29, 30, 31. B. 11. Ep. 57.* When there are no fit Persons found upon the place, he allows the Clergy and People to send Deputies to Rome, to choose one of the Clergy of Italy, *B. 2. Ind. 11. Ep. 15. B. 11. Ep. 14.* When Persons cannot be found that are every way fit, he allows of such as are indifferently good, *B. 4. Ep. 19.* When there is a Contest between the Clergy and the People, as happen'd at the Election of a Bishop of Syracuse, when the People chose one Person, and the Clergy chose another, he orders, that they should both come to Rome, and that he shall be preferr'd, who best deserves this Dignity, *B. 4. Ep. 47.* He would have the Opinion of those who are absent ask'd, if they be of the Nobility, *B. 2. Ep. 29, 30, 31.* Tho' he does not meddle with Elections, yet he sometimes excludes those who are chosen,

as he did Maximus out of the Bishoprick of Salone, *B. 3. Ep. 15.* and sometimes he proposes Persons whom he thinks qualified, *B. 3. Ep. 15.* He describes to the Electors the Qualifications he ought to have whom they choose, *B. 2. Ind. 11. Ep. 29. & B. 4. Ep. 47.* He approves of the Elections made by way of Compromise, *B. 2. Ind. 11. Ep. 35.*

These following are the excellent Rules which St. Gregory prescribes about the Choice of Bishops. The Electors should examine his Life whom they are about to choose, as far as by Law they can: They should not be partial, either for Favour, Sollicitation, or Money, *B. 7. Ind. 2. Ep. 26. B. 11. Ep. 19.* They should not consider their own particular Profit, but only the Glory of God and the Good of his Church, *B. 2. Ind. 11. Ep. 29. B. 4. Ep. 47.* They must deny the Bishoprick to those who seek after it, and give it to those that shun it, *B. 6. Ep. 4.* They must prefer those that are of the Clergy of the Church before others, *B. 1. Ep. 56. B. 2. Ind. 10. Ep. 19. B. 7. Ind. 2. Ep. 25.*

They must not choose a Lay-man, *B. 2. Ind. 10. Ep. 19. ibid. Ind. 2. Ep. 111, 114, 115. B. 3. Ep. 39. B. 7. Ind. 2. Ep. 112, 115. B. 11. Ep. 16.* They must reject those who solicit for a Bishoprick, *B. 11. Ep. 19.* They must not choose a Person too old, *B. 12. Ep. 6.* nor one of the younger sort, *B. 2. Ind. 11. Ep. 47, & 48.*

Gggggggg2

They

They must not choose, nor ordain Bigamists, nor those who have espoused Widows, nor those who are ignorant of Learning, nor those who have any Notable defect in their Body, nor those who have done publick Penance, nor those who have any Personal Obligation to another Office, nor Strangers that are unknown, B. 2. Ep. 25.

He that is ordain'd Priest should know the *Psalter*, Book 4. *Epistle* 45.

St. Gregory declares, That Re-ordination is forbidden as much as Re-baptization, B. 2. Ep. 32. They must not ordain an Arch-deacon or Deacon of another Church, without the leave of his Bishop, B. 4. Ep. 19. B. 12. Ep. 16.

Of the Authority and Usefulness of Councils.

St. Gregory had a very particular Veneration for the Decrees and Canons of General Councils, that are received in the Church, and seems to be persuaded that he could not meddle with them. He was no sooner promoted to the Pontificate, but he solemnly declar'd in his Letter to the Patriarchs, that he revered the four first General Councils, as he did the four Gospels; and that he had all a great respect for the fifth General Council, B. Ep. 24. He repeats the same thing in Book 2. Ind. 11. Ep. 10.

He acknowledges the Necessity of Provincial Councils for maintaining Discipline and judging of Bishops, B. 1. Ep. 1. 33. 16. 72, 82. B. 2. Ind. 11. Ep. 47. B. 3. Ep. 9. Ep. 8. B. 7. Ind. 11. Ep. 70, 111, 112. B. 12. Ep. 32. The Metropolitan ought to assemble them, B. 2. Ind. 11. Ep. 47, & 48. The Roman Church does not receive the Canons of the Council of Constantinople, B. 6. Ep. 31. He wrote to the Bishops of France to call a Council for Regulating their Discipline, B. 7. Ind. 112. Ep. 111.

Of the Primacy and Rights of the Bishop of Rome.

The Holy See, according to St. Gregory, does not use its Authority, but only to punish Vice: Thus all the Bishops are subject to it, from the very moment that they commit any Fault; but Humility makes all the Bishops equal, when there is no Fault which obliges the Holy See to exercise its Authority, B. 7. Ind. 11. Ep. 65.

The Primacy of the Pope gives him no Right to reverse the ancient Canons, nor the Privileges and Rights of other Bishops, B. 2. Ep. 37. These following are his own words, *Abstine Statuta Majorum, à Consecrationibus meis in quolibet Ecclesia infringam, quia mihi injuriam facio, si fratrum meorum jura perturbo. De Ecclesiasticis vero Privilegiis, hoc vestra fraternitas, posthabita dubitatione, teneat, quia sicut nostra defendimus, ita singulis quibusque Ecclesiis, sua jura servamus.* i. e. God forbid that I should infringe the Decrees of our Ancestors made by our Fellow-Bishops in any Church,

for I do my self an Injury if I disturb the Rights of my Brethren: and as to Ecclesiastical Privileges you may firmly believe, Brother, without the least doubt, that as we defend our own so we reserve to every Church their own Rights.

The Bishops of Rome refus'd to take upon them the Title of Universal Patriarch of the Church, which was given them by the Council of Chalcedon, lest they should seem to inroach upon the Rights of other Bishops, B. 4. Ep. 32. B. 7. Ind. 1. Ep. 30.

St. Gregory wrote to Eulogius the Patriarch of Alexandria, who had acquainted him with what he had commanded him; that he should not any more use this term of Commanding, for he knew (says Gregory to him) what it meant and what was meant by his Brethren, that they were his Brethren by their Dignity, and his Fathers by their Merit, B. 7. Ind. 1. Ep. 30.

Of the Apostolick Sees.

Eulogius Patriarch of Alexandria, had written many things to St. Gregory in favour of the See of St. Peter; St. Gregory observes to him in his Answer, that they were the more grateful to him, because they were written by one, who sits also in the Chair of St. Peter himself, and also that he had done an Honour to himself, by endeavouring to do one to the See of Rome: That he should know, that the Church was solidly founded upon the firmness of the Prince of the Apostles, from whence he had his Name of Peter, and that to him, the Truth it self said, *I will give thee the Keys of the Kingdom of Heaven*; to whom he also said, *when you are converted, strengthen your Brethren*: without forgetting these other words, *Simon*,

Son of Jona, lovest thou me? feed my sheep: That upon this account, though there were many Apostles, yet there was but one See of the Prince of the Apostles, which was raised in Authority above the rest, because of the Primacy which he founded: That this See is in three places, at Rome, the place where he finish'd his Course; at Alexandria, whither he sent his Evangelist St. Mark to supply the place, and at Antioch, where he continued seven Years; but that these three Sees are but one See which belongs to St. Peter, on which three Bishops now sit, which are in effect but one, in him who pray'd, *That they may be one, as I am in the Father, and the Father in me*, B. 6. Ep. 37.

The Form of Ecclesiastical Decisions.

Here follow the principal Rules observ'd by St. Gregory in Ecclesiastical Decisions.

He judg'd in the first place the Bishops of Italy, Sicily, and the neighbouring Isles, which immediately depended upon Rome as their Metropolis; as for Example he cites Januarius Bishop of Calaris, to Rome, to come and purge himself of the Accusation charged upon him, B. 2. Ind. 11. Ep. 36.

He causes the Bishop of Syracuse to come to Rome, B. 2. Ind. 11. Ep. 12.

He cites Maximus Bishop of Salona, B. 5. Ep. 3, & 25.

Having depos'd the Bishop of Naples, he writes to the Clergy and People of that City to choose another Bishop in his room, B. 2. Ind. 11. Ep. 3.

* The De- He requires his * Wardens in Sicily to send to Rome the seniores of Messina, and his Accusers, B. 11. Ep. 32. & 33.

St. Peter's Patrimony were certain Officers appointed by Popes in the Provinces, for maintaining and taking care of the Patrimony of the Roman Church which Officers were afterwards appointed for Parochial Churches, and are now call'd Church-wardens, Spelm. Gloss.

The Bishops of the Vicariate of Rome were oblig'd to come every Year to his Synod: As to those of Sicily, they came thither once in three Years, and St. Gregory assures them, that he will be satisfied if they come but once in five Years, B. 6. Ep. 19.

Yet to facilitate the dispatch of Affairs, he makes Maximian Bishop of Syracuse, his Legate into Sicily, to whom he gives Power to judge of smaller affairs, on condition that he should reserve to him such as were of greater Consequence. He commissions the Bishop of Syracuse, and four other Bishops, to judge the Cause of Mellitus Bishop of the Isle of Malesa, B. 7. Ind. 2. Ep. 63. As to the other Bishops of the West, who did not depend upon his Metropolis, he would have them judged by a Synod of the Province, without an Appeal to the Holy See. He affirms, that a Bishop of Africa, should be

judg'd by a Synod held in Africa, B. 1. Ep. 82. He remits Paulinus of Tegesta, to the Judgment of Columbus, B. 10. Ep. 32.

He affirms, that a Bishop ought never to be depos'd till his Cause has been first heard in a Synod B. 2. Ind. 11. Ep. 8 & 9. In case of an Appeal, or where recourse is had to the Holy See, he commonly commissions Judges upon the place: whereof here follow some Instances.

Florentius Bishop of Epidaurus, which is now Ragusa, had been condemn'd by his Metropolitan without being judg'd or convicted in any Synod; but St. Gregory declares that his Deposition ought not to take place, but the Cause ought to be re-heard and decided in a Council. He commissions Antoninus to be present at this Decision, B. 1. Ind. 4. Ep. 8 & 9.

He remits to Columbus Bishop of Numidia, the Judgment of two Bishops of Africa, B. 5. Ep. 36. B. 10. Ep. 32.

He commissions one of his Wardens at Rome, to draw up a Process and judge the Bishop of Malaga, B. 11. Ep. 52. & 53.

The Judgment of this Deacon is related in the Letter 55, wherein he declares by Vertue of his Commission, that Januarius Bishop of Malaga was unjustly forc'd away: He nulls all that had been done against him, altho' it was null in it self. He ordains, that the other Bishops who were guilty of this bold Invasion of another's Right, shall be shut up in a Monastery, to do Penance there; that he who was ordain'd in the room of Januarius, shall remain depriv'd of the Priesthood, and all Ecclesiastical Orders, and that Januarius shall re-enter upon the Possession of his Bishoprick. This Deacon pronounced the Sentence, in the presence of the four Gospels, and according to the Memorial of the Imperial Laws, about the Decisions of Bishops.

St. Gregory remits to the Bishop of Vienna the Judgment of an Abbot of Cesena, who was forsaken by his Bishop, B. 12. Ep. 1.

He commissions Sigibert Bishop of Autun, to determine the Differences between the Bishops of Turin and Tarentasia about the Parishes of their Dioceses, B. 7. Ind. 2. Ep. 120 & 121.

He

S. Gregory. He pretends also to have a Right of Reviewing the Causes which were decided in the East, even after an Appeal. The Affair of *Hadrian* Bishop of *Thebes* in *Theffaly* is too remarkable to be pass'd over here in silence. This Bishop had been condemned by the Bishop of *Larissa*, upon a Civil Affair, and he had brought his Appeal; but having recourse to the Emperors, he was sent back to be judged before the Bishop of *Corinth*; yet he was afterward forced to acquiesce in the Judgment of the Bishop of *Larissa*. Some time after, two Deacons who had been deposed, one for his Uncleaness, and, the other for embezzelling the Revenues of the Church, accus'd *Hadrian* of suffering a Deacon of an ill Life, altho' he knew of his Disorders, and of suffering Infants to die without Baptism. The Bishop of *Larissa* condemn'd him now for a Criminal Affair, as he had done before for a Civil Matter; he appeal'd from this Sentence; the Emperors caused the Informations to be communicated to *Honoratus* a Deacon, who found none of these things true which they charged upon *Hadrian*. Yet his Cause was remitted to the Metropolitan of the first *Justiniana*, Primate of *Illyria*, and Vicar of the Holy See. This Bishop, without examining the Cause judicially, confirm'd the Sentence of the Bishop of *Larissa* upon the Deposition of some Witnesses, who declar'd that they had heard from the Deacon *Demetrius* the things which were charg'd upon *Hadrian*, altho' this Deacon deny'd it so stiffly that he could not be made to confess it by putting him to the Torture. *Hadrian* had recourse to *St. Gregory*, who null'd the Proceedings at *Larissa*, and those of the Bishop of the first *Justiniana*, as contrary to the Laws and the Canons, and as null in themselves, even tho' there had not been any Appeal. He cuts off the Bishop of *Justiniana* from Communion for thirty Days, threatens to excommunicate him of *Larissa*, takes from him all his Jurisdiction over the Bishop of *Thebes*, orders him to restore the Effects of the Church of *Thebes*, and remits the Cause in his own Right only to his Residents at *Constantinople*, B. 2 Ind. 11 Ep. 6 & 7.

S. Gregory. He believed also that the Holy See could call Causes of great Consequence to *Rome*, and judge them. Thus he judged and acquitted at *Rome*, *John* a Priest of *Chalcedon* who was accus'd of Heresie, and condemned by the Bishop of *Constantinople*, B. 5. Ep. 15 & 16. And he alledges this Example to prove to the Bishop of *Ravenna* that he could examine and judge at *Rome* the Cause of *Claudius* the Abbot, who had a Difference with the Church of *Ravenna*, B. 5. Ep. 24. He acquits also a Priest of *Isauria*, who was accus'd of Heresie, B. 5. Ep. 64. But he rarely made use of this Jurisdiction. And the Metropolitans contested it with him. *Paul* a Bishop of *Africa* came to *Rome* to purge himself: Witnesses are sent thither who are found insufficient. *Paul* desires to be sent back to *Constantinople*; the Pope allows him to go thither with two Bishops, B. 6. Ep. 2.

As to the ordinary Causes between the inferior Clergy of the Bishopricks depending upon the Metropolis of *Rome*, he left them to the Decision of the Bishops, and would not have his Wardens to meddle in them, nor to diminish the Jurisdiction of the Ordinary. For, says he, if we do not preserve the Jurisdiction of each Bishop, we overturn the Order of the Church which we should maintain. *Nam si unicuique Episcopo sua jurisdictio non servatur, quid aliud agitur, nisi ut per nos, per quos Ecclesiasticus ordo custodiri debuit, confundatur*, B. 9. Ep. 32. Yet he punish'd a Priest of a Parish in the Diocess of another Bishop, B. 2. Ep. 16.

As to the Informations about the Disorders committed in the Person of a Bishop, he observes that they should be made by a Clergy-man together with the Judge, B. 2. Ind. 11. Ep. 1. He would not have a Bishop detained a long time in Prison. He says that he must be deposed if he be guilty, or set at liberty if he be innocent, B. 1. Ep. 32. The Custom for a Man to purge himself by Oath when there was no Conviction of him, was in use in the time of *St. Gregory*, which he approves and makes use of, B. 2. Ep. 23. B. 9. Ep. 13.

Against the Title of Universal Patriarch.

S. T. Gregory does not only oppose this Title in the Patriarch of *Constantinople*, but he maintains also, that it cannot agree to any other Bishop, and that the Bishop of *Rome* neither ought, nor can assume it. *John* the younger Patriarch of *Constantinople*, had taken upon him this Title in a Council held in 586, in the time of Pope *Pelagius*, which obliged this Pope to null the Acts of this Council. *St. Gregory* wrote of it also to this Patriarch; but this made no Impression on him, and *John* would not abandon this fine Title, B. 4. Ep. 36. *St. Gregory* address'd himself to the Emperor *Mauritius*, and exhorted him earnestly to employ his Authority for redressing this Abuse, and to force him who assumed this Title to quit it. He remonstrates to him in his Letter, that although Jesus Christ had committed to *St. Peter* the Care of all his Church, yet he was not called *Universal Apostle*; That the Title of *Universal Bishop* is against the Rules of the Gospel, and the Appointment of the Canons; that there cannot be an Universal Bishop, but the Authority of all the other will be destroy'd or diminish'd: That if the Bishop of *Constantinople* were Universal Bishop, and it should happen that he should fall into Heresie, it might be said, that the Universal Church was fallen into Destruction: That the Council of *Chalcedon* had offer'd this Title to *St. Leo*, but neither he nor his Successors would accept it, lest by giving something peculiar to one Bishop only, they should take away the Rights which belong to all the Bishops: That it belongs to the

Emperor to reduce by his Authority him who despises the Canons, and does Injury to the Universal Church by assuming this singular Name, B. 4. Ep. 32. These Remonstrances had no Effect; for the Emperor would not meddle in this Affair, and had even authorized *John* the Younger, and therefore the Pope complain'd of it to the Empress, Ep. 34. of the same Book. He wrote also to other Patriarchs, who were, it seems, concern'd to oppose this new Title. But they did not take the Matter so heinously as *St. Gregory*, and suffer'd the Patriarch of *Constantinople* to enjoy this Title, which did them no Prejudice. Nay, *Anastasius* the Patriarch of *Antioch*, had the Boldness to remonstrate to *St. Gregory*, that he must not be angry for a Matter of so little Consequence: But *St. Gregory* gave him to understand, that he did not take the Matter to be so. *Cyriacus* succeeding to *John* in the See of *Constantinople*, continued to assume the same Title; yet he wrote to *St. Gregory* immediately after his Promotion. This Pope would not refuse his Letter; but he gave him notice that he should quit that ambitious Title of Universal Patriarch, if he would prevent a Rupture between them, and wrote to the Emperor, that his Legate should not communicate with *Cyriacus* till he had parted with this vain Title, B. 6. Ep. 4, 5, 23, 24, 25, 28, 30 & 31. He exhorts the Bishop of *Thessalonica* not to approve this Title, B. 7 Ind. 2 Ep. 70. Yet *Cyriacus* would not quit it, and *St. Gregory* was also obliged to write to him, about the end of his Pontificate, B. 11 Ep. 43.

Of the Rights and Authority of the Metropolitans.

S. T. Gregory desires, that in *Africa* a Primate should be chosen, rather with respect to his Merit than the Dignity of the See, and that he should reside in a City, B. 1 Ep. 72. Yet he permits the Bishops of *Numidia* to observe their ancient Customs, even as to the appointing of Primates, provided notwithstanding, that they suffer none

who have been *Donatists* to ascend to that Dignity, B. 11 Ep. 75.

St. Gregory in naming his Deputies, preserves the Rights of Metropolitans: *Singulis quibusque Metropolitans, secundum priscam consuetudinem, proprio honore servato*, B. 4 Ep. 50. i. e. Saving to each Metropolitan, his peculiar honour, according to ancient Custom.

About the Pallium.

S. T. Gregory sent the *Pallium* to many Bishops. To *Anastasius* of *Antioch*, B. 1 Ep. 27. To him of *Ravenna*, B. 7 Ind. 2 Ep. 77. B. 4 Ep. 54. To him of *Salona*, B. 7 Ind. 2 Ep. 130. He threatens to deprive him of it, B. 2 Ep. 14. To *Leander* Bishop of *Sevil*, B. 7 Ind. 2 Ep. 126. To *Siagrius* of *Autun*, B. 7 Ind. 1 Ep. 5 Ind. 2 Ep. 113. To the Bishop of *Milan*, B. 3 Ep. 1. To the Bishop of *Messina*, B. 5 Ep. 8. To the Bishop of *Arles*, B. 4 Ep. 50. To the Bishop of *Corinth*, B. 4 Ep. 55. The Form of sending the *Pallium*, B. 5 Ep. 8. He had a Difference with the Bishop of *Ravenna*, about

the time wherein he should wear it: This Bishop pretended that he ought to put it on in the Vestry, in the presence of all the Clergy, and wear it in Procession; but the Pope would not have him to put it on till after the Clergy were gone forth, and that he should not wear it in other Places besides in the Church and at the Altar, B. 2 Ind. 11 Ep. 53 & 55. Yet he permits him to wear it in some Processions, B. 4 Ep. 11 & 15. But he being not satisfied with this, had a mind to wear it whenever he pleas'd at the Ceremonies; and therefore *St. Gregory* informs him by his Notary *Carolus*, after what manner it should be us'd, B. 5 Ep. 33.

He gives it to the Bishop of *Arles*, on condition that he should wear it only at the Altar, B. 3.

He would not give it to *Desiderius*, because he could not *S. Gregory*. prove, as he had affirm'd, that his Church had formerly enjoyed Apostolical Privileges, *B. 7 Ind. 2 Ep. 117*.

He would not give it to the Bishop of *Autun*, until it had

been desir'd for him in the Queen's Name, and the Bishops and the Emperor had consented to it, *B. 7 Ind. 1 Ep. 5*. *S. Gregory*. There he observes, that the Custom is to give it only to Bishops of noted Merit, who desire it importunately.

About the Title of Cardinal.

THe Title and Name of *Cardinal* with *St. Gregory*, signifies nothing but what is titular. As for instance, He permits the People of *Naples* to make Bishop *Paul*, who was their Deputy, Cardinal of their Church, if they thought fit, *B. 2 Ep. 6 & 7 lb. Ep. 9*. He speaks of a *Presbyter Cardinal* in an Oratory. He recommends the Church of *Calabria*, to the Bishop of *Urbium*, during the Absence and Sickness of its Bishop, and prays him to take care of it, as he was the Proper and Cardinal Bishop, *Cardinalem & Proprium*, *B. 2 Ind. 11 Ep. 24 & 25*.

He makes the Bishops of ruin'd Churches, Cardinal Bishops of other Churches, *B. 1 Ep. 77 B. 2 Ind. 10 Ep. 25 & 26 B. 2 Ind. 11 Ep. 13 & 14*. A Deacon who had not been made Cardinal, ought to come after those who had been ordained Cardinals, altho' they were younger than he, *B. 1 Ep. 79 i. e.* A Deacon ordain'd without a Title, has not the Place, until the Day whereon he is made titular. A *Presbyter Cardinal* of a Church of *Populania* in *Tuscany* is a titular Priest of that Church, *B. 1 Ep. 15*.

Of the Pope's Deputies.

S*T. Gregory* grants to *Vigilius* Bishop of *Arles*, by making him his Vicar in *Gaul*, the Right of giving Letters to Bishops who have a Journey to make

out of their own Country, to judge of difficult Causes with twelve Bishops, to call together the Bishops of the Country wherein he is Vicar, *B. 4 Ep. 50 & 52*.

The Pope's Legates.

THe Holy See sent only two Deacons to the Emperor, *B. 11 Ep. 45*. *St. Gregory* made choice of such as might be most acceptable to him, *B. 1 Ep. 2 B. 9 Ep. 64*. He recommends them by his

Letters, *B. 5 Ep. 5 & 6 B. 11 Ep. 43*. He would have them frequently converse with pious Persons, to abolish the Impressions which Secular Affairs might make upon them.

Of the Functions of Arch-deacons, Deacons, Sub-deacons, and other Clergy-men.

THe Officers of Bishops ought to be Clergy-men, *B. 4 Ep. 4*. An Arch-deacon is answerable for the Moveables of the Church, *B. 1 Ep. 10*. The Title of Arch-deacon was so considerable, that a Bishop having a Design to be revenged upon an Arch-deacon, would ordain a Priest against his Mind, on purpose to turn him out of his place. *St. Gregory* concern'd himself against this Bishop, and threatned to deprive him of the *Pallium*, and depose him, if he did not restore the Arch-deacon, *B. 1 Ep. 19 B. 2 Ep. 14, 15, 17, 37*.

St. Gregory grants to an Arch-deacon of *Gap*, the Use of

St. Gregory in a Synod forbids to put the Deacons upon singing in the Church: They should be employ'd in the Service of the Altar, and the Distribution of Alms. The Sub-deacons should sing the Psalms and read the Lessons, and the inferior Orders should not be employ'd in these Functions but in case of necessity, *B. 4 Ep. 44*.

The *Vidame* was an Officer who took care of the Revenues of the Bishop of *Rome*, *B. 1 Ep. 11*. There is frequent mention in the Epistles of *St. Gregory*, of the *Defensores*, i. e. Wardens, who were the Clerks that took care of the Patrimony of the *Roman* Church.

Of the Use of Ecclesiastical Revenues.

THe Revenues of Churches ought to be divided into four Parts, whereof one is for the Clergy, and another for the Poor; and the two other Parts ought to be subdivided into three, whereof one shall be for the Maintenance of the Church, the other for the Bishop, and the last for the Wants of particular Persons, *B. 4 Ep. 42*.

That Part which is for the Poor ought to be taken out of the new Purchases, as well as out of the old Possessions, *B. 3 Ep. 11 B. 7 Ind. 1 Ep. 8 B. 11 Ep. 49*. That Part which is for the Clergy ought to be distributed indifferently among them, *B. 7 Ind. 10 Ep. 8*.

The Letter 51 of *B. 8*. contains many Articles of an Agreement made between the Clergy of *Panormum* and their Bishop, which the Pope confirms, and in consequence thereof, order'd the Bishop, first, To distribute a full fourth part of the Revenues of his Church among all the Clergy, proportionable to their Merit, Office, and the Labour of each. Secondly, To give them the fourth part of the Offerings of the Faithful, whether they be in Money or other Presents. Thirdly, To detain only the Remainder of the Moveables for himself, and to unite all the immoveable Purchases to the Possessions of the Church. Fourthly, To commission a Receiver of the Revenues with the Consent of the Elders and the Clergy, *Seniorum & Cleri*, who shall give an Account every year, that all Occasion of Suspicion may be cut off. Fifthly, To permit the Clergy to take up their Provision of Wine at a reasonable Price upon the Credit of

the Church. Sixthly, To take care to remove ill-gotten Goods, and to use only honest ways of getting. Lastly, He exhorts him not to believe lightly what shall be told him against his Clergy, nor to proceed against them with Passion, but only by Canonical Ways.

The Bishop cannot by Testament dispose of the Possessions of the Church, nor of the Purchases made while he was Bishop, *B. 5 Ep. 1*.

The Revenues of the Church ought to be employ'd for the Assistance of the Poor, without reserving any thing for the future by a dangerous Precaution, *B. 8 Ep. 20*.

In the extream Necessity of the Poor, the sacred Vessels, and that which serves for ministering in holy Things, ought to be sold, but all the ready Money must be first disburs'd, *B. 6 Ep. 13, 35, 66*.

The Rights of the Church must be maintain'd, the Possessions which belong to it must be defended and recover'd; but this must not be done with all the Rigor that's possible: 'Twere even better to lose something, and abandon a part of the Revenues of the Church, than to be the Cause of Ruin to the Poor, *B. 7 Ind. 2 Ep. 23*. when there is room for doubting, whether the Goods belong to the Church, or no, 'tis best to yield.

The Governors of Hospitals give an Account of their Revenues to the Bishop, *B. 3 Ep. 24*.

It belongs to the Bishop to take care of these Revenues, *B. 3 Ep. 24 B. 8 Ep. 20*. When he cannot do it by himself he must appoint a Steward for it, *B. 11 Ep. 57*.

Of the Patrimony of St. Peter.

IN the time of *St. Gregory* the Church of *Rome* had many Possessions in Lands, not only in *Italy* and *Sicily*, but also in *France*, in *Dalmatia*, in *Illyricum*, &c. These Possessions were call'd the *Patrimony of St. Peter*: They were managed and administred by the Persons called *Defensores*, i. e. Wardens, who gave an account of them. *St. Gregory* employ'd the Revenues of these Patrimones in Works of Piety: He desir'd that his Rights might not be exacted

with Rigor, nor any new Taxes imposed. His Wardens had their Prerogatives and Jurisdictions. In *Gaul* they inspected the Chappels and Abbies. These things may be proved by many Letters. See *B. 1 Ep. 1, 2, 23, 37, 38, 39, 42, 44, 58 B. 2 Ep. 1 Ind. 10, 17 Ind. 11 Ep. 17, 33 B. 5 Ep. 5, 6, 10 B. 9 Ep. 65*. In this last, he speaks of the Right of inspecting Chappels and Abbies.

Of the Celibacy of Clergy-men.

S T. Gregory took it ill that the Sub-deacons of Sicily were obliged to abstain from their Wives; according to the Custom of the Church of Rome. This Law appear'd to him harsh and unreasonable, because they found not Continence established by any Law for them, and they were not obliged to keep it before they were ordained, he fear'd lest something worse should happen if this yoke were impos'd upon them. He orders that none shall be ordain'd for the future, who do not promise to live in Continence. He declares that those, who have observed the Prohibitions made three Years ago, deserve to be commended; but he would not have those deposed who had broken them, altho' he forbids to promote them to Holy Orders.

He declares in Letter 34 of Book 3. That he will put in Execution the Order of the Pope his Predecessor, about the Continence of the Sub-deacons, and that those who are married shall be obliged to abstain from it, or else to forsake the Service of the Altar. He would not have the Wives punish'd of those who desir'd rather to quit the Service than re-

nounce them, nor the Women hindred from marrying again after their Death. He orders for the future that no Sub-deacon shall be made who is not obliged beforehand to observe Celibacy. S. Gregory.

He enjoins the Bishop of Tarentum who had a Concubine, voluntarily to resign the Bishoprick, and to do a reasonable Penance, if he had kept company with her since he was a Bishop, B. 2 Ind. 11 Ep. 4.

He forbid Clergy-men very severely to keep strange Women in their Houses, and also exhorted them not to keep those which are excepted by the Canons, B. 1 Ep. 50 B. 7 Ind. 2 Ep. 39 B. 3 Ep. 26 B. 11 Ep. 42 & 43.

He implores the Authority of the Prince against disorderly Clergy-men who kept Women in their Houses, B. 9 Ep. 64.

He forbids to ordain a Deacon Bishop who had a very young Daughter, by whose Age it manifestly appear'd that he had not long observed Continence, B. 8 Ep. 11.

Against Simony.

S T. Gregory forbids to take any thing for Ordinations, for Marriages, and for admission into a Religious House, or for any Ecclesiastical Office, B. 3 Ep. 24 B. 4 Ep. 44, 55, 56 B. 7 Ind. 2 Ep. 110. Or even for Burial B. 7 Ind. 1 Ep. 4. except what the Kinsmen or Heirs offer voluntarily for the Light, B. 7 Ind. 2 Ep. 56.

He forbids the Bishops of Sicily to take any thing above the usual Rate for the Confirmation of Infants, *pro confirmandis Infantibus*, B. 11 Ep. 22. nor for the Funeral, B. 7 Ind. 1 Ep. 4.

He was so afraid lest it should be thought that he exacted

any thing from the Suffragan Bishops, that he would not suffer the Churches to send him the Annual Presents according to Custom, B. 1 Ep. 64.

Simony was very common in his time in the East and in Greece, B. 5 Ep. 11 B. 4 Ep. 55. B. 9 Ep. 40 B. 11 Ep. 48. In Sicily, B. 7 Ind. 1 Ep. 4, 56. In Africa, B. 10 Ep. 32. But chiefly in the Gauls, B. 7 Ind. 2 Ep. 111, & 114, 115 B. 9 Ep. 49, 50, 51. and the following Letters. He wrote earnestly to Bishops and Kings, that they would put a stop to this Disorder by forbidding it, *Ibid.*

Of the Submission due to Princes.

S T. Gregory gives proof of his Submission to the Orders of the Emperor, in Ep. 62 of Ind. 11 B. 2. *Mauritius* had directed to him a Law which contain'd three Articles. By the first it was forbidden to receive those into the Clergy who were engaged in any Publick Administration. St. Gregory found no fault with this Article. But as to the second, wherein they were forbidden to enter into a Monastery, he finds it unreasonable, because the Monastery may discharge the Debts of these Persons and make up their Accompts; besides that it's to be presum'd that one who desires sincerely to be converted, will take order with his Affairs. Neither does he approve the third Head which forbids those which had been design'd for the Militia, to enter into a Monastery. He makes his Remonstrance with a great deal of respect, and declares to the Emperor that he did not suffer this Law to be published, and that herein he had done his duty as a Subject and as a Bishop; as a Subject in obeying his Prince, as a Bishop in making his most humble Remonstrance: *Utrobique quod debui exsolvi, & Imperatori obedientiam praeberi, & pro Deo quod sensi minime tacui.*

When *Phocas* invaded the Empire, St. Gregory did not oppose his Exaltation; but on the contrary he acknowledged and even commended him. B. 11 Ep. 45. See also the

Memorial which is at the beginning of the same Book. * * This was

In Ep. 127. of Ind. 2. B. 7. He commends the King *Recare-* his submis-
duc for bringing back his *Arian* Subjects to the Church, and sion to
represents to him the Reward he was to expect for presen- Princes
ting so many Souls to God. He declares to him that he that he
looks upon him in this respect as much above himself: he basely
praises him also for not recalling the Order he had made fawn'd
against the *Jews*. After he has given him these Commendati- upon *Pho-*
ons, he exhorts him to be circumspect in his behaviour, and casa Par-
recommends to him Humility, Purity, and Moderation. racide and

Notwithstanding this, he did not forbear to write to Prin- Usurper,
ces with boldness, and to make Christian Remonstrances and bit-
unto them. He exhorts *Phocas* to relieve the People, B. 11 terly re-
Ep. 38. He admonishes Kings to remember that they are proach'd
but Men like others, B. 2 Ind. 11 Ep. 62. He represents to the Me-
them that it was not enough to be a King, but the Chief mory of
business was to be Pious, B. 5 Ep. 5 & 6. He declares to them his Liege
that they were oblig'd to protect the Church and the Faith, B. Lord
2 Ind. 2 Ep. 126 B. 3 Ep. 7, 23 B. 4 Ep. 54 B. 5 Ep. 63 B. 9 Ep. *Mauritius;*
57, 64. He terrified them by representing to them that the Cave, p.
Day of Judgment was near at hand, B. 9 Ep. 60 B. 2 Ind. 11 431.
Ep. 61. and by threatening them with the Plagues of God, B. 2 Ind. 11 Ep. 65.

Of Ecclesiastical Moderation.

S T. Gregory declares in Letter 1. of Book 7. That he always abhorr'd the ways of Cruelty that were us'd for planting Religion; that if he had pleas'd, he could have destroy'd the whole Nation of the *Lombards*, but that it was not the Spirit of the Church.

He desires that Justice and Equity may be observ'd towards the *Jews*, as well as among Christians, and that no injury may be done unto them. Here follow the Examples of his Moderation. He wrote to *Vigilius* of Arles, and *Theodorus* Bishop of *Marseilles*, that the *Jews* ought not to be compell'd to be baptiz'd, lest the sacred Fonts of Regeneration to a Divine Life by Baptism, should be to them the occasion of a second Death more deadly than the first, B. 1 Ep. 45. He would have them allur'd by Moderation, B. 1 Ep. 11. He does not approve the Zeal of a *Jew* newly baptized, who on the next Day after his Baptism, thought fit to carry the Image of the Virgin, a Cross, and a white Garment in the Synagogue, to endeavour the Conversion of the *Jews*, and to take from them the place of their Assembly. He desires that these things may be removed out of the Synagogue,

and that it may be restored to the *Jews*, B. 7 Ind. 2 Ep. 5.

He blames the Bishop of *Terracina*, who had hindred the *Jews* from celebrating their Festivals in the City, and had driven them out of it, appointing them another place for holding their Assemblies B. 1 Ep. 34. He orders that the Price of their Synagogues which they had invaded, should be restored unto them, B. 7 Ind. 2 Ep. 59.

He complains of *John* the Younger, that he had suffer'd the Priests of *Constantinople* to be abus'd, without concerning himself in their Defence: and he adds, that 'tis a thing unheard of, to force People by beating them with a stick to receive the Faith: *Inaudita est praedicatio, quae verberibus exigit fidem.*

He would have Hereticks easily received, B. 1 Ep. 14. And the better to entice such Idolaters as were lately converted, he permits that the Festival Days which were wont to be kept near the Churches, should be observ'd in that Place where they had been accustomed to make their Feasts of Meats offer'd unto Idols. B. 9 Ep. 71.

Of the Duties to which Bishops are obliged.

Bishops are called *Pastors* upon no other account, but because they ought to labour for the good of their Flocks, B. 3 Ep. 35 B. 4 Ep. 8, 35. A Bishop ought to instruct his People by his Discourse and by his

Example, B. 4 Ep. 52, 55 B. 7 Ind. 1. Ep. 12, 113 B. 12 Ep. 32 B. 10 Ep. 17 B. 11 Ep. 10. He ought to shun the Poms and Vanities of this World, and not to place his Honour in External Magnificence, but in the Excellency of his Office.

Hhhhhhh 2

He

He ought to be candid, modest, meek, sincere, patient, &c. S. Gregory. B. 4 Ep. 15. He ought to make himself belov'd and fear'd B. 3 Ep. 1. He must not only be Pious and Spiritual, but he must be also Active and Charitable, B. 5 Ep. 29. He must not apply himself to the gaining Riches, but of Souls, B. 5 Ep. 29 B. 7 Ind. 2 Ep. 2.

Bishops are oblig'd to make Visitations in their Dioceses, to confirm the Children that are baptiz'd, B. 8 Ep. 46. They ought to entertain their Brethren, when they are driven away or banish'd, B. 1 Ep. 43.

The Bishops Officers ought all to be Clergy-men, B. 4 Ep. 44. The Laws of the Emperors about the Immunities of the Clergy, B. 11 Ep. 56.

St. Gregory would not have Bishops teach Humane Learning, because then they must praise *Jupiter* with the same Mouth wherewith they sing the Praises of Jesus Christ. He

says also, that this is not suitable for a pious Lay-man, B. 9 Ep. 48.

The Bishops who go to Court ought to have Letters of Leave from the Metropolitan, B. 7 Ind. 2 Ep. 62.

Bishops ought to be sober. St. Gregory refutes the Bishop *Honoratus*, who excus'd the good Cheer that he made by the Examples of the Feasts of the Patriarchs, and the Love-Feasts of the first Christians, B. 2 Ep. 14 & 37.

The Bishops are oblig'd to Residence, B. 1 Ep. 64 B. 5 Ep. 23 B. 8 Ep. 11. They ought not to go out of their Diocese, for any Business without the leave of the Metropolitans, B. 7 Ep. 8, 62. They ought to dwell within the bounds of their Diocese, and not to invade the Parishes of another Diocese, upon any pretence whatsoever, B. 12 Ep. 2 & 3. They ought not to abandon their Church in the time of Persecution, B. 8 Ep. 4 B. 4 Ep. 2.

Of the Penance of Clergymen.

ST. Gregory was of the mind, that a Clergy-man being Deposed, who had perform'd the Duties of his Function, ought to be depriv'd of the Communion, and put under Penance all the rest of his Life. Yet he leaves the Bishops at Liberty to grant him Lay-Communion if he finds him worthy of it after he has finish'd his Penance, B. 4 Ep. 5. Examples of Clergy-men Depos'd and put under Penance in Monasteries, are to be seen, B. 1 Ep. 18, 43 B. 3

Ep. 9 B. 2 Ind. 11 Ep. 28, 40. He threatens a Bishop with it, B. 5 Ep. 23. Clergy-men that are fallen into Carnal Sin, can never be restored, B. 1 Ep. 43 B. 3 Ep. 26.

A Deacon for his Calumnies was condemn'd to be depos'd, whipped, and banish'd, B. 9 Ep. 66. Another that had deflowr'd a Maid, was shut up in a Monastery, and was sentenced to Corporal Punishment, B. 2 Ind. 2 Ep. 40.

Of Excommunication.

AGAINST those who say that we ought not to fear Excommunications, nor have any regard to them, B. 9 Ep. 39.

St. Gregory declares that Excommunication null, which was pronounced by *Laurentius* Bishop of Milan against *Magnus* the Priest, and assures him that he may receive the Communion if he be not guilty of some secret Fault, B. 2 Ind. 11 Ep. 26.

A Bishop who had pronounced a hasty Sentence of Ex-

communication against an Abbot, is reprov'd by St. Gregory B. 12 Ep. 26, 30. We must not excommunicate any for slight Causes, or in Passion, B. 2 Ind. 10 Ep. 34 B. 12 Ep. 26.

There ought to be three Admonitions before Excommunication, B. 2 Ind. 11 Ep. 54.

He who is excommunicated by his Superior, ought not to be admitted to the Communion, until he is absolved, B. 7 Ind. 2 Ep. 36.

Rules concerning the Monks.

ST. Gregory having been a Monk himself, 'tis no wonder that he took a particular care of the Monks during his Pontificate.

He would have no Person received into the Monasteries before the Age of Eighteen, B. 1 Ep. 41.

Before any one becomes a profess'd Monk, by taking upon him the Monastical Habit, he must first be try'd in a Lay-habit, and serve as a Probationer for two Years, B. 4 Ep. 44 B. 8 Ep. 23.

A Monk who abandons his Habit and Profession, should be shut up. St. Gregory would grant no Dispensation in this Case, B. 12 Ep. 20 B. 1 Ep. 33, 40.

Vagabond Monks ought not to be suffer'd, B. 1 Ep. 4 B. 6 Ep. 32 B. 7 Ind. 2 Ep. 36.

Lay-men ought not to be admitted to stay in Monasteries, B. 4 Ep. 1.

The Clergy who have taken upon them the Monastical Habit, cannot have a place among the Clergy if they quit the Monastical Life, at least unless they be ordain'd Priests by their Bishops, B. 1 Ep. 40.

St. Gregory would not have those chosen for Abbots who are Priests, Deacons, or Clerks of Churches. Neither would he have those who are of the Clergy made Monks, because the Ecclesiastical Order is perfectly different from the Monastical Life, B. 3 Ep. 11 B. 4 Ep. 8.

But notwithstanding this, some Abbots and Monks were Priests; for St. Gregory writes to many Abbots that were Priests, but they were ordained in their Convent. As for

example, St. Gregory enjoins the Bishop of *Panormum* to ordain him Priest whom the Monks should choose to say Mass in their House, B. 5 Ep. 14. Sometimes also in a case of Necessity, the Bishop could take the Monks in the Monastery of his Diocese, and advance them to the Priesthood, that he might employ them in his own Church, B. 5 Ep. 27. But the design of the Church was, that those who were of the Clergy, and destin'd for the Service of the Church, should not be Monks, and that the Monks should not be of the Clergy, because the Monks are obliged to Retirement, which is disturbed by the Service which the Clergy are bound to do to the Church. For this reason St. Gregory would not have the Bishops come to celebrate Publick Masses in the Monasteries, B. 5 Ep. 46. But thinks it sufficient that they send thither a Priest, if they would have Masses said there, *Ibid.* & B. 3 Ep. 18.

The Monks had not power to make a Will. St. Gregory allows it to one whom he had made an Abbot against his will. This Concession is in B. 9 Ep. 22. The date of the Years of Jesus Christ, which might make the Truth of it questionable, is not found in the ancient Manuscripts.

A Monk who cannot labour, ought to be maintained at the expence of his Family, B. 7 Ind. 1 Ep. 1.

A Monk ought not to go forth alone, because it is to be presum'd that he who walketh without a Witness lives not well: *Qui sine teste ambulat non recte vivit*, B. 10 Ep. 22.

A Monk ought to have nothing which may be call'd his own Property, B. 1 Ep. 40 B. 5 Ep. 12 B. 10 Ep. 22.

Of an Abbot.

HE could not be chosen for an Abbot who had offended against Chastity, or had been put under Penance: wherefore St. Gregory makes void the Election of an Abbot who confess'd that he had committed a Sin of Uncleanness, B. 2 Ind. 11 Ep. 23.

The Abbot, as well as the other Monks, is forbidden to go out of the Monastery: he ought to have a Proctor for Civil Affairs, and to give himself wholly to Prayer, and Reading, B. 2 Ind. 11 Ep. 3 B. 1 Ep. 47. He who being barely a Monk goes forth without a Companion, is not worthy to be chosen Abbot, B. 10 Ep. 22.

The Abbot must choose for a Superior him who is immediately next to himself if he be worthy of it, if not, he ought to take one of the Brethren who were last admitted, that so all of them may be encouraged to do well when they shall see that there is not so great regard had to Age as to Merit, B. 6 Ep. 10.

The Disorders of a Monastery do often proceed from the

bad Conduct of a Superior, who is either too mild or too passionate, B. 9 Ep. 42.

An Abbot ought to have the Qualifications which are suitable to his Dignity, B. 6 Ep. 18. He ought to reform his Monks, B. 6 Ep. 29.

Bishops ought not to support the Monks who are disobedient to their Abbots, B. 6 Ep. 32.

A Stranger ought not to be chosen for Abbot, if there be any in the Monastery fit for the Office, B. 8 Ind. 1 Ep. 18.

The Abbot ought always to have the first place in the Monastery, B. 7 Ind. 1 Ep. 18.

The Monks of one Monastery ought not to be sent to reform those of another, nor ought they to be ordain'd Clergymen without the Consent of the Abbot; yet if he will not send some to reform neighbouring Monasteries, the Bishops may oblige him to do it, B. 7 Ind. 1 Ep. 18. It belongs to the Abbot to make an Inventory of the Goods of Monasteries, *Ibid.*

Of the Exemption of Monasteries.

S. Gregory.

Although St. Gregory always subjected the Monks to the ordinary Jurisdiction of the Bishop, yet he granted them some Privileges, which neither tended to subvert the Order of the Church, nor to exempt them from Episcopal Jurisdiction, but only to procure them more Repose.

He exempted the Monastery of *Ariminum* from the Visitation of the Bishop after the Death of the Abbot, and from the Celebration of publick Masses; but he left to the Bishop the Right of ordaining him Abbot, whom the Monks should choose, *B. 4 Ep. 41 & 43. in Ep. 12. of B. 6.* He grants the Abbess of the Monastery of Nuns at *Marseilles*, which is said to be consecrated in Honour of St. *Cassianus*, the following Privileges, that after the Death of the Abbess, no Abbess that is a Stranger shall be set over them, but she whom the Nuns shall choose. 2. That the Abbess shall have the Administration of the Revenue of the Abby, and neither the Bishop nor any other Person shall meddle with it. 3. That the Bishop shall celebrate Divine Service there on

the Day of its Dedication, and that his Chair shall not continue there the rest of the time; but on other days Divine Service shall be performed there by the Priest whom the Bishop shall send thither. 4. That the Bishop in Person shall take Cognizance of the Faults of the Abbess, or the other Nuns.

In *B. 7 Ind. 2 Ep. 116.* which is address'd to the Bishop of *Arles*, he confirms the Privileges granted by the Holy See to a Monastery of Monks at *Arles* without specifying them.

He says in *Ep. 12. of B. 1.* That the Bishop ought not to hinder the saying of Masses, and burying the Dead in Monasteries.

He forbids Bishops to be burthensome to Monks, or to exact any thing of them; *B. 5 Ep. 28 B. 7 Ind. 1 Ep. 18, 33.*

He forbids Priests and Secular Clergy-men to trouble them, *B. 5 Ep. 28 B. 6 Ep. 40 B. 7 Ind. 1 Ep. 18.*

None but the Bishop has any Jurisdiction over the Monks, *B. 7 Ind. 2 Ep. 15.*

Of the Uniting of Monasteries.

St. Gregory did often unite a Monastery which was abandon'd, to another Monastery, or a Church which was relinquish'd to a Monastery; but always on

condition that the Service should be said in the Church, or in the Monastery united, at the Expence of the Monks. See *B. 8 Ep. 39 B. 11 Ep. 4 B. 9 Ep. 67, 68.*

Rules for the Monasteries of Nuns.

St. Gregory had a very particular Care of the Nuns, *B. 3 Ep. 9.* He would not permit any Monasteries of Nuns to be founded unless a sufficient Revenue were secured for them, *B. 8 Ep. 63 B. 7 Ind. 1 Ep. 6.* He forbids them to be built near the Monasteries of Men, *B. 9 Ep. 20.* Women ought not to lodge in the Monasteries of Men, *B. 8 Ep. 21, 22.* The Nuns ought not to go forth, even for their Affairs, *B. 3 Ep. 9.* He forbids most strictly to choose young Abbesses, *B. 3 Ep. 11.* An Abbess ought to be chosen out of the Nuns of the Monastery, *B. 6 Ep. 12.* The Bishop ought to confirm the Election of the Ab-

ness, and install her, *B. 6 Ep. 12.* The Abbess has a right to administer the Goods of the Monastery, *B. 6 Ep. 12.* In the Monasteries of the Nuns there ought to be an Oratory; they ought to be subject to the Jurisdiction of the Bishop, they ought not to go forth. He that takes care of their Affairs ought to be ancient, and of a good Life, *B. 2 Ind. 11 Ep. 59 B. 3 Ep. 9 B. 6 Ep. 12.* He forbids the Seculars to enter into the Monasteries of Nuns, *B. 4 Ep. 4.*

St. Gregory reproves the Custom of an Abby, wherein the Abbess did not relinquish her Secular Habit, *B. 7 Ep. 2 Ind. 7.*

The Consecration of Churches.

When St. Gregory commission'd Bishops to consecrate Oratories and Churches, the chief thing which he recommended to them was, to take good heed that no dead Body were buried in the place. This is to be found in very many places of his Letters. See among others *B. 1 Ep. 52 B. 5 Ep. 22 B. 7 Ind. 10, 6 B. 12 Ep. 10, &c.* If a Bishop consecrated an Oratory in

another Diocese, he declares that what he had done was null and void, *B. 11 Ep. 12.* The Pagan Temples must be consecrated with Holy Water, after the Idols are destroy'd *B. 9 Ep. 71.* He would not have a new Church consecrated unless it were endowed with a sufficient Revenue, for maintaining Divine Service and the Clergy, *B. 2 Ind. 10. Ep. 9 B. 7 Ind. 1 Ep. 6 B. 8 Ep. 63 B. 11 Ep. 18. B. 21 Ep. 10.*

The Uniting of Bishopricks.

Bishopricks were united either because of the small number of the Inhabitants, or because the City of

one of the two Bishopricks was ruin'd, *B. 1 Ep. 8 B. 2 Ind. 10 Ep. 31 & 35. B. 5 Ep. 9 B. 2 Ind. 11 Ep. 20.*

The Translation of Bishops.

We have no other Examples of them in St. Gregory, but only, of such Bishops, whose Churches were ruin'd or possessed by Enemies: And those he permits to be Suffragans, and even Titular Bishops of other Churches, but on condition, that if their Churches were restor'd, or rebuilt, they should return unto them. See under the Title of Cardinal, and chiefly *B. 1 Ep.*

77, 79 B. 2 Ind. 10 Ep. 22 & 25 Ind. 11 Ep. 13 & 14. A Translation from the See of a Bishop, *B. 2 Ind. 1 Ep. 7.*

He gives the Care of a Church to another Bishop, *B. 3 Ind. 10 Ep. 13 & 38 Ind. 11 Ep. 13.*

He invites the Bishops who had no Bishopricks, to fill those Sees which were vacant, *B. 4 Ep. 35.*

Rules concerning Christian Slaves.

Jews must not be suffered to keep Christian Slaves, although Christians are obliged to pay them the Rents of the Lands which they hire from them, *B. 3 Ep. 21.* The Law which grants Freedom to Jewish Slaves who become Christians, ought to be extended to Pagan Slaves also who are bought by Jews when they become Christians. The Jews have three Months allow'd them, after they are bought, to sell them to a Christian, but after this time, if they continue still with them, they shall be set at Liberty, because 'tis to be presum'd, since they do not

sell them in three Months time, that they have a Design to keep them for their own Service, *B. 5 Ep. 31.* This time is also restrain'd to the term of forty days after they shall arrive, *B. 7 Ind. 2 Ep. 35.* St. Gregory prays the Queen *Brune-baud* to cause forbid the Jews in her Kingdom to keep Christian Slaves, *B. 7 Ind. 2 Ep. 115.* A Form of enfranchising them, *B. 5 Ep. 12.* The Slaves of Jews who take Sanctuary in the Churches, ought not to be restor'd unto them, *B. 3 Ep. 19.*

Of the Veneration due to Reliques.

St. Gregory had a great Veneration for Reliques, particularly for those of St. Peter and St. Paul. He refus'd to send some of them to the Empress *Constantina*, assuring her, that they were not to be approach'd without Terror; that his Predecessor desiring to have

some of the Plates touch'd that were near them, was troubled with Visions, and endeavouring to change something at the Sepulchre of St. *Laurence*, the Monks and Churchwarden who search'd for discovering it, died in ten days time; that the Reliques of the Holy Apostles are never given,

E7] llllll

but

but only a Piece of Stuff or Linen, which has come near S. Gregory. their Bodies, is put into a Box, which is sufficient, and has the same Effect. Upon this Occasion he relates many Stories: He promises her some of the Filings of the Chain of St. Peter, if the Priest who is appointed for filing them could have any, for this File will not take hold, when those who desire them do not deserve to receive them, B. 3 Ep. 30.

He sent every where some of these Filings enchas'd in Keys. See R. 1 Ep. 25, 29, & 30 B. 2 Ind. 11 Ep. 33, 47 B. 5 Ep. 6 B. 6 Ep. 23, 25 B. 7 Ind. 1 Ep. 34 Ind. 2 Ep. 54, 126, 111 B. 20 Ep. 7 B. 11 Ep. 45. He desires the Reliques of other Saints, B. 2 Ind. 11 Ep. 9. He makes use of Reliques for consecrating of Churches, B. 5. Ep. 45, 50 B. 7 Ind. 2 Ep. 73, 74, 85 B. 9 Ep. 26.

Of the Use of Images.

SECUNDUS Bishop of Marseilles, having broken and thrown down the Images of his Church, because he observ'd that the People ador'd them, the Pope commends his Zeal that he had hindred them from worshipping them; but he does not take it well that he had broken them, because they serve for Books to those who cannot read, who learn by looking upon them with their Eyes, what they cannot discover by reading of Books. He thinks that he should have let them stand, and only have instructed the People that they should not worship them. B. 7 Ind. 2 Ep. 110.

SECUNDUS receiving this Letter, doubted whether it was St. Gregory's or no. This Saint assures him that it was his, and speaks to him of this Action in these very Words: *We praise you, says he to him, for hindring the People from worshipping of Images, but we rebuke you for breaking of them: Tell me, my Brother, where is the Bishop that ever did the like? If nothing else could binder you from doing it, yet ought you not to have refrain'd for the very Singularity of the thing? Should you not have been afraid to make People believe that you thought your self the only wise and prudent Person? There is a great deal of difference between worshipping an Image, and learning whom we ought worship, by the historical Representation of a Picture; for what the Scripture teaches those who can read, the Picture informs such as have Eyes to look*

*upon it. The unlearned see in it what they ought to follow, it is a Book to them who know not a Letter; and therefore it is very useful for Barbarians, for whom you ought to have a particular regard who live amongst them, and not give them offence by an indiscreet Zeal. You ought not to break that which is plac'd in the Churches, not to be worshipp'd, but to give Instruction to the Ignorant. Ancient Custom permitted the Pictures of Sacred Histories to be set up in Churches, and your Zeal, if it had been attended with Discretion, would never have torn them, nor have occasion'd such a Scandal as has driven away a part of your People from your Communion. You ought therefore to call them back again, and declare unto them, that Images ought not to be worshipp'd, that you would not have broken them, but that you saw the People adore them, and that you will permit them to continue for the future, provided they be made use of only for * Instruction. Do not forbid Images, but hinder them from being worshipp'd in any manner whatsoever, and stir up your People to Compunction, and the Adoration of the Holy Trinity, by looking upon the Pictures of holy Histories. B. 9 Ep. 9.*

[* This is expressly contrary to the

Trent, Sess. 25. which declares that Images are to be plac'd in Churches, and to be worshipp'd there; and to the common Doctrine of Roman Writers now, who allow at least of Relative Worship to be given them.]

Of divers Ceremonies of the Church of Rome.

ST. Gregory, having appointed certain new Rites in the Church of Rome, was reproved for it by some of his Friends, who were disgust'd with him for following the Customs of the Church of Constantinople, which he design'd to humble in every thing. They blam'd him chiefly for four things: 1. For saying *Hallelujah* at Mass on other days besides *Whitsunday*. 2. That the Sub-deacons were not in their Habit when they perform'd their Office. 3. For singing *Kyrie Eleison*, Lord have mercy upon us. 4. For ordering the Lord's Prayer to be repeated, immediately after the Canon of the Mass. St. Gregory answers in general, that in none of these Heads he had followed the Custom of any other particular Church: That as to the *Hallelujah*, it came from the Church of Jerusalem, from which St. Jerome took it, and introduc'd it into the Church of Rome in the time of Pope Damasus: That in obliging the Sub-deacons to minister without their Habit, he had renewed an ancient Custom, that had been abrogated by a Pope, whose Name he knew not; That the Sub-deacons do only wear Linen Albes in the Church of Syracuse, which has receiv'd the Customs of the Roman Church its Mother, and not in the Greek Church; That formerly, *Kyrie Eleison*, was not wont to be said, and at present it is not said after the manner of the Greeks, who repeat it altogether, whereas at Rome the Clergy begin it, and the People respond to it, and as often as they do, *Christe Eleison* is said; which Practice is not us'd among the Greeks: That in the daily Masses something is omitted of what us'd to be said at Mass, but then *Kyrie Eleison*, and *Christe Eleison*, is sung for a much longer time. As to what concerns the Lord's Prayer, he adds,

that it is us'd immediately after the Canon, (*post Preces*) because the Apostles had a Custom of consecrating the Sacrifice of Oblation with this Prayer only, (*ad ipsam solummodo Orationem*) and that it did not appear to him proper, to repeat over the Oblation, a Prayer which had been made by a Civil Lawyer, and not to repeat over the Body and Blood of Jesus Christ, that Prayer which himself compos'd: And besides, that among the Greeks the Lord's Prayer is pronounc'd by all the People, but at Rome the Priest only says it, B. 7 Ind. 2 Ep. 64.

The Clergy of Rome would not have the Clergy-men of the Church of Ravenna to wear the *Mappule*: St. Gregory grants the Use of them to the Deacons only, while they are administering their Office. The Bishop of Ravenna maintains, that all the Clergy-men ought to wear them, B. 2 Ind. 11 Ep. 55.

A Song was sung in the Church of Ravenna on the Easter Wax-candle, B. 9 Ep. 25.

St. Gregory ordains Processions or Litanies in the time of War, B. 9 Ep. 45.

He permits Masses to be said in Houses, B. 5 Ep. 42 & 43. The Roman Church had not in his time any other History of the Martyrs but what is in *Eusebius*. He us'd only a Catalogue of the holy Martyrs for every day of the year, which noted barely the time and place of their Martyrdom, B. 7 Ind. 1. Ep. 3.

He forbids to travel on Sunday, but he does not think it unlawful to bathe on that day, when it is done for Health, and not for Pleasure, B. 11 Ep. 3.

Of the last Judgment.

WHENSOEVER there happen'd any great Revolutions in the World, the Christians were easily persuaded, that the End of the World was approaching. Now St. Gregory had seen some very considerable in his time, and fore-seeing the Ruin of the Roman Empire to be very near at hand, which some thought

should never be 'till the end of the World, he became of that Opinion, that the last Judgment was drawing near. This he affirms in many places of his Letters, and chiefly, B. 2 Ind. 11 Ep. 62 B. 3 Ep. 44 B. 7 Ind. 2 Ep. 128, &c.

Jesus Christ preach'd only to those Souls departed who had believed in him, and led a good Life, B. 6 Ep. 15.

The Letters of St. Gregory against the Defenders of the three Chapters.

ALTHO' the Church of Rome approv'd the Condemnation of the three Chapters, yet its Example was not follow'd by all the Bishops of Italy. Many did not only persist in their Resolution not to condemn them, but also separated from the Church of Rome and the other Bishops who had receiv'd this Condemnation, or who communicated with the Bishops that had sign'd it. St. Gregory being concern'd to see so many Bishops separate from the Church for a Question of so little Importance, us'd all his Endeavours to bring them back again by Ways of Meekness and Civility. For this end he invited at the beginning of his Pontificate, Severus Bishop of Aquileia, and the other Bishops of *Istria* who were more obdurate,

to come to Rome, there to treat amicably of this Controversy, and promis'd to remove the Scruples they might have about it. But these Bishops refus'd to admit of this Accommodation, and maintain'd their Principle with so much Stiffness, that they attributed the Calamities wherewith Italy was then afflicted; to the Condemnation of the three Chapters. The City of Aquileia being afterwards taken by the Lombards, Severus was forc'd to retire to Gradus, from whence he was carried by the Emperor's Order to Ravenna, where he condemn'd the three Chapters: But finding a way to obtain Letters from the Emperor, which forbade to disturb those who defended the three Chapters in the West, he declar'd himself anew for the defence of them, and

and so agreed the matter with the *Lombards*, that he was *Gregory* restor'd to *Aquileia*, where he died. After his Death, *Agilulphus* King of the *Lombards*, caused *John* to be chosen in his room, who was a Defender of the three Chapters; and the Pope being supported by the Exarch, sent *Candidian* to *Genoa* for opposing *John*.

Many other Bishops of *Italy* submitted to the Dominion of the *Lombards*, who would not approve the Condemnation of the three Chapters; nay, they had so great an Aversion to those who condemned them, that they separated from the Communion of *Constantius* Bishop of *Milan*, whom

they suspected to have sign'd this Condemnation; and *Theodolinda* Queen of the *Lombards* follow'd their Example. *St. Gregory* advis'd this Bishop to hold his peace, and say nothing upon this Subject, and told him, that he ought not to affirm that he had not sign'd them. He wrote also to *Theodolinda* many Letters, to persuade her that those who condemned the three Chapters, receiv'd the Council of *Chalcedon*. He speaks every where as one that was not too much convinc'd, either of the Justice, or Necessity of condemning the three Chapters, but he would not have any to separate from their Communion who did condemn them.

Against the Donatists.

ST. Gregory stood up against the *Donatists* of *Africa* with the same Boldness. He hindred a *Donatist* Bishop from being Primate of *Numidia*; and chose in his room one *Columbus*, whom he made his Delegate and Agent in *Africa*. He ordered him afterwards to hold an Assembly of the Bishops of *Numidia*, to judge a Bishop who was accused of taking Money to suffer a *Donatist* Bishop in his City; and desires that he may be depos'd if he

was convicted of this Crime: For it is very just, says he; that one who hath sold Jesus Christ for Money to a Heretic, should henceforth be disabled to dispense the Holy Mysteries, *B. 2. Ep. 33*. On the other hand he exhorted *Pantaleon*, Governor of *Africa* to put a stop to the Progress of this Schism, *B. 3. Ep. 32, 35*. He made an Order, forbidding to admit the *Donatists*, who were converted, into the Clergy.

The Affair of Maximus of Salonæ.

NATALIS Bishop of *Salonæ* dying, who had led a very licentious Life, *St. Gregory* would have *Honoratus* chosen in his room, and excluded *Maximus*, *B. 3. Ep. 15*. Nevertheless, this last was chosen; and tho' the Emperor at first scrupled to consent to his Election, yet afterwards he approved it. *Maximus* having received Orders from Court, got himself ordain'd, and put in Possession of the See of *Salonæ*. *St. Gregory* understanding this, wrote to *Maximus*, forbidding him, and all those who had consecrated him, to perform any part of the sacerdotal Function, until he was inform'd of the Truth in this case, whether the Letters of the Emperor upon which he was ordain'd were true or forg'd. At the same time he cited him to *Rome*, to give an Account of his Ordination there. *Maximus* did not much value this Letter, but caus'd it to be torn in pieces; and asserted that there was nothing to be blam'd in his Ordination, and he ought to be judged upon the place: The Emperor also acquainted *St. Gregory*, that he would not have the Ordination of *Maximus* meddled with. But this Order did not shake the Constancy of *St. Gregory*, who, as himself said upon this occasion, was resolv'd rather to die than suffer the Church of *St. Peter* to lose its Authority and Rights by his Negligence. Yet he declar'd that he would willingly sacrifice his own Interest, and admit the Ordination of *Maximus*, altho' it was done against his Will; But then he inform'd the Empress, that

as to what concern'd the Simony, Sacrilege, and the other Crimes whereof *Maximus* was accused, he could not dispense with using all the Severity of the Laws against him, if he did not come to *Rome* in a short time to justify himself. At last, seeing that *Maximus* continued to discharge the sacerdotal Function, and refus'd to come to *Rome*, he excommunicated him and all the Bishops who had ordained him, or those who were engaged on his side, and even those who should communicate with them for the future. The Emperor being desirous to put an end to this Contest, order'd *Callianus* the Exarch to accommodate the Difference between *Maximus* and *St. Gregory*. By his Mediation it was agreed, that *Maximus* should transport himself to *Ravenna*, and there perform what the Archbishop *Marinianus* should enjoyn him. He did so, and having publicly asked Pardon for his Fault, and purg'd himself by Oath before the Sepulchre of *St. Appollinaris*, he received Absolution from *Marinianus* by the Order of *St. Gregory*, and in the Presence of *Castorius* his Envoy, who presented to *Maximus* a Letter from the Pope, wherein he receiv'd him into his Communion, and engaged to send him quickly the *Pallium*. See the following Letters, *B. 2. Ind. 11. Ep. 20. B. 3. Ep. 15, 20, 25, 33. B. 4. Ep. 4, 20, 34. B. 5. Ep. 3, 4, 8. B. 6. Ep. 17. B. 7. Ind. 1. Ep. 1, 12. Ind. 2, 60, 81, 82*. This Contest continued from the Year 592, to the Year 600.

The Mission of Austine the Monk and his Colleagues into England.

THE *English* having testified their desire to be instructed in the Christian Religion, and the ancient Inhabitants of that Country hating them with so violent a Hatred that they would have no Commerce with them, *St. Gregory* chose some Monks of his own Monastery to be sent into *England* under the Conduct of *Austine* their Abbot. These Monks having travelled into *Provençe*, were at first so terrified with the Difficulties which they found in this Enterprize, that *St. Austine* took upon him to return to *Rome*, to represent them to *St. Gregory*. This Pope encouraged him, and sent him back with Letters of Recommendation address'd to *Theodoricus* King of *Burgundy*, *Theodebert* King of *Austrasia*, to Queen *Bruneband* their Aunt, to *Aurigius* a Nobleman, and to the Bishops of *Vienna*, *Arles*, *Aix*, and *Autun*, in which he exhorted them to favour this laudable Undertaking, *B. 5. Ep. 52, &c.*

Austine being returned into *France*, was ordain'd by the Bishops of (a) *France*, and afterwards passed over into *England* with forty Missionaries, whereof some were *French* Priests as well as others *Italian* Monks. They made a stop at a little Isle, where King *Ethelred* came to meet them, and after some Conference with them, he permitted them to enter into his Kingdom and his Capital City. After they had learned the Language of the Country, they preached the Faith of Jesus Christ, and converted in a little

time a very great number of these Infidels; insomuch that in one Day of *Christmas* they baptized more than one thousand Persons. *St. Gregory* having heard this News, communicated it to *Eulogius* Bishop of *Alexandria* by Letter 30, of Book 7. Ind. 2. And that these auspicious Beginnings might be attended also with happy Consequences, he recommended these Missionaries to the Bishops and Kings of *France*, by the Letters 48, 49, 51, 52, 53, 54, 56, 63. of *B. 9*. He informs *St. Austine* what he ought to do by Letter 58. He thanks the Queen of *England*, who was a Christian, and the Daughter of *Charibert* King of the *French*, for the Protection she had given to *Austine*, and exhorts her to finish this Work, *B. 9. Ep. 5*. * He wrote to the King to congratulate his Conversion, and exhorts him to destroy entirely the Remains of *Paganism* in his Kingdom, *B. 9. Ep. 59*. And lastly, to give the greater Credit to *Austine*, he sent him the *Pallium*, *B. 12. Ep. 15*.

[* This shews that the first Conversion of *England* was not owing to *Austine* and the Monks sent by Pope *Gregory*, for many years before their Coming, this Queen called *Bartha*, was married to King *Ethelbert* upon Condition that he would suffer her to enjoy the Christian Religion, and to have a Bishop to attend her, whose Name was *Liudhardus*, *Bede Hist. Eccles. l. 1. c. 25. Malmshur. de Gestis Reg. Angl. l. 1. c. 1.*]

(a) *St. Gregory* in Letter 30, of Book 7. Ind. 1 written to *Eulogius*, says, That he was ordain'd by the Bishops of *Germania* to whom he had given leave; *Data à melicentiâ à Germaniarum Episcopis, Episcopus factus*. *Bede* assures us that he was ordain'd by *Etherius* Bp. of *Arles*; he should have said *Virgilius*, Bp. of *Arles*, or *Etherius* Bp. of *Lyons*; for at this time the Bp. of *Arles* was called *Virgilius*, and of *Lyons* *Etherius*. The Authority of *Bede* made *Baronius* believe, that there was a fault in the Letter of *St. Gregory*, and that it should be read *Galliarum* instead of *Germaniarum*; Others think that *Bede* was mistaken, and that according to *St. Gregory*, *Austine* was ordain'd by the Bishops of the Provinces of *Germany* upon the Rhine; But

'tis more probable that he intended the Provinces upon the *Rhine*, to which the Name of *Germany* was sometimes given; because they were inhabited by the *Burgundians*, who were originally *Germans*. We have Examples of this in *Sidonius Appollinaris*, who calls the Kingdom of *Chilperic*, whereof the Capital City was *Lyons*, *Lugdunensem Germaniam*, *B. 5. Ep. 7*. And writing to *Siagrius* who dwelt at *Lyons*, he praises him for understanding the Language of the *Germans*, i. e. of the *Burgundians*, who remain'd at *Lyons*. *St. Austine* therefore being ordain'd by *Etherius* Bishop of *Lyons*, *St. Gregory* might say that he was ordain'd by the Bishops of *Germany*.

Of some Letters attributed to St. Gregory, which are either uncertain
or suppositions.

HAVING made Extracts out of the Letters of St. Gregory, we must here make some remarks upon those Letters which are either to be rejected as supposititious, or whereof there may be some cause to doubt.

The 54th. Letter of the second Ind. of B. 7. address'd to *Secundinus* a recluse Monk, is either wholly forged, or very much corrupted, although *Paul* the Deacon has put it in the number of the 54 Letters of St. Gregory which he had collected. For 1. the Discipline which is establish'd in that Letter concerning the Clergy who fell into Sins of Uncleanness, is perfectly opposite to that of St. Gregory. We have observed that St. Gregory did not leave them any hope of being restor'd, nor of discharging the Duties of their Office, and that he affirms it as a thing undoubted, that this was never permitted, and that he cannot allow it, and if he should it would wholly subvert the order of Canonical Discipline. On the contrary, the Author of this Letter undertakes to prove that the Priests and Clergy-men, who were fall'n into these Sins, ought to be restor'd. 2. The Style of one part of this Letter is very different from that of St. Gregory. There it is said that *Secundinus* asked him, *De Sacerdotali Officio post lapsum auctoritates resurgendi..* And a little after, *Dicit sanctitas tua se diversas sententias invenisse, alias resurgendi alias nequaquam posse, &c.* Gregory never spoke after such a barbarous manner. 3. There is no coherence nor connexion in the different parts of this Letter, contrary to the custom of St. Gregory. 4. The Manuscripts are very different; of thirty Manuscripts there are but two in which that place is to be found which concerns the Restoration of Clergy-men fall'n into the Sins of Uncleanness; that which concerns Images, and is at the end of the same Letter, is in very few Manuscripts; which proves that these two places at least have been added, neither have they any connection with the other Parts of the Letter.

The *Epistle* 31. of Book 10. appears also to me to be very doubtful: It's not a Letter of St. Gregory, but a Declaration of a Schismatical Bishop, sign'd by him and his Clergy, wherein he promises never to relapse into his Schism, under the Pain of Deprivation and Excommunication. In the Title he speaks of Heresie, and in the body of the Writing he speaks only of Schism. 2. 'Tis no where noted to whom this Declaration was made. 3. He promises to St. Peter the Prince of the Apostles, and his Vicar the Blessed Gregory; which Form does not appear to be so ancient. 4. He swears by the Holy Gospels, and by the Genius of the Emperors. But the Christians would never swear by the Genius of the Emperors under Pagan Emperors; how then should this Form be authorized under a Christian Emperor in an Oath made by a Bishop for an Affair purely Ecclesiastical? 5. 'Tis said in this Declaration, that it was made under the Consuls; but there had not been any Consuls for a long time before. 6. Lastly, this Form is not found in many Manuscripts.

The Memorial concerning the Proclamation of the Emperor *Phocas*, which is at the beginning of B. 11. is a very uncertain Piece, which ought not to be rank'd among the Letters of St. Gregory, no more than the following Sermon concerning the Processions which St. Gregory caus'd to be made in the time of Mortality, which ought to be plac'd at the beginning of St. Gregory's Pontificate; 'tis found in some Manuscripts before all the Letters.

The Privilege which is suppos'd to have been granted to an Hospital of the Church of *Autun*, founded by Queen *Brunehauld*, and by *Siagrius* Bishop of that City, has been plac'd among the Letters of St. Gregory in B. 11. Num. 10. and it must be confess'd that 'tis found in all the Manuscripts. Yet there are strong Reasons for rejecting it; for, 1. *John* the Deacon makes no mention of it in the Life of St. Gregory. 2. All the Clauses of this pretended Privilege are so many Proofs of its Forgery. By the first it forbids Kings and Bishops to touch the Goods given to this Monastery, or those which shall be given to it for the future, and leaves the whole Administration of them to the Abbot. By the second he gives the Nomination of the Abbot to the King, and leaves the Approbation of him only to the Monks. By the third he ordains that this Abbot shall not be deposed but for a Crime; and if he is accus'd of it, the Bishop of *Autun* cannot make Process against him, but with six other Bishops. By the fourth 'tis forbidden to make a Bishop Abbot here. By the fifth the Bishop of *Autun* is disabled to draw out the Monks of this Hospital, and place them among his Clergy. All these Clauses are exorbitant, contrary to common Right, and to the Discipline establish'd by St. Gregory, who never granted the like Exemptions in the Privileges which he gave. 3. The Penalty to be inflict'd on those who shall violate some of the Articles of this Privilege, is contrary both to the Spirit of St. Gregory, and the Practice of his time. There it is declared, that

if any King, Bishop, Judge, or Secular Person violate the Rights of his Privilege, he shall be deprived and degraded from his Dignity, Power, and Honour. St. Gregory never us'd these Terms, and was more cautious than to do it, who did so much recommend Ecclesiastical Moderation, and shew'd so great Veneration to Princes. 4. The Style of this Privilege is very different from that of St. Gregory's Letters.

The two following Letters are Copies of the same Privilege which is suppos'd in the first to be granted to *Tbalassia*, the Abbess of the Monastery of St. Mary in the City of *Autun*; and in the second to *Lupinus* Priest of a Church of St. Martin in the Suburbs of *Autun*: which proves also the Forgery of this Action; for what probability is there that St. Gregory should grant three Privileges so extraordinary to three different Communities of one and the same City.

There is in B. 12. N. 31. an Answer of St. Gregory to many Articles about which he had been consulted by *Austine* the Monk. This Piece is not found in many Manuscripts of the Register of St. Gregory's Epistles, and in the Eighth Century it was not in the Archives of the Church of Rome, where *Boniface*, Arch-bishop of *Mayence*, caus'd search for it; which forc'd him to make an Address to *Nothelmus* Arch-bishop of *Canterbury* to get a Copy of it. This gave occasion to some to think that this Piece is supposititious; and it must be confess'd, that some of the Answers are extraordinary enough. Nevertheless it seems that the Authority of *Paterius*, a Disciple of St. Gregory, leaves no room to doubt whether this Writing be truly his, who relates two passages of it in the Extracts which he made out of the Works of St. Gregory: for it's no ways probable that he should quote a forged Piece, who had been Secretary to St. Gregory. 'Tis no wonder that a Copy of it could not be found at Rome in the time of *Boniface*; for being written for the English, and sent into England, the Copies of it ought rather to be found in that Kingdom than at Rome: and in effect, this Writing was there very common. *Bede* transcribes in his *Ecclesiastical History of England*, B. 1. c. 27. It's also cited by *Egbert* Bishop of *York*, and by *Halitgarus* a Bishop of *Wales*: Nither is it true that there was no Copy of it at Rome, since Pope *Zachary* quotes it in the Roman Council held in the Year 743, c. 15. Since the time of St. *Anselm*, *Isidore*, *Ivo* of *Chartres*, *Gratian* and all the Compilers of Canons and Decretals, have insert'd these Answers of St. Gregory into their Collections. I do not believe that this Letter was written by St. Gregory in the Year 598, a little after *Austine* was ordain'd, but rather in the Year 601, when he sent many Letters into England.

Here follows an Abridgment of the Questions of St. *Austine*, and the Answers of St. Gregory.

Question 1. What use should the Bishops make of the Revenues of the Church?

Answer. They ought to divide them into four parts. The first is for the Bishop and his Family, that he may exercise Hospitality and entertain Strangers. The second is for the Clergy. The third for the Poor; and the fourth for repairing Churches. He recommends it to St. *Austine*, to live in common with his Clergy.

Quest. 2. Whether the Ecclesiasticks who have not the Gift of Continence, may nor marry, and if they do, whether they may return to Secular Affairs?

Answer. They may marry if they be not engag'd in Holy Orders, and such ought not to want subsistence; but they shall be oblig'd to lead a Life agreeable to the Ecclesiastical State, and to sing the *Psalms*.

Quest. 3. Since there is but one and the same Faith, why have Churches different Customs? As for instance, why is Mass celebrated after one manner in the French Church, and after another in the Church of Rome.

Answer. Altho' St. *Austine* knows perfectly the Customs of the Church of Rome, yet he shall have liberty to choose in other Churches such Practices as he shall think most pleasing to God, that he may bring them into use in the Church of England.

Quest. 4. What should the punishment be of him who robs the Church?

Answer. This ought to be regulated by the Quality of the Person who commits the Robbery, viz. Whether he has whereupon to subsist or whether he did it thro' necessity? Some ought to be punish'd by pecuniary Mults, by making them pay the Damage sustain'd, and the Interest of it: Others ought to be punish'd in their Bodies, some ought to be punish'd more severely, others more slightly. But the Church must always use Charity in punishing, and design nothing else but the Reformation of him whom it corrects. It ought not to be too rigorous in its Chastisements, nor to make advantage by the Robbery, by exacting more than it has lost.

Quest.

Quest. 5. Can two Brothers, having the same Father and Mother, marry two Sisters which are a-kin to them in a very remote degree?

Ans. They may, since it is not forbidden in Scripture.

Quest. 6. To what degree may the Faithful marry together? May one marry his Step-mother, or the Widow of his Brother?

Ans. A Roman Law, viz. that of *Arcadius* and *Honorius*, Cod. B. 5. T. 4. Leg. 19. permitted Marriages between Cousin-Germans: But St. Gregory did not think these Marriages convenient for two Reasons; 1. Because experience shews, that no Children are born of them. 2. Because the Divine Law forbids them. But 'tis certain that those who are a-kin to the third or fourth Degree may marry together. 'Tis a great Crime for one to marry his Step-mother; neither is it lawful to marry his Sister-in-law.

Quest. 7. Must those be parted who have made an unlawful Marriage? Must they be deprived of the Communion?

Ans. Since there are many *English* who have contracted this kind of Marriages before their Conversion; therefore when they are converted you must make them understand that this is not lawful, and excite them by the fear of God's Judgment to refrain from it; but you must upon this account interdict them Communion. As to those who are already converted, they must be admonish'd not to engage in any of this kind of Marriages, and if they do, they must be excluded from the Communion.

Quest. 8. When there are no neighbouring Bishops who can assemble together, may one Bishop only ordain another?

Ans. *Austine* being at first the only Bishop in *England*, there was a great necessity that he alone should ordain Bishops. If any went over to him from *Gaul*, he was to take them for Witnesses of his Ordination; and when he had ordain'd many Bishops in *England*, he was to call three or four of them to be present at his Ordination.

Quest. 9. Of *Austine*. After what manner he should deal with the Bishops of the *Gauls*, and of the ancient *Britains*?

Ans. Of St. Gregory. He must know that he has no Authority over the Bishops of the *Gauls*, and the Bishop of *Arles* ought to enjoy the Privileges which he had received from his Predecessors; that he ought to confer with him if there be any Disorders to be reform'd; that he may also excite him to do his Duty, if he were negligent or inconstant, but that he cannot challenge to himself any Authority among the *Gauls*. As to the Bishops of *Britany*, he speaks at another rate: For St. Gregory gives him full Jurisdiction over them, to teach the Ignorant, confirm the Weak and correct the Disorderly*.

[* This was to give *Austine* what he had no power to grant, like some of his Successors in that See, who very liberally bestow'd the Kingdoms of *England* and *Ireland* upon the King of *Spain*, and therefore this pretended Jurisdiction of the Pope was vigorously oppos'd by the British Bishops and Monks in St. *Austine's* time, who refus'd to receive any Romish Customs different from those of their own Church, as appear'd by the famous controversy between them about the time of keeping *Easter*; and the right of imposing them has been sufficiently disprov'd by our Writers. Vide Dr. *Baſire* of the Exemption of the British Patriarchate.]

There is also a request of *Austine*, wherein he desires the Reliques of St. *Sixtus*. The Pope tells him that he had sent them unto him, but he did not look upon them as certain. This Article is not found in the Copies of *Bede*, nor in many other Manuscripts, and probably it is supposititious.

Quest. 10. Contains many Heads: Whether a Woman big with Child may be baptized? How long it must be after her lying in, before she enter into the Church, and have Carnal dealing with her Husband? Whether it be lawful for a Woman, *que tenetur menstrua consuetudine*, to enter into the Church? Whether a married Man may enter into the Church, after the use of Marriage, without washing?

The Answers to these Heads of Questions are as follow. A Woman big with Child may be baptized. A Woman that has newly layn in, ought not to be deny'd entrance into the Church. A Woman who has newly layn in may be baptiz'd, and her Infant at the very moment of its birth, if there be danger of Death. A Husband ought not to come near his Wife after her lying in, until the Infant be wean'd; and if by an abuse,

(a) *The Style*] The Inscription of it is harsh and unusual: It address'd *pretiosissimis lapidibus merito reſtitentibus, omnibusque sancta Dei Ecclesia membris*. Did ever one see the like address'd? There the Title of *Servus Servorum Dei*, is given to St. Gregory: but then the Addition to it is affected, *Licet sancta Romana sedis Pontificio sublimetur*. In the body of the Privilege, there is an infinite number of barbarous and new expressions, as *Suessorum civitas, vita venerabilis Gairaldus, Dominus Papa Johannes, nostra filia jugalis Dominus Medardus*. Can there be any thing more impertinent than what they make St. Gregory there say? *Consensu omnium Romanorum Pontificum, et voluntate totius Senatus Romani Decernimus*. Is this capable of any good Sense? The Rents and Land of the Church are call'd there *Manſi ſisci regii*. A Man must set down this whole Privilege, to make one well understand the Forgery of it; for as many words as there are in it, so many proofs there are of its being supposititious.

he do not suckle it her self, he must wait till the time of her Purgation be over. A Woman who has her ordinary Infirmities, ought not to be forbidden to enter into the Church, nor to receive the Communion; but it were better for her to abstain. A Man who has had Carnal Knowledge of his Wife, must wash himself before he enter into the Church, and communicate.

Quest. 11. Whether it be lawful to receive the Communion the next Day after natural Pollutions.

Ans. When these Pollutions proceed from the Infirmary of Nature, there is no fear; but when they proceed from eating and drinking too much, they are not altogether Innocent; but this fault ought not to hinder any from receiving the Communion, nor from celebrating Mass, when it is a Festival at which they must communicate, or when there is no other Priest to celebrate. But if there be other Priests, he who is in this condition ought in Humility to abstain from celebrating, and especially if this Pollution was attended with unclean Imaginations. Other Pollutions which proceed from the Thoughts which a Man had while he was waking, are yet more Criminal, because these Thoughts are the cause of them; And in unchaste Thoughts we must distinguish three things, the Desire, the Pleasure, and the Consent. When there is only a Desire, there is not as yet any Sin, but when we take Pleasure in such Thoughts, then the Sin begins, and when we consent to them, then the Sin is finish'd.

The Letter which is attributed to *Felix* of *Messina*, is certainly a supposititious Piece. The Title does not well agree with the Custom of that time; *Domino beatissimo, et honorabili Sancto Patri Gregorio Papae, Felix vestrae salutis Amator*. The Style of the Letter is affected, and has nothing natural in it. The Author affirms, that Marriages were always forbidden to any within the seventh Degree of Consanguinity, and that the Council of *Nice* ordain'd thus; which is manifestly false. Lastly he speaks of one *Benedict* Bishop of *Syracuse*; but he who was at that time in this See, was call'd *John*, and there never was a Bishop of *Syracuse* called *Benedict*.

The Authority of the Letter of St. Gregory to *Felix*, seems to be better founded. For, 1. *John* the Deacon recites a part of it in the Life of St. Gregory, B. 2. c. 37. *Hincmarus*, *Regino*, and the Canonists relate some passages of it, and it is found in many Manuscripts. Yet there is great probability that it is either altogether forged, or very much corrupted. For, 1. It is plac'd in *Indiction* the seventh; but *Felix* was not at that time Bishop of *Messina*, for *Donus* succeeded him in the year 598. 2. It is made up of Scraps taken out of several places of St. Gregory, and other Authors. The beginning of it is taken from Letter 111, B. 7. *Ind. 2*. There are also in it some passages taken out of the fifth Letter of the fourth Book, and out of the Letters 394. 114. 120. of the seventh Book. There is a passage in it copied out of the second Letter falsely attributed to Pope *Cornelius*, the fifth Canon of the eleventh Council of *Toledo*, the sixth of the Council of *Agda*, a passage of the fifth Council of *Rome* under *Symmachus*, one Sentence of *Isidore* of *Sevil*. The Letter concludes in the same words with Letter 50 of B. 4. So that this Letter must be look'd upon as a Rhapsody taken out of many Pieces.

Lastly, the pretended Privilege of St. *Medardus* of the *Suessons*, which is at the end of the Letter, has been so often overthrown, and by such convincing reasons, that I do not think any Man now dare maintain it. The chief Reasons which overthrow it, are these following; 1. It is not found in any Manuscripts of St. Gregory, except one of St. *Victor*, which is not above four hundred years old; and Cardinal *Bona* attests, that this Privilege is not found in the Archives of the Church of *Rome*. At first it was printed at the end of St. Gregory's Works, after that it was plac'd among his Letters in the Edition of *Rome*, and lastly, it was printed after the Letters. 2. The Style (a), of this Privilege smells of the Barbarism of Modern Writers, and the Impertinence of an Impostor.

The Clauses of this Privilege are not only exorbitant and extraordinary, but also indefensible (b).

It contains many things false and contrary to History (c). The Subscriptions discover plainly the Forgery of it.

(b) *Indefensible*] There the Monks are empower'd to ordain their Abbot and the Abbot to consecrate the holy Chrism, the Chalice and the Altars: The Monastery is exempted from all Jurisdiction Secular and Ecclesiastical, except the King's Protection, and the Direction of the Holy See; and that it might more easily hold correspondence with *Rome* 'tis said that Queen *Brunebauld* gave the Monastery twenty Mannors, and as many Farms along the *Alpes*. 'Tis order'd that all those who shall come to dwell upon the Lands of St. *Medardus*, shall be delivered from all subjection, and become Slaves to the Virgin; that those who shall take sanctuary there, shall be reputed slaves of the Church. Lastly, exorbitant Privileges are given to the Abbot.

(c) *Contrary to History*] That the Church of St. *Medardus*, was call'd formerly the Church of the Virgin of St. *Peter*, and St. *Stephen*; that it was a Monastery in the time of St. Gregory.

There is found in it the Subscription of King *Theodoricus*, *S. Gregory* who was not yet upon the Throne: The Bishops of *Carthage* are made to sign it, and even those Bishops that were dead. There are found in it two Bishops of one and the same See at the same time; and the Names of Bishops which are different from those who are known to have been Bishops of these Churches at that time. Lastly, it is a thing unheard, that a Privilege should be sign'd by so great a number of Bishops (d).

In fine, the Year 594 is used for the Date of this Letter; but we do not see that *St. Gregory* ever used this Date; and that which renders it suspicious is, that the Indiction which is subjoin'd, answers to the Year 593, and not to 594. All these Reasons prove invincibly the Forgery of this Instrument, which deserved not to be plac'd among the Works of *St. Gregory*.

The Letter which is at the Beginning of *St. Gregory's* Morals on the Book of *Job*, informs us of his Design in composing this Work, of the Method in which he managed it, and how he put it in execution. It is address'd to *St. Leander* Bishop of *Sevil*, with whom he had contracted a very close Friendship at *Constantinople*, when he was there about the Affairs of the Holy See, and when *St. Leander* was sent thither as Ambassador by the King of the *Wifgoths*. *St. Gregory* puts such Confidence in him, that he acquaints him with the Disposition of his Heart, and the Troubles of Mind he had endured, and discovers to him, that tho' God had inspir'd him with the desire of Heaven, and he was perswaded, that it was more advantageous to forsake the World, yet he had delayed his Conversion for many Years: That nevertheless, he was at last delivered from the Entanglements of the World, and retired into the happy Harbour of a Monastery; but he was quickly drawn from thence to enter into Orders, which engaged him anew in Secular Affairs, and oblig'd him to go to the Court of the Emperor at *Constantinople*: That nevertheless, he had the Comfort to be attended thither by many Monks, with whom he had daily many spiritual Conferences. Then it was that they urg'd him with much Importunity, and *St. Leander* did even force him to explain to them the Book of *Job*, after such a manner as they desired, i. e. by subjoining to the Allegorical Explication of the History a Morality supported by many other Testimonies of Holy Scripture. This was the Occasion which mov'd *St. Gregory* to undertake this Work. He repeated the Beginning of it in the Presence of his Monks, and dictat'd the rest in divers Treatises. Afterwards having more Leisure, he added to it many things, cut off some, reduc'd the whole Work into better Order, and made it uniform, by changing the Discourses and Treatises to the same Style. He divided this Work into 35 Books, which were distributed into six Tomes. He confesses that he sometimes neglected the Order and Coherence of the Exposition which he undertook, and apply'd himself wholly to Contemplation and Morality: But he excuses himself by saying, that whosoever speaks of God, ought necessarily to enlarge upon that which is most instructive and edifying for the Lives of those that hear him, and that he thought it the best Method he could observe in his Work, to make a Digression sometimes from its principal Subject, when an Occasion presented it self of procuring the Welfare and Advantage of his Neighbour. He adds, that there are some things which he handles in a few Words according to the Truth of History; other things whose allegorical and figurative Senses he enquires after, and others from which he only draws Morality; and lastly, others which he explains with great care in all these three Ways. He affirms also, that there are some places which cannot be explained literally, because if they should be taken precisely according to the Sense of the Words, instead of instructing those who read them, they would mislead them into Error, or confirm things that are contradictory. Last-

(d) By so great a number of Bishops.] There *St. Gregory* signs first: But it was not the Custom of Popes then to sign their own Letters; neither is there any Example of it in *St. Gregory*. The second is *Eutherius* of *Arles*: But there was never a Bishop of *Arles* of that name, and *Virgilius* was then Bishop: *Aetherius* was Bishop of *Lyon*: The third is, *Gregory* Bishop of *Portus*: And there is another Bishop of *Portus*, called *Felix*. The fourth is *Andrew* of *Albanum*; but in 595 it was *Homobonus*, who sign'd in the Council of *Rome* held this Year: And there was one *Andrew* Bishop of this place under *Gregory* the second. The fifth is *Ausine* Bishop of *Canterbury*; but he was not yet Bishop, for this Privilege is dated in the Year 594. Afterwards there is *Sergius* Bishop of *Praneste*; but at the *Roman* Council in 595, *Proculus* was Bishop of this City. In the same Year the Bishop of *Anania* was called *Pelagius*, and not *Peter*, as he is here call'd. *Agnellus* Bishop of *Sutrium* govern'd this See under *Gregory* the second. *Melitus* was not yet Bishop of *London*, for he was not ordain'd till 604. The other Names are taken from the Titles of *St. Gregory's* Letters, or the Subscriptions of the *Roman* Council held under *Gregory* the second. *Eulogius* of *Alexandria* is among the Bishops that sign'd: But he never came to *Rome*, and 'tis no way probable that this Instrument should be carried to him to sign it, which no ways concern'd him, no more than

ly, he excuses the Defects of his Work from his continual Sicknefs, and declares that he did not hunt after the Ornaments of Rhetorick, to which the Interpreters of Scripture are never oblig'd. At the Conclusion of this Letter, he remarks, that he ordinarily follows the late Version of the Scripture; but yet he takes the Liberty, when he thinks it necessary to quote Passages, sometimes according to the old, and sometimes according to the new Version; and that since the Holy See, over which he presid'd, us'd both the one and the other, he also employ'd them both indifferently, to authorize and confirm what he assert'd in his Work.

In the Preface of this Work having said that some thought *Moses* to be the Author of the Book of *Job*, and others attributed it to the Prophets, he looks upon it as a thing very needless to enquire in what time *Job* lived, and who wrote his History, since 'tis certain that the Holy Spirit dictat'd it, altho' 'tis very probable, that *Job* himself wrote it. After these few historical Remarks, he enters upon general Reflections of a moral Nature, about the Patience of *Job*, the Afflictions of the Righteous, the Pride of *Job's* Friends, the Conformity of *Job* to Jesus Christ. This is what the Preface contains.

The Body of the Commentary is agreeable to the Idea which he gives of it, i. e. that he does not insist upon the literal Exposition, but upon the Allegories and Moralities which he applies to the Text of *Job*, whereof a great part may be apply'd to every other place of Holy Scripture. But he does not so much labour to explain the Book of *Job*, as to amass together in one Work an infinite number of moral Thoughts. And indeed it must be confess'd, that altho' these Books are not a very good Commentary upon the Book of *Job*, yet they are a great Magazine of Morality. 'Tis incredible, how many Principles, Rules and proper Instructions are to be found there for all sorts of Persons, Ecclesiastical as well as Secular; for those who converse with the World, as well as for those who live in Retirement, for the Great and for the Small; in a word, for all sorts of States, Ages and Conditions. We shall not here undertake to give a particular account of them, for if we should make Extracts from such kind of allegorical and moral Commentaries, our Work would grow infinitely big. This is written with much Simplicity and Clearness, but it is not so very brisk and sublime: Yet it was very much esteem'd in the Life-time of *St. Gregory*, and admir'd after his death. We learn from himself, that the Bishops caus'd it to be read in the Church, or at their Table, altho' he would not suffer it to be done in Modesty; and all those who have spoken of it since his death, have commended it as a most excellent Work. There is a Relation which says, that sometime after his death, the Original which he had given to *St. Leander*, being lost in *Spain*, *Tagion* Bishop of *Saragosa*, was deputed in a Council held at *Toledo* under King *Cyndesides*, to be sent to *Rome* to enquire for a Copy of it: That this Bishop being arriv'd there, and finding no Satisfaction from the Pope, who put him off from day to day, pretending it was very difficult to find these Books of *St. Gregory*, because of the multitude of Volumes that were in the Archives of *Rome*; at last this good Bishop went to Prayers in the Church of *St. Peter*, and there appear'd unto him the Apostles *St. Peter*, *St. Paul*, and their Successors, and among the rest *St. Gregory*, who drew near to him, and shew'd him the Study where the Books were which he enquir'd after. This Relation which appear'd not 'till about 400 years ago, appears to me of little Credit (e).

The Pastoral of *St. Gregory*, or his Book about the Care which Pastors ought to take of their Flocks, was as well receiv'd as his Morals. It was no sooner gone out of the Hands of *St. Gregory*, but it was sought for and valued by all those who had a love for Episcopacy. The great Reputation it had got, mov'd the Emperor *Mauricius* to desire it of *Anatolius* a Deacon of the Church of *Rome*, who was

it did *Dominicus* Bishop of *Carthage*. Among the Bishops of *France* there is found a Bishop of *Bordeaux* call'd *Sutellius*: But the Bishop then was *Gondegislas*, as appears by *St. Gregory* of *Tours*: B. 8. Hist. 2. c. 22. The Archbishop of *Rheims* was call'd *Romulpus*, and not *Flavius*, as he is here set down; The Bishop of *Soissons* was call'd *Drolegislas* in 592. *Greg. Tur.* B. 9. c. 37. *Ansericus* was in the time of the Synod of *Rheims* under *Sonnatus* in 630. Lastly, King *Theodoricus*, whose Subscription is here, was then but two Years old, and his Father *Childebert* was yet alive. There is one *Peter* who sign'd and is said to have seal'd this Instrument, whereas at that time no sealing was in Use.

(e) Of little Credit.] 'Tis said in this Relation, that *St. Leander* carried into *Spain* his Copy of the Books of *St. Gregory* upon *Job*: But it appears by the Letters of *St. Gregory*, that he himself sent it to him. 2. 'Tis no ways probable, that the Pope would refuse *Tagion* a Copy of *St. Gregory's* Morals. 3. 'Tis also said in this Relation, that *Tagion* enquir'd of *St. Gregory* where *St. Ausine* was, and that he answer'd him, that he was not among the Successors of *St. Peter* and *St. Paul*, whom he came to see, but in a higher Place. This Reflection, the Vision, and the whole History smell strong of a Fable.

at Constantinople. As soon as he had a Copy of it, he gave it to *Anastasi* the Patriarch of *Antioch*, who translated it into Greek. *St. Leander* desired it of *St. Gregory*. In fine, this Book quickly spread over all the Churches, and the Bishops took'd upon it as their Rule: But chiefly those of *France* judg'd it so necessary, that they ordain'd in many Synods held in the ninth Age, that the Bishops should be obliged to understand it and to live according to the Rules prescribed in it: And to the end that this Obligation might the more readily be remembred, it was put into their hand at the time of their Ordination (f).

'Tis not without reason that this Book is so highly valued in *France*, for indeed it contains Instructions of great Importance, and very good Rules about the Pastoral Office. 'Tis divided into four Parts. After a Letter to *John Bishop of Ravenna*, to whom *St. Gregory* addressed this Book, because he had reprov'd him for refusing the Priesthood so obstinately; He begins with shewing what Rashness it was for any one to undertake the Conduct of Souls, who had neither the Capacity nor Knowledge necessary for discharging it well; which he calls the Art of Arts, and Science of Sciences. He deplores the Blindness of those who are so unhappy as to seek after Ecclesiastical Offices, under pretence of promoting the Salvation of Souls by their Direction, when indeed they have no other Design but to satisfy their own ambitious Desire of Honour, of appearing learned and able Men, and of being exalted above others. He bemoans the People who are under the Conduct of such ambitious and ignorant Men, who can neither instruct them by their Example nor by word of mouth. He adds, that this Ignorance of Pastors is often a Punishment of their disorderly Life, and that God by a just Judgment suffers their Ignorance to be an occasion of falling to those who follow them. From those that are ignorant, he passes to those who have acquired Knowledge by their Industry, but never reduc'd it into Practice; and on the contrary have desil'd their Feet by walking in a way unbecoming the Truths which they have learned. He cannot endure those Men who are very forward to teach others that which they never practise, and who are a Scandal to the Church, by a Life perfectly contrary to the Truths which they teach. He would have Pastors to be of such a Disposition as to despise the Glory, the Dignities, and the Prosperity of this World, to fear neither the Terrors nor Threatnings of it, to be ready to suffer for the Defence of the Truth, and to shun the Pleasures of this Life.

Altho' he was persuaded that the Duties of the Pastoral Office wearied the Mind, yet he would not have those Persons, who are fit to conduct Souls, and may be useful to others by their Doctrine and Example, to prefer their own Ease before the Care of Souls. Upon this Principle he does equally reprove those, whose Humility makes them shun Ecclesiastical Offices, so as obstinately to oppose the Order of Providence, and those who desire them passionately, and importunately seek after them. He would have him who has the Qualifications necessary for being a Guide of Souls, to yield when he is urg'd to accept that Office; and on the contrary, he advises him who is not qualified, never to engage himself, tho he were never so much urg'd to accept the Office. After he has laid down this Maxim, he enlarges upon the particular Qualifications which belong to those who should accept of a Bishoprick, and the Defects which should make others decline it.

In the second Part *St. Gregory* treats of the Duties of the Pastoral Office, when one is promoted to this Dignity by lawful and canonical Ways. He shews that there ought to be a great Difference between the Virtue of a Pastor and his People; and that a Pastor ought to have the following Qualifications. That all his Thoughts must be pure, that in Virtue he ought to excel others, that Prudence and Discretion should govern his Silence, that his Speech should be useful and edifying, that he should be tender and compassionate to all the World, that he should be sublime in Contemplation, and lowly in Humility, preferring all others above himself, that his Zeal for Justice should prompt him to oppose the Vices of bad Men, that his Employment in external things should diminish nothing of the Care he ought to take of those which are internal, and that the Application he ought to use to such things as concern the Soul, ought not to take him off from the due Care of regulating external Matters. These are the Qualifications of a true Pastor, on which *St. Gregory* enlarges in the second Part.

In the third he treats of the Instructions which Pastors ought to give their Flocks, and applies himself particular-

ly to shew, after what manner they ought to be varied, according to the different Qualities and Dispositions of those whom they instruct, whereof some are to be admonish'd, and others to be instructed. As for example, they must prescribe to Men things more excellent and more difficult to exercise their Virtue, whereas nothing must be enjoyn'd to Women but what is soft and easie: Younger People must be treated more mildly than those that are old; the Poor must be comforted; the Rich must be humbled: The Sorrows of Hell must be represented to those who are merrily disposed, and to those who are sad, the Joys of another Life: Those who are Inferiors, must be admonish'd to be subject, and those who are in high Places, not to be proud: Obedience must be recommended to Servants, and Meekness to Masters: Those who think themselves learned, must be moved to despise their Learning, and the Ignorant must be instructed in true Knowledge. 'Tis good to use sharp Reproofs to those who are impudent, whereas we must seek for mild Ways to reclaim those that are modest. The Presumptuous must be abashed and humbled, whereas the Timorous must be exhorted and encouraged. The Sick need other Instructions than those that are in Health. In a word, a Pastor must proportion his Instructions, Advices, Reproofs and Exhortations, to the Constitution, the State, the Temper, Inclinations and Customs, to the Virtues and Vices of those to whom he speaks. In this second Part of *St. Gregory's* Pastoral you may find a wonderful Diversity of particular Advices, which will be of great use for Confessors, and for all those who are engaged by their Ministry to guide others. After *St. Gregory* has given these private Instructions, he proceeds to those which concern publick Offices, and admonishes Preachers to take good heed, lest they so commend Virtues to their Auditors, as to give them occasion to fall into the contrary Vices. He would have Humility so preach'd to the Proud, as not to increase the Fear of timorous Persons; the slothful so excited to Diligence, as those who are too active may not take occasion to be too eager in Business. The Impatient must be so rebuked, as not to inspire Negligence into the Slothful. The Covetous must be so exhorted to give liberally, as not to authorize Prodigality. Virginity and a State of Continence must be so praised, as not to give occasion to blame Marriage, nor despise the Fruitfulness of married Persons. In fine, his Hearers on the one side are to be excited in such a manner to do good, that on the other side they may not be persuaded to that which is evil. What is more perfect is so to be praised before them, that they take no occasion to despise a lesser Perfection: And they must be so exhorted to be faithful in little things, that they may not imagine these to be sufficient, and by this Conceit neglect to labour after those that are higher and more sublime. The last thing whereof *St. Gregory* admonishes Preachers, is, that they should say nothing in their Instructions which is above the Capacity of those who hear them, lest their Mind being too intent, grow weary and disrelish it: But above all he recommends to them, that they instruct the People more by their Example than their Discourses.

The fourth Part is nothing but a Reflection upon the the Obligation which all Pastors have to retire within themselves, and to humble themselves before God for fear lest they take occasion to grow proud for discharging the Duties of their Office. He ends this Work with this humble Conclusion. *You see, my dear Friend, what your chiding has obliged me to write unto you: But while I thus labour to shew what manner of Man a true Pastor should be, I do just like a very filthy and ugly Painter, who should represent upon Canvas the figure of a very comely and well-shap'd Man: I intrude into the Office of Conducting others to the Port of Perfection, while I myself am toss'd with the Floods of my own Passions and Vices. I conjure you therefore to endeavour to support me by the merit of your Prayers, as by a Plank, in the shipwreck of this present Life, that so feeling my self sink in the Waters of the Tempestuous Sea of this World, by the weight of my own Inclinations, your charitable Hand may relieve me, and raise me up above the Water.*

The Homilies upon *Ezekiel* are of the number of those which *St. Gregory* preach'd to his People. Nevertheless he review'd them that he might make them publick, about eight years after they were preached. They are address'd to *Marinianus* Bishop of *Ravenna*, and divided into two Books. The first contains twelve Homilies upon the three first Chapters of *Ezekiel*, and upon a part of the fourth. *St. Gregory* was forc'd by his urgent Affairs to break off the Course of this Exposition; and therefore he did only explain

(f) Ordination.] The Council of *Tours* 3d. held under *Charlemain* in the Year 813. Can. 3. *Nulli Episcopo liceat Canones, aut librum Pastoralis Cura, à B. Gregorio Papa editum, si fieri potest, ignorare, in quibus se debet unusquisque quasi in quodam speculo, assidue considerare.* The Council of *Chalons* the 2d. held under the same Emperor, ordains, *Episcopi Canones intelligant, & librum B. Gregorii de Cura Pastoralis, & secundum formam ibidem constitutam, doceant & predicent.* Council the second of *Aix la Chapelle* under *Lewis the Debonaire*, held in the Year 836, Conn. 4. *Convenit Sacerdotali Ministerio scire formam Evangelii-*

cam, & Monumenta Apostolica, Canonum Instituta, Normam Regule Pastoralis, à sanctissimo Pontifice Gregorio editam, ne juxta eundem sanctissimum virum, ab imperitis, quod absit Pastorale Magisterium aliqua temeritate usurpetur, aut vilescat. They us'd it for reforming Discipline, at the Council of *Mayence*, in the Year 813, and in the second Council of *Rheims*, Can. 10. In the sixth Council of *Paris* held in 829, 'tis ordain'd that the Advices which *St. Gregory* has given in this Pastoral should be exactly followed.

the Vision of an House built upon a Mountain, which is S. Gregory, related in the fortieth Chapter of this Prophet. This afforded him a Subject for ten Homilies, which make the second Book of the Homilies upon *Ezekiel*. He handles things in these Homilies much after the same manner as he does in his Morals upon *Job*, altho' he does not enlarge so much upon them.

He was also obliged to revise his Homilies upon the Gospels, which he had caus'd to be read to the People, or had preach'd himself in the Church, because Copies of them had been distributed as they were either dictated or spoken. The Collection of them is also divided into two Books. The first contains the twenty first Homilies which he dictated to his Secretaries; and the second the twenty last which he preach'd himself.

Altho' there can be no doubt but the Dialogues which go under the Name of St. Gregory, are indeed this Pope's, since he himself owns them (g), and his Disciples (h), and the Authors who wrote within a little while after him, do attribute them to him, yet this Work does not appear worthy of the gravity and discretion of this holy Pope, 'tis so full of extraordinary Miracles and Histories almost incredible. 'Tis true he reports them upon the Credit of others, but then he should not so easily believe them, and vent them afterwards for things that are certain. This Work is divided into four Books, written by way of Dialogue between St. Gregory, who relates what he had learn'd, and Peter the Deacon, who puts Questions to him from time to time about these Histories. The Style is no ways sublime, the Histories are there related after a very simple and plain manner, without any art or pleasantness. The Interruptions of Peter are often impertinent, and always insipid. The Histories related in it are many times grounded only upon the Relations of ignorant old Men, or common Reports. Miracles there are so frequent, so extraordinary and often times for matters of small consequence, that 'tis very difficult to believe them all. There are Stories in it which can very hardly be reconciled with the Life of those of whom he speaks, as the voluntary imprisonment of *Paulinus* in *Africa*, under the King of the *Vandals*. Visions, Apparitions, Dreams, are there in greater numbers than in any other Author: And therefore St. Gregory confesses, towards the latter end, that the things of another World had been more discover'd in his time, than in all the Ages preceding. But I do not believe that any Man will warrant all these Relations. Leaving others therefore to their liberty of judging as they please, I shall say no more about them, but only subjoin here an Abridgment of the greater part of them.

Honoratus Abbot of a Monastery of *Fundi*, being present at a Feast, where there was nothing but Meat, made a scruple to eat of it; and while the Guests rallied him, because he was in a place where nothing else was to be had, a Servant went out to draw some water, and brought in a great fish in a Pitcher. The same Abbot by his Prayers stop'd a Rock which was ready to fall with great force upon his Monastery. *Libertinus* his Disciple hindered the Horses of the *Goths* from passing the River, to make his own Horse come to him: He rais'd also a dead Infant. A Gardiner of this Monastery plac'd a Serpent in ambuscade against a Robber. The Abbot *Equitius*, a Founder of many Monasteries, was miraculously deliver'd from the Temptations of the Flesh, in a Vision, wherein he thought that he was made an Eunuch. A Bishop having brought before him a Monk who was a Magician, he judg'd him; and after he had watch'd him for some time, he caus'd him to be turn'd out of his Monastery. This Monk confess'd that he had many times lifted up into the Air the Cell of St. *Equitius*, without being able to do him any hurt. A Nun having greedily taken a Lettuce in a Garden without making the sign of the Cross, was possess'd with a Devil. St. *Equitius* dispossest her, after he had made the Devil confess that he was upon this Lettuce: The Pope having sent to hinder him from preaching, was admonish'd in a Dream to permit him. Peter asks upon this occasion, how so great a Pope could be mistaken as to a Person of so eminent Virtue. St. Gregory answers him, that this was not to be wondred at, since all Men are liable to mistakes, *Fallimur, quia homines sumus*, Popes as well as others. *Constantinus* Church-warden of the Church of St. *Stephen* at *Ancona*, having no Oyl to light the Lamps, fill'd them with Water, and after he had kindled the Wicks, they maintain'd the flame as if the Lamps had been full of Oyl. *Marcellinus* Bishop of that City, expos'd himself to the flames of a Fire, and by that means stop'd it. *Nonnosus* a Monk of Mount *Sinai*, remov'd by his Prayers a

part of a Rock, to make room for a Garden belonging to his Monastery. A Glass-Lamp being broken, he gather'd the little pieces of it together before the Altar, and after he had pray'd he found the Lamp entire. The Abbot *Anastasius* was admonish'd of his own death, and the death of seven of his Monks, by a Voice which call'd them one after another. *Boniface* Bishop of *Ferentinum*, multiplied Wine, foretold the death of a Beggar and miraculously receiv'd pieces of Gold, that he might restore them to his Kinsman, from whom he had taken them to give Alms to the Poor. *Fortunatus* Bishop of *Tudentium*, chas'd the Devil out of those who were possess'd, restor'd sight to the Blind, cur'd a mad Horse, heal'd a broken Bone, and rais'd the Dead. A Priest call'd *Severus* rais'd one from the Dead, that he might have time to do Penance. These are a part of the Miracles contain'd in the first Book.

The second Book contains the Life and Miracles of St. *Benedict*. There he relates after what manner this Saint going out of *Rome*, was detain'd some time at *Ausidena*, where by a Miracle he made a Sieve whole which his Nurse had broken. Afterwards he speaks of his Retirement to *Sublacum*. He describes the voluntary Punishment which he inflict'd upon himself, by rolling himself stark naked for a considerable time upon Thorns, to conquer the Temptations of the Flesh. He does not forget to observe, that he being invited into a Monastery, whose Monks had a mind to poison him, broke the Glass wherein the Poison was presented to him, by making the sign of the Cross. He relates many other Miracles of the same Nature. A Monk was cur'd of his Distraction by blows with a stick; a Spring was found upon the top of a Mountain. The Iron of a Spade being cast into a Lake, came up again above the Water, and joyn'd it self to the Haft. A Monk of St. *Maur* walk'd upon the Water to fetch out Brother *Placidus* who was drown'd. A Stone which the Devil had made unmoveable, was easily remov'd by his Prayers. The seeming flames which were caus'd by an Idol, were extinguish'd. A young Monk crush'd by the fall of a Wall, was rais'd to Life again. The knowledge of things hidden, and the Prediction of things future did never fail him. An Ecclesiastical Person was deliver'd from a Devil, and afterwards possess'd a-new, for aspiring to Holy Orders which this Saint had forbidden him. Two hundred Measures of Corn were found at the Gate of a Monastery, at a time when there was great need of it. The Nuns threaten'd with Excommunication by St. *Benedict*, who died a little while after, did visibly go out of the Church, when the Deacon ordered those who were Excommunicated to retire; but he took off this Excommunication, and after the Offering was presented for them which he-blessed, they were never more seen to go out as before. A young Hermit who was gone out of a Monastery without leave, dying in his own House was buried, and the next day after his Body was found above ground. His Kinsfolk had recourse to St. *Benedict*, who gave them the Communion of the Body of our Saviour, and order'd them to put it upon the Breast of the deceased, and then to bury him with it; which being done he continued after that under ground. A Leper was cur'd by his Prayers: A Bottle of Oyl thrown down from a high place was preserv'd whole: Sometimes he got Money, and sometimes Oyl. He cur'd an Hermit possess'd of a Devil. He loos'd a Country-man who was bound fast, only by his own looks. He rais'd a dead Infant. His Sister, St. *Scholastica*, rais'd a furious storm, to force him to lye at her House. He saw his own Soul ascend to Heaven in the shape of a Dove. He had also another Vision wherein he perceived the Soul of *Germanus* Bishop of *Capua*, which the Angels carried up to Heaven. He foretold his own Death, which was followed with Miracles.

The third Book contains the Virtues and Miracles of many Saints of *Italy*. There it is related that *Paulinus* Bishop of *Nola* went into *Africa*, to render himself a Prisoner to the King of the *Vandals*, that he might deliver the only Son of a Widow of his own Country; and that he being discover'd by a miraculous Vision, did not only obtain his own Deliverance, but also the Deliverance of all the Prisoners of War: That a Horse on which Pope *John* mounted, would never after carry a Woman, and that this Pope cur'd a blind Man at *Constantinople*: That Pope *Agapetus* heal'd a lame Man; that *Dacius* Bishop of *Milan* deliver'd a House from *Spekres* which the Devil made to appear there; That *Sabinus* Bishop of *Lanusa*, being blind, knew every thing that pass'd, and one day his Archdeacon having presented to him Poison by a Servant, he would not drink it, but order'd the Servant to drink it, and afterwards having

(g) He himself owns them] In Letter 50 of B. 2 Ind. 11. he desires of *Maximian* a History of the Abbot *Nonnosus*, that he may insert it into his Book of the Miracles of the Fathers. In Ch. 7. of B. 1. of his Dialogues, he relates the History of *Nonnosus*, and says that he learn'd it from *Maximian*: And in many of his Homilies you may find the same Histories, which are related in these Dialogues in the same Words.

(h) His Disciples] *Paterius* Secretary to St. Gregory, in the Collection which he made out of this Father's Works, recites a

great number of passages taken out of the Dialogues: Some of them also may be seen in the Collection of *Taius* Bishop of *Saragosa*, who liv'd in 530. *Ildefonsus* of *Toledo* ranks this Work amongst St. Gregory's. *Hilary* of *Toledo*, *Bede*, *Paul* the Deacon, *John* the Deacon, *Hadrian* the first, *Anastasius* the Library-keeper, *Alcuinus*, *Hincmarus*, *Paschasius*, and *Prudentius* quote it; *Photius* speaks of it. I say nothing of an infinite number of later Authors.

Commentaries. But I see no reason why we may not say *St. Gregory*, that the Commentaries upon the Books of *Kings* and the *Canticles*, are a remnant of this Abbot's Collection. For the Reasons which he brings, prove indeed that *St. Gregory* did not dictate and compose them in the form wherein they now are, but they do not prove that they are not a part of the Collection of the Abbot *Claudius*, who did not tie himself up to *St. Gregory's* manner of Writing, but composed this Work *suo sensu & stilo*, and who also many times did not take the Sense of this Father: For this being suppos'd, 'tis easie to conceive that this Abbot might collect only a part of the Discourses of *St. Gregory* upon the Books of *Kings*, that he wrote them by way of Commentary, whereas they were in the form of Homilies; that he only us'd the Vulgar Version of the Scripture, tho' *St. Gregory* us'd *St. Jerome's*. It was also necessary that the Style of these Commentaries should be different in some things from *St. Gregory's*, tho' 'tis often very like it. And lastly, we must not wonder that the Author sometimes addresses the Discourse to Monks, since he being an Abbot, and having made this Collection for his Monks, might apply to them what *St. Gregory* had said to the Christians in general. And therefore tho' *St. Gregory* did not compose these two Commentaries, it may be said that they are in some sort his Works, since they were made upon what he was heard to say.

We cannot say the same of the Exposition of the seven Penitential *Psalms*, which cannot be a Work of *St. Gregory's* time; for the Author of this Commentary speaks there in three places, in *Psal.* 5. v. 9. v. 26. and in *Psal.* 27. against an Emperor of his Time, whom he accuses of reviving Simony in the Church, of troubling it with a dangerous Schism, of endeavouring to enslave it, of invading what belonged to it, of making himself Lord over the Church of *Rome*, and attempting to employ his Power against it. It appears plainly that this can have no relation to *Maximian*, nor to *Phocas*, to whom *St. Gregory* speaks after a very different manner; but that it agrees to the Controversy between the Emperor *Henry* the fourth, and *Gregory* the seventh, about Investitures, and to the Character of that Pope. This is therefore, either his Work, or the Work of one of his Abettors. The Style sufficiently discovers that 'tis neither *St. Gregory's* the first, nor any of his Disciples.

It cannot be affirm'd that the *Antiphonarium* and the *Sacramentarium* of *St. Gregory* are such now as they were in his time. *John* the Deacon, who liv'd 300 years after him, is the first who speaks of his *Antiphonarium* in B. 2. of his Life, Chap. 6. and he says, that a Manuscript of it was preserved at *Rome* in the Palace of the *Lateran*: But there is no proof that this Copy was very ancient, nor that the *Antiphonarium* which we now have, was perfectly like it; however it be, this Work is of no great importance. The *Sacramentary*, or the Book of the Office of the Mass, would be more useful, if it were evident that we have it now the same which it was in the time of *St. Gregory*. But on the contrary, 'tis certain that we have it not in its purity, and that many things are added to it; for it is now a long time since three Authors were plac'd before it, to distinguish what was *St. Gregory's* and what was added. The Abbot *Grimboldus*, the Priest *Rodradus* and Monk of *Tours*, who lived about the Year 849, and *Albinus* or *Alcuinus* took this care in the Editions which they made of the *Sacramentary*. But they do not agree among themselves about what is added to it, which shews that they have no certain proof of it, but that they make this distinction only by conjecture. In 1597. *Rocca* the Pope's Sacristane, publish'd it from a Manuscript at *Rome* very different from that of *Grimboldus* which was publish'd by *Pamelius*. And since that Father, *Menardus* has caus'd one to be printed more large than the former, reviewed by many Manuscripts, and chiefly by an ancient Manuscript which is thought to have been the Missal of *St. Elia*, altho' it contains the Feasts of *St. Prix* and *Leo* the Second, who liv'd since the death of this Bishop. This great variety sufficiently discovers that we have not the *Sacramentary* of *St. Gregory*, the very same which he compos'd. The same Judgment is to be given of the *Benedictionaries*, which are as different as the Copies of them.

I shall not stay to refute a fabulous Story related by *St. John Damascene*, which is famous among the *Greeks*; that *St. Gregory* going into a publick place, and seeing a Statue of *Trajan* who was leaping off his Horse to hearken to a Widow, was so moved with the goodness of this Action, that he pray'd to God for the repose of his Soul, and obtain'd his Salvation. This Fable, which had deceived the People and the Devots for a long time, is now become the Object of Laughter and Contempt to all those who have the least Discretion. The Fact of *Trajan*, upon which it is founded, is not related by any of those who wrote the *Roman History*. In the time of *St. Gregory* the ancient Statues were not erected in the publick places of *Rome*, as formerly, and *St. Gregory* was too much persuaded that damned Infidels had no hopes of Salvation, to be so daring as to ask of God a thing so contrary to his unalterable Laws: And therefore which way soever this Invention of the Modern *Greeks* be consider'd, 'tis equally indefensible. From whence it fol-

lows also, that we ought to reject a Relation attributed to two Deacons of *Rome*, taken from a Manuscript of the *Vatican Library*, and printed at the end of *St. Gregory's* Letters, wherein 'tis suppos'd, that the Story of the Deliverance of *Trajan's* Soul is true, and that *St. Gregory* was afflicted with continual sickness, during his Pontificate, for making this extraordinary Petition.

What we have said of the Works of *St. Gregory*, sufficiently discovers that he had a Genius very proper for Morality, and that what he compos'd was an inexhaustible Fountain of Spiritual and Moral Thoughts: He expresses them after a very noble manner, and commonly includes them rather in grave Periods than witty Sentences. His Words are not very choice, neither is his Composition much laboured, but it is easy, coherent, and always uniform: He has nothing very sublime and lively, but what he says is true and solid. It is full of Common Places, and great Maxims: He is copious, and sometimes too long in the Explications of Morality, and too subtle in his Allegories.

The Collection of his Works has been printed many times, at *Lyons* in 1516, 1539, 1540. at *Paris* by *John Petit* and *Remboldus*, in 1518. by *Chevallan* in 1523. at *Roan* in 1521 by *Regnaldus*; at *Paris* by *Guillartus* in 1532. at *Basill* by *Frobenius* in 1564. at *Antwerp* by *Plantin* in 1572. at *Venice* in 1583. at *Paris* by *Nivelle* in 1571, and in 1586. These Editions were follow'd by that of *Rome* in six Tomes, which was begun in 1588, and finish'd in 1593. From these was made the Edition at *Rome* in Octavo, 1613. and those of *Paris* in the Years 1605, and 1640.

The last Edition of the Works of *St. Gregory* was publish'd at *Paris* in 1675. It appear'd under the Name of Mr. *Gossainville* a Priest, but 'tis known that Dr. *Julian* took a great deal of Pains in it. They had a great number of Manuscripts by which they might review all the Works. They distributed them into three Tomes. The first contains the Morals, the Pastoral, the Homilies upon *Ezekiel* and upon the Gospels, together with the Lives of *St. Gregory*, written by *Paul* and *John* the Deacons, and the Testimonials of the Ancients. The second Tome contains the Dialogues, the Letters accompanied with long and learned Notes, the Antiphonary, Sacramentary, and the Benedictionary. The third Tome contains the Commentaries upon the *Kings*, the seven *Psalms*, and the *Canticles*, attributed to *St. Gregory*, together with the Commentaries of *Paterius* upon the Holy Scripture, taken out of the Works of *St. Gregory*. The Prefaces which are prefixed at the beginning of each Work, are short, useful, and well-written. The whole Edition is dedicated to my Lord *Louis de Bassompierre* then Bishop of *Santones*; a Prelate who perfectly imitated the Virtues of *St. Gregory*, who practis'd exactly according to the Rules which this great Pope prescribed to Pastors, and who had all the Qualifications which he requires in Bishops. For after he had pass'd his first years in Retirement, and led that part of his Life free from Crimes, wherein the greater part of young People are engag'd in worldly Pleasures; he was nam'd when he thought little of it, to the Bishoprick of *Santones*. His design was to refuse it; but being as it were forc'd to accept of it, he thought of nothing more than to discharge his Office: For accomplishing this Design, he abandon'd the Court and Secular Affairs, to retire into his Diocese, that he might apply himself wholly to the Government of that Flock which Providence had entrusted to him. Afterwards he had favourable opportunities of encreasing his Fortune in the World, and of advancement to Churches, more beneficial and considerable, but he shun'd them with the same Precipitation that others run after them. He was observ'd to fly away quickly, at a time when the Affairs of his Diocese oblig'd him to stay at *Paris*, because a Report went about, that some had cast an Eye upon him to give him a Place which would engage him to live at a greater distance from his Church, or to accept of another. 'Tis very well known with what Prudence he govern'd his People in the most difficult times, with what Discretion he continued in his duty of Loyalty to his Prince, with what Meekness he reclaim'd a great number of Hereticks to the Church, with whom his Diocese was fill'd when he entred into it. All the World did equally experience his Goodness, his Moderation and easiness. Great Persons had always occasion to praise him for his Civility, and Inferior Persons for his Charity. He distributed his Goods to the Poor with so much Liberality, that oftentimes he reserved nothing to himself. He gave considerable Alms to poor Gentlemen, and to Families that were in want, without letting them know to whom they were oblig'd for the Relief. He did so industriously conceal the Good that he did, that those who were nearest to him could hardly perceive it; and if it happen'd that they did discover it, he strictly charg'd them to tell no body. Sometimes he would feign by a pious fraud, that the Alms which he gave was a Debt, that those who receiv'd it might not be asham'd to take it. He never heard any speak of a Quarrel, Difference, or Suit, against any Person in his Diocese, but he us'd his utmost endeavours to accommodate it; and as he was of a sweet and obliging Disposition, and had a brisk and a sharp Wit, he did almost always suc-

S. Gregory. He proceeded in them to the Content of all Parties. He lov'd Order and Discipline, yet was never severe or morose. He treated his Priests as his Brethren, and hated an imperious and domineering Spirit. He vigorously maintain'd the Dignity of Bishops, and could not endure to see it any ways diminish'd. He defended the Truth, and the Rights of Episcopacy stoutly, but humbly. He would never engage himself into any Party in the Disputes which were managed with so much heat in his Life-time among Divines, and behav'd himself with so much Prudence, that both Parties were satisfy'd with his Conduct. Lastly, at his death, he gave signs of a great Abstraction from the World, and left the

Poor his only Heirs. There remains now an illustrious Monument of this great Prelate: 'Tis a Treatise written in the form of a Dialogue, about cutting off some Festivals, printed by his own Order in 1670. He lays down there Principles so solid, and discovers so great strength of Reason and Learning, that I doubt not but all those who read it, will have as great an Idea of his Learning, as those that knew him had of his Holiness. I know that this Digression is a little remote from my Subject; but I hope the Reader will easily pardon me, that I have taken this occasion to do Justice to the Memory of a Prelate who deserves to be famous to future Generations.

S. Gregory.

P A T E R I U S.

Paterius a Disciple of St. Gregory and Notary of the Church of Rome, made a Collection of Testimonies out of St. Gregory, wherein he explains passages of Scripture, and ranks them according to the Order of the Holy Books: He compos'd three Books of Explications, two upon the Books of the Old Testament, and the third upon those of the New. This Collection was subjoyn'd to the Works of St. Gregory in the Roman Edition of them, and in those which follow'd after it: But it was compos'd

only of two Books, viz. of the first, which is upon the Books of the Old Testament as far as the Canticles, and of the third upon the Books of the New Testament. That which should be the second is not in these Editions nor in the greatest part of the Manuscripts. But Father Oudin assures us that he saw it in a Manuscript of the Library of the Celestines. This Work being only an Extract out of the Books of St. Gregory, 'tis not necessary to say any thing more of it.

Paterius.

St. L E A N D E R Bishop of Sevil.

St. Leander, Son of Severianus of the Province of Carthage in Spain, after he had profess'd a Monastical Life, was promoted to the Bishoprick of Sevil. He had so much Eloquence, so much Address, and Wit and Learning, that he brought back into the bosom of the Church the Goths who were engag'd in the Arian Faction. He was sent to Constantinople in the quality of Ambassador from his King to the Emperor, Tiberius, where he contracted as we have already said, a friendship with St. Gregory. He compos'd many Works, of which here follows the Catalogue which Isidore has left us. He wrote, says he, in the time of his Journey two Books against Heretical Doctrines, wherein there appear'd great knowledge of the Scripture. There he discovers and confounds with great earnestness the Errors of the Arians, by shewing what the Church teaches in opposition to them, and wherein it differs from them in its Doctrine and in its Mysteries. He wrote also another little Work against the Arians, wherein he relates their Objections, and subjoyns Answers to them. He compos'd also a Treatise address'd to his Sister Florentina, concerning the Instruction of Virgins and Contempt of the World. He was very

industrious and careful about the Offices of the Church, for he made two Editions of the Psalms with the Prayers, and compos'd Songs suitable to the Prayers and the Psalms which are repeated at the Sacrifice. He address'd many Letters to Pope Gregory. There is one about Baptism, another address'd to his Brother, wherein he admonishes him, that he must not fear death; and many Familiar Letters to his Friends, which are not written in lofty Words, but are made up of spiritual Thoughts. He flourish'd and died under King Reccaredus. This is what Isidore informs us concerning the Life and Works of St. Leander.

S. Leander Bishop of Sevil.

We have now nothing remaining but this Letter to his Sister Florentina, which is the third part of the Code of the Rules of Benedict of Aniana: 'Tis a very wise and useful Rule for Nuns. The Style of it is concise and short; he affects to speak by way of Sentences, which are adorn'd with Antitheses, and Words, whose termination and cadence are the same at every part of a Period. There is also a Harangue of this Saint, about the Conversion of the Goths, which he spoke after the third Council of Toledo, at the end of which it is to be found.

L I C I N I A N U S and S E V E R U S Bishop of Spain.

These are two Bishops of Spain mentioned by Isidore in these following Words: Licinianus Bishop of Carthage in Spain was learned in the Holy Scripture. We have read some of his Letters; whereof there is one about the Sacrament of Baptism, and many written to Eutropius Bishop of Valentia; but the other Fruits of his Labour and Industry are not come to our Hands. He flourish'd in the time of the Emperor Mauritius; and died at Constantinople, being poison'd by his Enemies.

Severus Bishop of Malaga, a Friend and Colleague of Licinianus, wrote a little Treatise against Vincentius Bishop of Saragosa, who had deserted the Catholick Faith, and was fall'n into the Error of the Arians. He wrote also a Letter of Virginity to his Sister, intituled, The Ring. We know nothing but the Title of it, therefore cannot tell how it is written. He flourish'd and died under the same Emperor.

Licinianus and Severus Bishops of Spain.

D I N A M I U S.

Sigibert of Gemblours places, Dinamius among Ecclesiastical Writers, to whom he gives the Title of Illustrious and Noble; and he says, that he wrote the Life of St. Marius, Abbot of a Monastery in the Valley of the Vaudois. We have an Abridgment of the Life of this Abbot in the first Benedictine Age of Mr. Mabillon, p. 105. and there is also the Life of Maximus Abbot of Lerina, which is related by Surin, and attributed to Dinamius. St. Gregory has written two Letters, 33. Ind. 11. 33. Ind. 15. to Dinamius a Nobleman in Gaul, and Governor of Marseilles. We learn also from St. Gregory, that he joyn'd his

House to a Monastery, in honour of St. Cassianus, B. 6. Ep. 13. Ind. 15. This Dinamius died in 601, as appears by Letter 70 of B. 9. of St. Gregory written to his Brother Aurelius to comfort him upon his death. Therefore Dinamius, who under Childebert the second, plac'd two Bishops against the King's Will, one at Uretia, and the other at Marseilles, as is reported in Gregory of Tours, B. 6. Hist. c. 7. was different from this Dinamius. Whether of the two is the Author of these Lives, if the same Person be the Author of them both, or if one is the Author of the Life of Marius, and the other of that of Maximus, is very difficult to divine.

Dinamius.

E U T R O P I U S.

Eutropius Bishop of Valentia in Spain, while he was yet an Abbot of a Monastery, wrote a very useful Letter to the Bishop Licinianus, of whom we have spoken, wherein he enquires of him, why the Unction of Chrism is given to Infants who are baptized. He wrote also a Letter to Peter Bishop of Iurbica, concerning the Distinction of Monks, which contains wholesome Advices, and very useful for them. These are the Words of St. Isidore in his Book of Illustrious Men, Chap. 32. The last of these two Letters

was publish'd by Holstenius, in the Addition to the Code of the Rules of Benedict of Aniana. It is not intituled, De Distinctione Monachorum, as is noted in the Text of Isidore, which probably is corrupted, but De Distinctione Monachorum & ruina Monasteriorum. There he shews that the Monks must be reprov'd with candor, and obliged to observe their Rule with exactness and rigor. This Letter is written in a very plain Style.

Eutropius.

MAXIMUS Bishop of Saragosa.

Maximus. This Bishop was present at the Council of *Barcelona* in 590, of *Toledo* in 610, and of *Egara* in 614. St. *Isidore* says, that he compos'd many Works in Prose

and Verse; that he wrote a short History of the Transactions in *Spain* in the time of the *Goths*, and that he wrote many other things which *Isidore* had never seen.

EUSTRATIUS Priest of Constantinople.

Eustratius. We shall conclude this Age with some Greek Authors, mention'd by *Photius*, who may be thought to have liv'd at the same time, although *Photius* does not distinctly set it down.

The first is *Eustratius*, a Priest of the Church of *Constantinople*, who wrote a Treatise of the Souls of the Dead, of which *Photius* gives the following Judgment, in Code 171. of his *Bibliothèque*.

His Style, says he, is not much to be valued, but his Thoughts are not altogether to be blam'd: He is clear in what he says. He proposes to himself three things. First to prove that Souls are Active after their separation from the Body, not only the Souls of the Blessed, but generally of all Men, and that they act differently, according to the difference of their Merits: That those who appear in different Forms discover themselves in their Nature, and that 'tis not only the Divine Power which

makes them appear in visible shapes, since 'tis not necessary to have recourse to the Figures and Representations which are fram'd by this Power, for the Souls alone can by themselves do what pleases God. After he has endeavour'd to prove these two Points by passages of Holy Scripture and the Fathers, he labours to shew that the Sacrifices and Oblations which the Priests make for those who die in the Faith of the Church, as well as the Prayers and Alms which are made for them, are profitable to the Salvation and Pardon of their Sins, for whom they are offer'd: That the Custom is to offer them at the end of three days after Death, in memory of the Resurrection of Jesus Christ, at the end of nine Days, because Jesus Christ discover'd himself to his Disciples on the ninth Day after his Resurrection; and lastly, at the end of forty Days, because after this number of Days Jesus Christ ascended into Heaven. This Work was publish'd by *Allatius* in his Treatise of Purgatory.

ANDRONICIANUS.

Andronicianus. I Have read, says *Photius*, in Code 45, two Books of *Andronicianus* against the *Eunomians*. He promises very much in his Prefaces, but he does not perform what he promises,

particularly in the second Book. He had the Civility, the Wit, and Way of Writing of a Philosopher, and was a Christian by Religion. There is no Work of his now remaining.

LUCIUS CHARINUS.

Lucius Charinus. This Author wrote a Book, intituled, *The Travels of the Apostles*, containing the Actions of St. Peter, St. John, St. Andrew, St. Thomas, and St. Paul, whole Style and Relation do equally deserve contempt, in the Judgment of *Photius*, Code 144. His Style was unequal, his Words vulgar, and his Discourses very remote from the native candor and simplicity of Apostolical Relations. He was full of Stories stuff'd with folly and impiety. He feigns that the God of the Jews was a God of wickedness, to whom *Simon* the Magician was a Minister; that on the contrary, Christ is a God of Goodness. He gives him sometimes the Title of Father, sometimes that of Son. He imagines that he was not truly made Man, but only in appearance. He says that he appeared to his Disciples under different shapes, sometimes as an old Man, sometimes as a

young Man, sometimes as an Infant, sometimes great and sometimes little, sometimes as high as Heaven, and sometimes creeping upon the Earth. He vents many Fooleries concerning the Cross, and affirms that another was crucified for Jesus Christ. He condemns Marriage, and looks upon Generation as the Work of the Devil. He reckons up several Resurrections of Men, of Oxen, &c. He seems to blame the use of Images, as he did the *Iconoclasts*. In a Word, says *Photius*, the whole Book contains nothing but things childish and prodigious, Malicious, Fables, Falsities, Follies, Contradictions and Impieties, insomuch that one may say, without deviating from the Truth, that this Book is the origine and source of all resies. He should have rather call'd it a Collection of the Follies and Impieties of the Ancient Hereticks.

METRODORUS

Metrodorus. This Author had made a Cycle for the Celebration of the Feast of *Easter*, consisting of eight and twenty Cycles, nineteen Years apiece, beginning at *Dioctesian*, and continuing it for the space of five hundred thirty three years, to mark the Feasts of *Easter* according

to the Calculation of the fourteenth Moon, altho' neither the Ancient Church, nor the Modern, says *Photius*, did always so exactly determine it. He did not know who this Author was, and when he wrote.

HERACLIANUS Bishop of Chalcedon.

Heracelianus. This Author compos'd twenty Books against the *Manicheans*. His Style was concise, free from useless words, sublime, and of a neatness supported by the Majesty of the Expressions, because he mixt the Attick Dialect with ordinary Discourse. He overthrows the Book which the *Manichees* call their Gospel, the Treatise of *Gyants*, and their Treasure. He mentions those who had written against these Hereticks before him, viz. *Egemonius*, who had written the Dispute of *Archelaus* against *Manes*; *Titus*, who thinking to refute *Manicheus*, had written against *Addas*; *George* of *Laodicea*, who had us'd the same Arguments with *Titus*; *Serapion* Bishop of *Thmuis*, and *Diodorus* of *Tarsus*, who had oppos'd the *Manicheans* in a Work of five and twenty Books, in the seven first whereof he thought to attack their Gospel, altho' he refuted the Book

of *Addas*, to which they gave the Title of Measures. *Heracelianus* confirm'd in a few Words what seem'd to him most weak in the Works of these Authors, supply'd what appear'd to him forgotten, and repeated the best things they had said, adding to them what came into his own mind. This Author was nervous in his Reasons which he improv'd by the help of other Sciences. He overthrew the Fables of the *Manicheans*, and refuted solidly their Errors. This Work was address'd to a Christian call'd *Achillius* by whom he he was desir'd to refute in publick Writings the Heresie of the *Manicheans* which spread in the World. *Photius* has noted the Emperor under whom this Author liv'd, but he is not to be found among those that are printed. His Work is lost; we have taken what we have said out of *Photius* in Code 85.

LEONTIUS Bishop of Arabissa.

Leoncius. *Photius* relates in Code 172 a part of this Author's Homily, which was intituled, *Of the Creation and of Lazarus*. The Fall of *Adam*, and his Punishment, are there

described, to shew the necessity of the Incarnation; and the Resurrection of *Lazarus* is there compar'd to the Joy which *John* felt in his Mother's Womb.

OF THE COUNCILS

That were held in the

First, Second, Third, Fourth, Fifth, and Sixth AGES

OF THE CHURCH

Councils.



THE Canons and Acts of the Councils, ought to be reckoned amongst the Works of the Ecclesiastical Authors, since they are the Works of several Persons assembled in the same Place, to deliberate upon the Affairs of the Church; that concern either the Faith,

or the Discipline, or the Manners of Christians. These Kinds of Assemblies were used in the First Ages of the Church; and the Apostles were the first Authors of them. For the Christians of the Primitive Church, having had some Disputes, Whether they were Obligated to Circumcise and Follow the Law of Moses; The Apostles and Priests convened at Jerusalem, to Examine and Resolve upon this Matter, and at last concluded, That it was not necessary to impose these Burdens upon Christians; but only enjoined them to abstain from Meats offered to Idols, from Blood, and from things Strangled, and from Fornication. (a) This was the First, and Only Council, to speak properly, that was held by the Apostles themselves.

After their Example, when any Difference arose in the Church, or when it was necessary to make any Regulations; the Bishops, and oftentimes the Priests themselves met together, to decide the controverted Questions, and appoint Laws for the better Government and Discipline of the Church. 'Tis true indeed, that in the Three First Ages of the Church, These Assemblies were more rare, and less remarkable, than they were in the following Centuries; as well because the continual Persecutions of the Emperors hindered the Bishops from meeting freely and in Publick; as also because the Tradition of the Apostles being as yet fresh in Mens Memories; it was not supposed necessary to Summon a Council for the Establishing of every Truth, and Condemnation of every Error. Hence it is, that we don't find (b) in any credible Authors, that any Councils were held to condemn the first Hereticks, such as were the Simonians, the Carpocratians, the Basilidians, the Gnosticks, &c. The Errors of these Hereticks

were looked upon with horror by all the Christians, who considered the Authors of them; and likewise those that maintained them, as Persons already excommunicated, and separated from the Church, without the Solemnity and Trouble of Convening a Synod to excommunicate them by Name. In short, every Bishop instructed his own People in the True Faith of the Church, and confuted all Sorts of Errors by the Authority of Scripture, and Tradition.

The first Councils, that are mentioned in Antiquity, are those that were held under the Pontificate of Pope Victor, to adjust the celebrated Controversie about keeping Easter; and some others that were assembled almost at the same Time to suppress the growing Faction of the Montanists. Eusebius mentions the last in the fifth Book of his History, Chap. 15. and Tertullian assures us, that in his Time the Montanists also met together (c) for themselves: As for what relates to the Synods that were convened upon the Dispute concerning the Celebration of Easter, though the Number of them is usually reckoned to be great; yet Eusebius mentions but three; one of which was held in Palestine, another in Asia, and a third at Rome. And then, as for what concerns the Churches of France; of Pontus; of Corinth, and of the East; he barely tells us, That the respective Bishops there, wrote to Pope Victor about this Matter, without speaking of any Council assembled in these Places.

Agrippinus, towards the Beginning of the third Century, held a Council in Africk; where it was ordained that Hereticks should be re-baptized.

There were likewise two Councils held in Arabia, under the Emperor Gordianus; one against Berillus Bishop of Bosra, who maintain'd, That Jesus Christ was not a different Person from the Father, before he made himself Man; and the other against the Arabians, who affirmed, That the Souls of Men were mortal.

We don't know at what Time the Councils of Iconium and Synnada were assembled, that decreed, It was necessary to re-baptize Hereticks.

I shall say nothing more of the Councils held in Africk, and at Rome in St. Cyprian's Time; because I discoursed largely about them, when I had Occasion to consider the Writings and Life of that Father.

tisement to St. Paul, without deciding any Matter. And thus 'tis the third Assembly alone, that deserves to be called a Council. The Council of Antioch is spurious, as we have elsewhere shown.

(b) In any credible Authors.] The Author published by Sirmondus under the Name of Prædestinatus, mentions some Councils that were held against the ancient Hereticks; but he is a modern Author, and does not deserve Credit upon his own Authority.

(c) For themselves.] Tertull. in lib. De Jesu. Aguntur præcepta per Gracias illas certis in locis Concilia, per quæ et altiora quæque tractantur. Some Persons understand this Passage of the Councils of the Catholics; but he speaks of those held by the Montanists, as the following Words plainly shew.

[7] L111111

Dionysius

(a) And only Council of the Apostles.] They usually reckon Four. The first concerning the Election of St. Matthias, Acts 1. The second concerning the Election of Deacons, Acts 6. The third, that whereof we now speak, Acts 15. The fourth, Acts 21. Where the Priests of Jerusalem declare, That the converted Jews might observe the Law, and exhort St. Paul to make a Vow. But in strictness of Speech, only the third of these Assemblies deserves the Name of a Council. The two first were not held upon the Account of any Controversie; nothing was there decided; the Christians found themselves assembled together, but were not expressly summoned. In short, they were Assemblies of all the Christians, and not of the Apostles only. The fourth was rather a familiar Conversation, than a Synodical Deliberation; and they only give some Counsel and an Adver-

Of Councils.

Dionysius Bishop of *Rome* summoned a Council, in which he established the Divinity of the Word, and the Mystery of the Trinity against the Errors of the *Sabellians*, and that which was afterwards the Error of the *Arians*. He wrote a Letter upon this Occasion to *Dionysius* of *Alexandria*. *St. Athanasius* mentions this Synod.

In the Time of Pope *Stephen*, a Council was held at *Antioch*; where the Bishops condemned the Practice of the *Novatians*. *St. Dionysius* of *Alexandria* sent Word to *Sixtus*, that he was invited thither: *Eusebius* Lib. 7. Hist. c. 8. *St. Epiphanius* in his Account of the Heresie of the *Noëtians*, mentions two Synods that were assembled in *Asia* against *Noëtus*, and gives us an Account of some Words of that Heretick, and of the last Synod.

But of all the Councils that were summoned in the three first Centuries, the most celebrated and famous, are the two Councils of *Antioch* assembled against *Paulus Samosatenus*, Bishop of that City, who maintained, That the Word was not truly united to the Humanity in the Person of Jesus Christ; and who likewise, according to the Testimony of some Authors, denied, that the Word was a distinct Person from the Father. The first Council assembled against him, was held at *Antioch* about the Year 264. *Eusebius* tells us, That the principal Bishops who assisted there were, *Firmilian* Bishop of *Cæsarea* in *Cappadocia*, *Gregory* and *Athenodorus* Bishops of *Pontus*, *Helenus* Bishop of *Tarsus*, *Nicomachus* Bishop of *Iconium*, *Himeneus* of *Jerusalem*, *Theoteonus* of *Cæsaria*; without mentioning an infinite Number of others as well Bishops as Priests. He says, that *St. Dionysius* of *Alexandria*, being invited to this Synod, could not come thither, but that he acquainted them with his Judgment concerning this Matter by way of Letter, where he disdain'd to salute the Author of that Heresie. In all appearance *Firmilian* presided in this Synod; for the Bishops of the second Council say in their Letter, That *Paul* having promised to renounce his Opinion, *Firmilian* gave Credit to his Protestation, and hoping that this Affair might terminate calmly, without any prejudice or dishonour done to the Church, judged it convenient to defer passing Judgment. And this plainly proves, that *Firmilian* held the chief Place in the Synod, and that they followed his Advice. Now they did not pass Sentence against *Paulus Samosatenus* in this Synod, because he had promised to quit his erroneous Doctrine; but it seems he kept not his Word, but relapsed a little time after into his old Error; so a second Council was held against him in the City of *Antioch*, in the Year 270, where we find seventy two Bishops. *Paulus Samosatenus* was here convinced of his Error by a Priest, whose Name was *Malchion*, and afterwards he was deposed by the Council, and *Domnus* elected into his Place. The Bishops of this Council soon after wrote a synodal Letter to *Dionysius* Bishop of *Rome*, and to all the other Bishops in the World, to give an Account of their condemning *Paulus*, and electing *Domnus* in his Room. This Letter is to be seen in *Eusebius*, Lib. 7. Hist. Cap. 30. They there give an ample Relation of what pass'd in the first Synod; in which *Paulus Samosatenus* having solemnly promised to change his Opinion, *Firmilian* thought it convenient to defer passing judgment upon him;

That the aforesaid Bishop was upon his Journey, with a Design to come to the Synod, but died by the Way. After this, they proceed to lay open the Manners of *Paulus*, and accuse him of enriching himself by publick Extortion, Rapine and Sacrilege; they reproach him for his insupportable Arrogance, and cruel Temper; they complained of him for taking upon him the State of a great Lord, as appeared by his numerous Retinue, by his sitting in an high Tribunal, by his ill Treatment of those Persons that did not make their Court to him, and would not commend him, when they sang Praises to God; by his commanding Hymns to be sung in his own Praise, and ordering himself to be publicly commended in the Sermons; by his living too familiarly with Women, and using his Clergy and People after a tyrannical insolent Manner. In short, After they have accused him of all those Vices that are ordinary and common to Bishops of great Sees, they say they condemned him principally because he revived the Error of *Artemas*; teaching, That Jesus Christ was a mere Man, and that he did not exist before he was born of the Virgin *Mary*; and that having deposed him, they chose *Domnus* in his room. All which they take notice of, that for the time to come, all communicatory Letters might be addressed to him only.

There is also another Letter attributed to this Council, addressed to *Paulus Samosatenus*, which contains a Profession of Faith. *Baronius* ascribes it to the first Council; but it being writ a little before *Paulus's* Deposition, as manifestly appears by the Title, and by its carrying the Name of *Himeneus* in the Front, who presided in the second Council, and not *Firmilian*, who presided in the first; we ought to conclude, that it belongs to the second Council. But we have a great deal of Reason to believe that the Letter published by *Turrianus* is supposititious, as well as that of *St. Dionysius* of *Alexandria* to *Paulus Samosatenus*; as we have already shown in another Place.

Baronius attributes besides to this Council, a Profession of Faith, set down in the Council of *Ephesus* in the third Part, and assigned in that place to the Council of *Nice*. I don't know what Reasons *Baronius* had to incline him to this Opinion; but it seems past dispute to me, that it does not belong to this Council at *Antioch*: for certain it is, that the word *Consubstantial* was there rejected, whereas it is to be found in this Profession, as it is set down in the Council of *Ephesus*, under the Name of the *Nicene* Council; although it no more belongs to that, than it does to the former: But the truth is, 'Tis a Profession of Faith drawn up by some Bishops, to reconcile the Decisions of those two Councils, and to explain in what Sense the word *Consubstantial* was rejected by the First, and approved by the Second.

Thus I have given a Catalogue of the Councils held in the three first Ages of the Church, that are mentioned by Authors that deserve Credit. I don't in the least question, but that there were abundance of other Assemblies convened in this Time: but then there is no reason to admit those, that are only spoken of by modern Authors, such as the *Prædestinatus* published by *Sirmondus*, the Author of the Synodical Book, *Bede*; and some others of the same Character.

Of false Decretals attributed to the first Popes.

Of False Decretals, &c.

THE Falsity of the Decretals that are attributed to the first Popes before *Syricius*, is so well known at present, that it would not be necessary to speak any Thing concerning them in this Place: If the Subject of my Book did not oblige me in a few Words to run over the principal Reasons, which prove them to be supposititious. I

begin with them that are general and common to all the Decretals, and I shall afterwards descend to those that are more particular.

1. (a) All these Decretals were unknown to all the ancient Fathers, to all the Popes, and all the Ecclesiastical Authors, that wrote before the ninth Century. Now what rational Man can believe, that

(a) All these Decretals were unknown to the Ancient Fathers.] all the rest were absolutely unknown, and no Author ever cited any of them before the Ninth Age of the Church.

so vast a Number of Letters composed by so many holy Popes, that contained so many important Points in Relation to the Discipline of the Church, cou'd be unknown to *Eusebius*, to *St. Jerome*, to *St. Augustine*, to *St. Basil*, and in short, to all those Authors that have spoken of the Writings of the Popes, or have written concerning the Discipline of the Church. Could it possibly happen that the Popes to whom these Letters are so very favourable, wou'd never have cited and alledged them, to raise their Reputation? Who wou'd ever imagine that the Decisions of these Decretals should be never so much as quoted in any Council, or in any Canon? He that will seriously consider with himself, that since these Decretals have been imposed upon the World, they have been cited in an infinite number of places by Popes, by Councils, and often copied by the Canonists, will be easily persuaded, that they wou'd have gain'd a mighty Reputation, and been quoted very often by Antiquity, if they had been Genuine and True. (b) The first Man that published them, if we may believe *Hincmarus*, was one *Riculphus* Bishop of *Mentz*, who died about the Beginning of the ninth Century. 'Tis commonly believed, that he brought them from *Spain*, since the Collection carries the Name of *Isidore*; but 'tis certain, (c) it could never be composed by *Isidore* the Great, Archbishop of *Sevil*; and there is great Reason to believe, (d) that it was no *Spaniard*, but rather some German or Frenchman that begun this Imposture. It likewise (e) seems probable, that some of these Decretals have been foisted in since *Riculphus*'s time, and it is no less credible, that *Benedict* a Deacon of the Church of *Mentz*, who made a Collection of Canons by the Order of *Autgarius* Bishop of *Mentz*, and Successor of *Riculphus*, put the last Hand to this Collection of false Decretals, attributed to one *Isidore*, (f) surnamed the Merchant or Sinner, who is a different Person from the famous Bishop of *Sevil*. (g) We read in History, that about this Time, a certain Man named *Isidore*, the Brother of *Eulogius*, came from *Spain* along with some Merchants, and withdrew himself to *Mentz*. Now 'tis very probable, that this Man's Name was set to the Collection of Decretals, and likewise occasion'd the Belief, that they were brought from *Spain*.

Secondly, The Imposture of these Letters is invincibly proved from hence, because they are made up of a Contexture of Passages of Fathers, of Councils, of Letters of Popes, of Canons, and Ordinances of Emperors, which have appeared from the third Age of the Church down to the midst of the ninth: (b) It is visible, that all these Passages drawn

out of several Places have been woven together by some Impostor, that had not a Genius large enough to compose the Letters himself.

Thirdly, The Scripture cited in all these Letters follows the vulgar Translation of *St. Jerome*, which demonstrates that they are since his Time, and consequently don't belong to the Popes whose Names they carry, that lived long before.

Fourthly, The Matter of these Letters is not at all agreeable to the Age, when the Popes to whom they are attributed, lived: There is no Mention made in any of them, either of Persecutions, or Martyrs, or of the Doctrine of the Church in opposition to the first Hereticks, or of the Duty of Bishops, or of the Care that ought to be taken of the Flock of Jesus Christ: But they speak of the Questions of Doctrine against the *Arians*, and the *Eutychians*, and of several Matters of Discipline, which suppose that the Church had been long established.

Fifthly, These Letters are full of Anachronisms; the Consulships and Names of Consuls are ill placed, and out of Order; nay, more, the true Years of the Popes don't agree oftentimes with the Account that is to be found in these Letters.

Sixthly, The Style of these Letters is extremely barbarous, they are full of Solecisms, and we frequently meet with some Words in them, that were only used in the lower Ages. It is worth a Man's while to observe, that all these Letters are of the same Style; now I desire to know how it cou'd possibly happen, that so many different Popes living in different Ages, should all write the same Style? This sets it beyond dispute, that all these Letters were composed almost in the same Time, and by the same Person; or at least by one that pursued the same Train of Thoughts.

Now since these Letters first appeared in an unlearned dark Age, what Wonder is it if they were received with little Contestation? And yet *Hincmar* Archbishop of *Rheims* with the (i) French Bishops, even at that time made great difficulty of acknowledging them. But in a short time after they acquired some Authority, being supported by the Court of *Rome*, whose Pretensions they mightily favoured.

After having thus represented the Reasons that prove in general, that all the Decretal Epistles of the Popes before *Syricius* are Spurious; I shall now descend to particulars, and endeavour to shew in few Words, that every Epistle carries undeniable Signs of its being an Imposture, along with it.

The First, and that which seems to bear the greatest Authority, is the Epistle of *St. Clement* to *St. James*, the Brother of our Lord; the first Part

(b) The first that Published them, if we may believe *Hincmar*, was one *Riculphus*.] 'Tis in the twenty fourth Chapter of his Book against *Hincmar* of *Laon*, where it is said, that *Riculphus* brought the Book of Epistles, as it was collected by *Isidore*, out of *Spain*, and dispersed them in that Country. *Benedict* the Deacon tells us in the Preface before his Collection, that he drew these Decretals out of the Archives of the Church of *Mentz*, from whence *Riculphus* had formerly taken them, and where they were found by *Autgarius* his Successor.

(c) Not by *Isidore* Archbishop of *Sevil*.] He died in 636. and the Author of these Decretals has taken some Passages out of the Council of *Toledo*, held in the Year 675. as also out of the 6th Council celebrated A. D. 681. and out of *Gregory* the Second, and *Gregory* the Third, *Boniface* of *Mentz*, and several others who lived after *Isidore* of *Sevil*.

(d) There is reason to believe, that it was no Spaniard, but rather some German or Frenchman.] 'Tis exactly the Style of the French or Germans about the Ninth Age. The greatest part of these spurious Letters are directed to Germans or French. The Author of them cites a Letter of an Abbe of *France*, to *Boniface* of *Mentz*, and another of the same Bishop. Besides, This Collection was first seen in *France*, being discovered at *Mentz*.

(e) Some of these Decretals have been forged since *Riculphus*.] He died in 814. and there are some Letters amongst them, where we find some Fragments out of the Council of *Paris* held in 829. *Benedict* was the first that exposed these Letters to the World; and he tells us, they had been found by *Autgarius* in the Archives of the Church of *Mentz*, where *Riculphus* placed them, having before brought them out of *Spain*. All this perhaps is only his own Invention.

(f) Surnamed the Merchant or Sinner.] Both these Titles are to be found in the Preface. *Isidore* Peccator, sive Mercator, servus Jesu Christi.

(g) We read in History, that one named *Isidore*.] 'Tis *Eulogius* himself, some of whose Letters are preserved in the *Bibliotheca Patrum*; in which he testifies that he had two Brothers, and one of them was named *Isidore*, who retired to *Mentz*, and came thither along with some Merchants. Upon this Account possibly they might call that *Isidore*, Mercator; perhaps also this is the Peccator; a Title, which they frequently gave themselves in that Age, and which *Eulogius* took often to himself.

(h) 'Tis visible that all these Passages drawn out of different Places have been patched together by some Impostor.] It is visible that the Authors themselves never borrowed those Passages out of these Letters. For, 1. Who will believe that an infinite Number of Writers would take long tedious Pieces out of these Letters, and never cite them? 2. These Passages being very long and tedious, it does not appear probable, that they copied them out of these Letters. 3. They are the exact Style of these Authors: Now who can imagine that the ancient Popes wrote so many different Styles? 4. They are likewise out of their Place in these Letters: Any Man may readily discover, that they are added and patched to the rest of the Discourse; whereas in the Books of the Fathers, from whence they are taken, they are in their proper natural Place.

(i) The French Bishops made great Difficulty in acknowledging them.] *Hincmar* rejected them, as having no Authority. *Nicholas* the First, in *Epist.* 42. to the Bishops of *France*, endeavours to confute those that rejected them; but since that time, they have been received and inserted into a Collection of Canons, though learned Men, always questioned the Truth of them. However at present no body dares undertake to defend them, the Imposture being so abominably gross, that all People may discover the Cheat at first sight. They may serve as a remarkable Example both of the Credulity of the preceding Ages, and the intolerable Impudence of Impostors.

Of False
Decretals,
&c.

whereof was formerly translated by *Rufinus*. *Isidore* has added a second to it, and they are both of them equally Supposititious. The first, because it supposes that *St. Clement* wrote that Letter after the Death of *St. Peter*; whereas it is a Truth that has been constantly received, that *St. James*, to whom it is written, died before *St. Peter*. Secondly, 'Tis there said, That *St. Clement* immediately succeeded *St. Peter*, which is contrary to the Ancients, that place *St. Linus* and *Cletus*, or *Anacletus* between them two. Thirdly, the West is there ridiculously called the darkest part of the World. Fourthly, It is composed to justify the *Itinerary*, or *Book of the Voyages of St. Peter*, which is Apocryphal. The second Part, that was composed by *Isidore*, is yet a more evident Cheat: For, 1. It was unknown in the time of *Rufinus*, and therefore has been invented since. 2. It is full of Texts of Scripture that follow the Translation of *St. Jerome*: And we likewise meet several Passages there copied out of *St. Cyril of Alexandria* against *Theodore of Mopsuestia*, out of the *Rule of St. Benedict*, out of the *Exposition of the Creed* by *Venantius Fortunatus*, out of *St. Gregory*, and *Isidore of Sevil*. In short, it speaks of *Arch-Priests* and *Primates*, and we find abundance of Words and Expressions in it, that are unworthy of the time of *St. Clement*.

The second Epistle of *St. Clement* directed to *St. James*, has likewise all the same Marks of Forgery. In the first place it makes mention of *Sacraments*, of the *Habits in which the Priests celebrate the holy Sacrifice of the Mass*, of the *Pall*, of *sacred Vessels*, of *Chalices*; things that seem not to have been in use in the time of *St. Clement*. Secondly, It speaks of the *Ostiaris*, or *Door-keepers*, *Arch-deacons*, and other Ecclesiastical Officers, that were not then introduced into the Church. Thirdly, The Letter is writ in a barbarous Style. Fourthly, The Author alledges the Authority of his Ancestors. Fifthly, It ordains several Practices of little or no Consequence to be observed under pain of Excommunication for six Years. Sixthly, It supposes that *St. Clement* instructed *St. James* in the Actions of our blessed Saviour, and the Discipline of the Church. Seventhly, It alledges *St. James* his own Words, *Work out your salvation with fear and trembling*, under the Name of *St. Peter*'s. This Letter is full of divers Passages taken out of the Author of the *Recognitions*, out of *St. Cyril of Alexandria*, *St. Prosper*, *Laurentius*, *Justinianus*, and *St. Gregory the Great*. Lastly, The Scriptures there cited, follow *St. Jerome*'s Translation. The Inscription of the third Letter of *St. Clement* alone, is enough to discover the Falsity of it. It is directed, *To all Suffragan Bishops, Priests, Deacons, and others of the Clergy: To all Princes great and small, and to all the Faithful*. Now in *St. Clement*'s time there were no great or small Princes that were of the Church. Secondly, This Letter mentions Sub-deacons, an Order not then established in the Church. Thirdly, It is for the most part wholly composed of Passages drawn out of the Books of *Recognitions*: We ought to reject the Fourth for the same Reasons.

The Fifth is directed to *St. James*, in the Name of *St. Clement* Bishop of Rome, and Successor of *St. Peter*: Now *St. James* died before *St. Peter*, from whence it necessarily follows, that this Epistle cannot have been written by *St. Clement*. 2. The Author of this Letter seems to approve the Doctrine of the *Nicolaitans*; who taught, that Women ought to be kept in common, and the place where he maintains this Error, is borrowed out of the Book of *Recognitions*, in which a Platonist is introduced, disputing upon this Occasion. In short, the Author of this Letter tells us, he was present at the Death of *Ananias*, and *St. Clement* was not as yet converted, when *St. Peter* inflicted that terrible Punishment upon *Ananias*. We must add to all the foregoing Arguments, this weighty Consideration, that all these Letters are of a different Style from that of the Epistle to the *Corinthians*, which is undoubtedly *St. Clement*'s. There were indeed some other Letters

Of False
Decretals,
&c.

formerly assigned to this Saint, but they were different from those which we have examined here; for *St. Epiphanius*, who mentions them, assures us, that he there commends Virginity, and speaks very advantageously of the Prophets. Now there is nothing that looks like this in the above-mentioned Epistles that are chiefly stoll out of the *Itinerary of St. Peter*, an Apocryphal Work, forged by the Hereticks.

The first Epistle attributed to Pope *Anacletus*, is visibly Spurious: For, 1. He calls himself in this Letter, the Defender of *St. Clement*; now according to *St. Irenæus*, *Eusebius*, *St. Jerome*, and some other Ancients, *Anacletus* succeeded *St. Peter* and not *St. Clement*. 2. The Author of this Letter is pleased to say, that he received several things from his Ancestors by way of Tradition; and could this Expression possibly drop from a Man that liv'd in the time of the Apostles? 3. He says, that Appeals from secular Judges ought to be determined before Bishops, but this was not customary in the time of the Apostles. 4. He tells us, that the Privileges and Laws of the Church ought to be confirmed, none of which were written in *Anacletus*'s time. 5. He talks of Appeals from Ecclesiastical Judgments to the holy See, and mentions the different sorts of Ecclesiastical Causes. But these Questions were never debated under *Anacletus*, and when they came to be afterwards discussed, the Authority of this Letter was never alledged. 6. He speaks not only of Primates and Metropolitans, but also of the *Apocrisarii*, a Name unknown in the Roman Church till the sixth Century. 7. The Style of this Letter is barbarous, and full of Solecisms. 8. This Letter is composed of many Passages patched together, that are taken out of the third Council of *Carthage*, the Letters of *St. Damasus*, *St. Ambrose*, *St. Augustine*, *Rufinus*, *Ennodius*, *Boniface of Mentz*: And there is one Passage borrow'd from *St. Cyprian*'s Book concerning Unity.

Nor are there less Proofs to discover the Imposture of the second Letter attributed to Pope *Anacletus*. For, 1. The Author of this Letter would neither have Bishops to be accused, nor judged. 2. He says, That the Apostles chose the 70 Disciples; whereas it appears by the Gospel, that our Saviour himself made the Choice. 3. He speaks of Primates, of Patriarchs, and of Christian Kings. 4. He mentions the Division of the Ecclesiastick Provinces, which was made long after the Death of *Anacletus*. Lastly, He inserts into his Discourse some Passages of the *Nicene Council*, of *Damasus*, of *St. Jerome*, of *St. Augustine*, of *St. Gregory*, of *Isidore of Sevil*, of the 5th. Council of *Orleans*, and the vulgar Latin. We ought to pass the same Judgment upon the third Letter attributed to the same Pope for the same Reasons.

The first Letter attributed to Pope *Evaristus* contains, 1. Some things that have a relation to Clandestine Marriage, and several Ceremonies belonging to that Sacrament, all which can by no means agree with the time of *Evaristus*. 2. 'Tis patched up of some Passages out of the vulgar Latin, the Letters of *Innocent*, and the Dispute of *Ithacius* against *Varimadus*. 3. 'Tis dated under Consuls, that were not in the time of *Evaristus*'s Pontificate.

The Author of the second Letter attributed to the same Pope, after he has commended several Churches and Bishops, inserts many Texts of Scripture following the vulgar Latin, and imitates divers Phrases of *St. Cyprian* and the *African* Fathers. He speaks of Primates, and borrows abundance of things out of *Rufinus*, *St. Gregory*, and *Isidore of Sevil*.

In the first Letter attributed to Pope *Alexander*, we find many things that discover its Novelty. 1. He mentions some Customs that were not used till after this Pope's time; as amongst others, the Benediction of Water mingled with Salt. 2. He speaks clearly and distinctly of the Trinity, and the Errors of the *Arians* and *Sabellians* are so openly rejected, that any Man in the World may see it was written since the Birth of those Heresies. 3. We there find some Passages taken

Of False
Decretals,
&c.

taken out of *Ithacius*, *Clarus*, *Syricius*, *Proclus*, *Ennodius*, and *Adrian* the First.

In the second attributed to the same Pope, there is a Quotation out of the Council of *Laodicea*, that was held under Pope *Martin* the First, and the Scriptures there cited, follow the common Version. The third is composed of Passages borrow'd out of *Sixtus* the *Pythagorean*, *St. Gregory* and *Isidore* of *Sevil*. Besides the Date of it is false.

In the first Epistle attributed to *St. Sixtus*, he is called an Archbishop, a Word not used in his time. 2. The Author confutes those that maintain, that the Son was inferior to the Father. 3. The Author uses some Words and Expressions of *Ithacius*, of the fifth Council of *Rome*, of *Flavian* Archbishop of *Constantinople*, of *Martin* the first, of *Adrian* the first, and *Sixtus* the *Pythagorean*. In fine, this Letter is dated under the Consulate of *Adrian*, now there was no Consul of that Name, whilst *St. Sixtus* was Pope.

The second attributed to the same Pope, mentions consecrated Vessels, Appeals to *Rome*, the Grandeur of that Church. 'Tis there pretended, that all Bishops wait for the Pope's Decision, and are instructed by his Letters: Modes of Speaking never used by the first Bishops of *Rome*. 2. The Author borrows the better part of what he says concerning Pope *Sixtus* and *Zosimus*, out of the fifth Council of *Rome*, held under *Symmachus* and *Martin* the First. In a Word, the Date of the Consuls is the very same with that of the former, and consequently discovers the Falsity of it.

The Epistle attributed to *Telephorus*, calls him an Archbishop; a Name unknown in the first Ages. 2. There is a Decree in it, to enjoyn three Masses on our Saviour's Nativity, a Custom which is not so ancient. 3. The Author supposes, that the Laity and Clergy could not accuse one another in Judgment. 4. He has borrowed several places out of *Damasus*, *St. Jerome*, *Proclus*, *St. Leo*, *Flavian*, and *Ennodius*, Authors of a much later Date than *Telephorus*. 5. He makes use of the vulgar Translation of the Bible: In short, the Date of the Consuls is false and erroneous.

The two Letters ascribed to *Higinas*, are manifestly spurious. The First is made up of several places taken out of *Ithacius*, *St. Leo*, *Martin* the first, and *Adrian* the first. The second is stuffed with Texts of Scripture, according to the old Translation; the Date of the Consuls is equally false in both of them.

The Imposture of the first Letter attributed to Pope *Pius*, appears, 1. Because the Style of it is rough and barbarous. 2. Because it speaks of a pretended Revelation that appeared to *Hermas*, who is supposed to be the Brother of *Pius*. 3. Because there are some Passages manifestly copied out of the Books of *Isidore* of *Sevil*, *St. Leo*, the Fifth Council of *Rome*, *Sixtus* the *Pythagorean*, *Adrian* the First, and the vulgar Latin. Lastly, Because the Date of the Consuls is false, as well as in the second Letter, which is as evidently forged and spurious as the first. The *Theodosian Code* is cited there, and likewise a Decree is published in it, which ordains, that those Clergymen who are found disobedient to their Bishop, should be delivered over to the secular Power; which Passage does not agree with the time of Pope *Pius* the First.

The two other Letters attributed to the same Pope, are addressed to *Justus* Bishop of *Vienna*, and are taken out of the Archives of the Church of *Vienna*. *Baronius* pretends they are Genuine, because the Style of them is simple, and because they are agreeable to the time of that Pope; but there are far greater Reasons to incline us to believe, that they are spurious. 1. The barbarous Style. 2. The Name of Mass unknown to the Ancients. 3. The affected Terms; such as are, *Superbeate*, *Senatoria*, *Cubilibus æternis*, *Perseverabilem*, *Primarches*, *Senatus pauper Christi*. 4. It mentions Habits peculiar to Bishops. Lastly, These Letters were unknown to all Antiquity.

We find several Passages in the Letter attributed to *Anicetus*, which don't agree with the time of

that Pope; as for instance, what is there laid down concerning the Ordinations of Bishops, Sacerdotal Ton-sure, Archbishops, Primates, and Patriarchs, which were not instituted till long after; besides many other things of the same Nature. 2. The Author of that Letter uses the vulgar Latin, and copies abundance of things out of *St. Leo*, *Adrian* the First, and the Councils of *Nice* and *Antioch*. Lastly, He is mistaken in the Date of his Consuls.

The First Letter attributed to *Soter*, is full of Passages borrowed from *Ithacius*, *St. Leo*, and the vulgar Latin; and the Consuls there mentioned, held the Consulship some Years before *Soter* was Bishop of *Rome*.

The second Letter attributed to the same, is a Miscellany taken out of the Council of *Laodicea*, and out of *Gelasius*, *Martin* the First, and *St. Leo*. It speaks of Monks, of Palls, &c. Besides the Date of the Consuls does not agree with the Years of this Pope's Pontificate.

The Epistle of *Eleutherus* treats of Ecclesiastical Judgments in favour of the Court of *Rome*. The Author of it pretends, that all Causes relating to the Church, ought to be determined there, and that they cannot be tried in the Province; a Practice contrary to all Antiquity. He follows the vulgar Latin in his Quotations of Scripture, and cites a Text out of *St. John*, which he attributes to *St. Paul*. He copies several Passages out of the Popes *St. Leo*, *Felix* the Third, *Anastasius*, *Adrian* the First, *Victor* of *Carthage*, *Hilary* the Deacon, the fourth Council of *Carthage*, the sixth Council of *Toledo*, and the *Theodosian Code*. Lastly, The Date of the Consuls is false.

The Inscription of the first Epistle attributed to *Victor*, plainly discovers the Falsity of it. 1. It bestows upon him the Quality of Archbishop of the universal Church; a Title which the ancient Popes never gave themselves. 2. It is directed to *Theophilus* of *Alexandria*, who lived almost 200 Years after *Victor*. 3. The Author of this Letter speaks of the Judgments of Bishops; and Appeals to *Rome*, according to the Pretensions of the Bishops of *Rome* in the latter Ages. Lastly, He uses the Testimonies of *St. Leo* and *Isidore*. The second Letter attributed to the same Pope, is full of Passages borrowed from *St. Leo*, and the vulgar Latin. The third and fourth published by *Johannes de Bosco*, and taken out of the Library of the Abby of *Fleuri*, are written in a Style, that manifestly discovers their Novelty: The Scriptures there cited, follow the vulgar Latin. The first is directed to *Desiderius* Bishop of *Vienna*; now we don't read that there was ever any Bishop of that Name in *Vienna*, before the time of Pope *Gregory* the Great.

The first Letter of *Zephyrinus* is composed of several Passages taken out of *St. Leo*, *St. Prosper*, *Vigilius*, *St. Gregory*, *Martin* the First, the *Theodosian Code*, *Anianus*, and *Sixtus* the *Pythagorean*. 2. We find in it the Names of Patriarch and Primate. 3. It treats about the Decisions of Bishops, and Appeals to the Holy See. 4. The Consul *Gallicanus* is named there; now there was none of that Name in the time of *Zephyrinus*. Lastly, the Author of it supposes, that the 70 Disciples were chosen by the Apostles.

The second Letter attributed to the same Pope, is yet more visibly spurious. 1. The Author of it very impertinently cites the Imperial Laws in favour of the Bishops. 2. He speaks of the *Apocrisarii*. 3. He heaps together the very thoughts and words of *St. Prosper*, *Adrian*, and *Paul* of *Constantinople*. 4. He cites the Canons of Pope *Adrian* as ancient Statutes. And at last, he says, that there were false Brethren in *Africk* that plundered and spoiled the Bishops: Which cannot possibly be true, for there was no Persecution in *Africk* in the time of Pope *Zephyrinus*.

The first Epistle attributed to *Calistus*, is filled with Passages taken out of the *Nicene Council*, the fifth Council of *Rome*, *St. Prosper*, *Gelasius*, *Symmachus*, *Isidorus*, *Anianus*, and *Sixtus* the *Pythagorean*.

Of False
Decretals,
&c.

Of False Decretals, &c. He speaks of Ember-Weeks, that were instituted long after the time of this Pope. The second is likewise full of Passages drawn out of the Council of *Antioch*, the fourth Synod of *Carthage*, *Simplicius*, *St. Austin*, *St. Gregory*, *Adrian*, and *Sixtus the Pythagorean*. We find several new Constitutions there.

The Author of the Epistle attributed to *Urban*, gives large Commendations of a Life, where all things are held in common; He speaks of Vows, and the Revenue of the Church; he uses the thoughts and words of *St. Prosper*, *Eusebius*, the Council of *Paris*, *Gregory the Fourth*, the *Theodosian Code*, and the vulgar Latin.

The two Letters attributed to Pope *Pontian*, are made up of Passages taken out of the vulgar Latin, *St. Gregory*, *St. Jerome*, *Sixtus the Pythagorean*: The rest is written in a barbarous Style.

The Author of the Epistle attributed to *Anteros* speaks of a Bishop of *Ephesus* named *Felix*, but unknown to the Ancients, and places one *Eusebius* amongst the Bishops of *Alexandria*, who is not to be found in the Catalogue of the Bishops of that See. 2. Touching the Translation of Bishops, he establishes some things, contrary to the Determinations of the Councils of *Antioch*, *Sardica*, and *Chalcedon*. And besides, he cites the Words of *St. Jerome*, *Syriacus*, *Ennodius*, *St. Gregory*, *Isidore*, *Martin the First*, and *Sixtus the Pythagorean*.

The Author of the first Epistle attributed to *Fabian*, supposes that *Novatus* came to *Rome* in his Papacy, though it was in *Cornelius's* time, according to the Testimony of *St. Cyprian*, *Eusebius*, and *St. Jerome*. Secondly, he borrows several Passages out of *Rufinus*, *St. Leo*, *St. Gregory*, *Adrian the First*, and *Boniface of Mentz*.

In the second Epistle attributed to the same Pope, we read, 1. That disobedient Clerks ought to be delivered up to the secular Arm. 2. That the holy Christ must be made yearly. 3. We find some places in it, that are copied out of the second Council of *Carthage*, the fifth of *Rome*, the Council of *Antioch*, *Syriscus*, *St. Jerome*, *St. Augustine*, *Innocent*, *Zosimus*, *Celestius*, *Proclus*, *St. Gregory*, *Isidore*, and *Adrian*. The third is full of Passages drawn out of the Letters of Pope *Adrian*, the *Theodosian Code*, *Anianus*, *Felix the Third*, *St. Gregory*, the second Council of *Carthage*, the Council of *Toledo*, and other publick Monuments later than *Fabian*.

The first Letter attributed to *Cornelius* is full of Errors; 'Tis there said, First, that the Bodies of *St. Peter* and *St. Paul* were removed out of the Catacombs; which appears to be false by the Testimony of *St. Gregory*, who tells us in the third Letter of his third Book, that the Body of *St. Paul* lay

always near the *Porta Ostia*, and *St. Peter's* in the *Vatican*. Secondly, some Passages are to be found in this Letter, taken out of the Epistles of *Martin the First*, and *St. Leo*. The second is a Collection of several things out of the *Constantinopolitan Council* under *Flavian*, the first and third Council of *Carthage*, the Council of *Chalcedon*, the fifth of *Rome*, *St. Ambrose*, *St. Jerome*, and *Boniface of Mentz*; but nothing shows the Imposture of these two Letters more palpably, than the difference of Style from those that truly belong to *Cornelius*, which are to be seen in *St. Cyprian*, with the Fragment of one in *Eusebius*. There is another Letter of his besides, to *Lupicinus* Bishop of *Vienna*, which is writ in a Style as different from that of the true *Cornelius*, as any of the rest; we find the word *Mafs* in it, which was unknown to the Authors, that lived in the time of this Pope.

The Epistle attributed to *Lucius*, is full of Citations out of the vulgar Latin, and of several Passages taken out of the first Council of *Arles*, the third of *Carthage*, that of *Milevis*, *St. Leo*, *Gregory*, *Agatho*, *Adrian*, and *Sixtus the Pythagorean*: Besides, it is dated six Months before the Election of *Lucius*.

The two Epistles attributed to *Stephanus*, are filled with Citations out of modern Authors, and Statutes, that don't at all agree with the time of this Pope, and consequently are spurious.

For the same Reasons, we must pass the same Judgment of the two Letters of *Sixtus the Second*, the two of Pope *Dionysius*, the three of *St. Felix the First*, the two of *Eutychianus*, that of *Carus*, the two of *Marcellinus*, those of *Marcellus*, the three of *Eusebius*, the Letter and Decree of *Miltiades*, and the rest of the Letters of the Popes collected by *Isidore*, that are full of several Passages taken out of the Fathers, Popes, and Councils more modern than the very Popes, by whom they are pretended to be written; and in which many things are to be found, that don't in the least agree with the true History of those times, and were purposely said to favour the Court of *Rome*, and establish her Pretensions against the Rights of Bishops, and the Liberties of the Churches. But it would take up too much time to show the gross Falsity of these Monuments, that are now rejected by a common Consent, and even by those Authors, that are most favourable to the Court of *Rome*, who are obliged to abandon the Patronage of these Epistles, though they have done a great deal of Service in establishing the greatness of the Court of *Rome*, and ruining the ancient Discipline of the Church, especially in relation to Ecclesiastical Decisions, and Rights of Bishops.

An Abridgment of the Doctrine, Discipline, and Morality of the Three First Ages of the Church.

An Abridgment of the Doctrine, &c.

After having given a Summary of what is contained in the Works of the Ecclesiastical Authors for the three first Ages of the Church, I supposed it wou'd not be amiss, to present the Reader with an Abridgment also of the Theology of the primitive Christians. This Design, besides the relation it had to the Work itself, seem'd in my Opinion to be the principal Fruit and Advantage that could be gathered from it. For the ultimate Scope and End, which a Man ought to propose to himself in reading the Ecclesiastical Authors, and their History, is not to gratifie a vain foolish Curiosity, but to learn Religion thereby. We must not study these Matters, only to make a pompous Ostentation of our Knowledge, but to become better Christians, to become more certain of the Doctrine of the Church, more respectful to its Discipline, and better instructed in its holy Morality. For all Theology reduces it self to these three Points, Doctrine, Discipline and Morality. Doctrine concerns

the Articles of Faith that our Religion teaches us; Discipline concerns the Government of the Church; and Morality teaches us, what things we are to do, and what we are to forbear. Hereticks overthrow the Doctrine of the Church by their Errors. Schismatics destroy its Discipline by violating the Orders and Rules of the Church: And lastly, the vicious Christian discards and lays aside the Laws of its Morality, by living after an irregular Manner. For the better avoiding these Rocks and Precipices, it is exceeding requisite for all Christians, to draw out of the Tradition of the ancient Church, that is to say, out of the Books of the primitive Fathers, who are the unquestionable Witnesses of the Opinion of the Church in their own times; to draw, I say, from thence the Doctrine, which they are obliged to believe; to examine the Ecclesiastical Discipline, which they are to revere and obey, and lastly from thence to learn the most holy Rules of the Christian Morality.

An Abridgment of the Doctrine, &c.

An Abridgment of the Doctrine.

THE Doctrine of the Church was always the same, and will be ever so till the End of the World: For 'tis utterly impossible that the true Church should cease to be, or that the true Church should not teach the Doctrine of Jesus Christ, because whether she should teach a Doctrine different from that of Jesus Christ, or whether she should not teach the Doctrine of our Blessed Saviour, in both these Cases she would cease to be the true Church. Jesus Christ, as St. Irenaeus, Tertullian, and all the rest of the Ancients have observed, taught his Apostles all the Truths of Faith. The Apostles published them throughout all the Earth, and opened them to all the Churches in the World, whose Doctrine is found to be conformable each to other in Articles of Faith. This Doctrine was always preserved in the Church, which is the Pillar and Foundation of Truth. 'Tis indeed very true, that they did not always make use of the same Terms, and that before the Birth of Heresies, they did not observe that precaution in speaking of Mysteries, which they did afterwards, when they were attack'd by the Hereticks: But still the Foundation of Doctrine was always the same as to the principal Articles of our Faith. We must likewise acknowledge, that there were some Errors very frequent in the first Ages of the Church, that have been rejected since, but then they don't concern the principal Articles of our Faith; and besides were never looked upon to be the received Doctrine of the Church, but only the most common Opinions. These previous Observations will be confirmed by an Abridgment of the Doctrine of the Church, as it is delivered by the Authors of the three first Centuries; which we are going to represent in as few Words as possibly we can.

They taught, That the Grounds and Principles of Faith, were the Holy Scriptures, and Tradition; that we ought to believe Mysteries, though we were not able to comprehend them; they spoke of the Nature of God and of his Attributes after a most excellent Manner; they believed him to be Invisible, Eternal, Incorruptible, &c. They have frequently discoursed of his Providence, his Power, his Bounty, his Mercy, and his Goodness; they wrote very sharply against the false Divinities of the Pagans, and the Errors of Hereticks, who imagined that there could be above one Sovereign and Independent Being; they proved that God created all Things, and even Matter it self, which was not Eternal; they acknowledged the Trinity of the three Persons in one only God, the Divinity and Eternity of the Word, and of the Holy Ghost; they maintain'd that the Word was from all Eternity in God, as a Person distinct from the Father; that the Father created the World by him, and that he governs it, and that it was the Person of the Word that appear'd to the ancient Patriarchs under different Figures, and who was at last Incarnate; that Jesus Christ was the Word made Man, God and Man all together, composed of two entire and different Natures; that he had a Soul and Body like unto ours; that he took this Body in the Womb of the Virgin Mary; that his Flesh was real and true; that he suffered and was really Dead; that he made himself Man, to save the World that was lost by the Sin of the first Man; that he came to discover the Truth to them, to show them an Example; and that he redeemed them by his Death; that he descended into Hell, and afterwards rose again from the Dead; that he will come at the Day of Judgment to judge all Men; that he will condemn the Wicked to everlasting Punishments, and reward the Good with eternal Happiness, after he has raised up both the one and the other. All the Fathers, of whom we have spoken, make Profession of this Faith, and assure us, that this is the Doctrine, which all the Churches in the World have

received from the Apostles, and that it was necessary to believe it in order to become a Christian. They sometimes make use of some Expressions concerning the Person of the Word, that seem to derogate from his Divinity; as for instance, when they say, that the Word was not begotten, till the Beginning of the World; that he is visible; and that the Father is invisible; that he is one Portion of the Substance of the Father, and that the Father is all Substance. But these ways of speaking; have a very good Meaning in these Authors, as we have often observed. For when they say, that the Word was begotten at the Beginning of the World, and that he was not the Son before; they don't mean that the Word began only to exist then, since they acknowledge he existed before; and was in God from all Eternity: But they take the Word Generation in another Sense than we do; giving this Name to a certain Prolation; or Emission of the Word, which they imagine was done, when God resolved to create the World; and 'tis in this sense they say, that the Word who was from all Eternity in God, was generated or begotten at that time, and that he had not always the Quality of the Son. We have likewise explained in what sense they say, that the Word is visible, and the Father invisible; and we have made it evidently appear, that they did not believe, that the Word was therefore of a different Nature from the Father; but only that they attributed Visibility to the Son; as they ascribed Almightyness to the Father: Saying, that it is through the Son, that God makes every external Being, and consequently that by him he renders himself visible to Mankind. This Manner of Speaking is so little contrary to the Divinity of the Word, that it is to be found in Athanasius, and in other Fathers that lived after the Nicene Council. In short, when they say that the Son was a Portion of the Substance of the Father, we are so far from being able to conclude that they were of Arius's Opinion, that on the contrary, it follows from thence, that they believed the Son was not created of Nothing, as Arius afterwards taught, but that he was consubstantial to the Father; that is to say, of the same Substance; as the Nicene Council has determined. But wherefore do they say, that the Son is only something derived from the Substance of the Father? Is it because they believed he was inferior to the Father? Not at all, but it was because they conceived, that the Father, as having all the Divinity in him, communicated it to the Son, and to the Holy Ghost. 'Tis upon this account that they usually ascribe to the Person of the Father all the Attributes of the Godhead; as we may see in the Creed, where after it is said, *I believe in God*, they add, *Almighty, Creator of Heaven and Earth*, &c. and yet we must not therefore say, that these Attributes don't agree to the Son and the Holy Ghost, but only that they are attributed to the Father; because he is the Fountain and Original of the Divinity, and because the Son and the Holy Ghost receive it from him. I pass over in Silence some feeble Objections, that are only founded upon the Ambiguity of the Words *Nature and Creation*, that have not been as yet determined to a certain sense, as also the signification of the word *Hypostasis* has been a long time undetermined. Thus when the Son is called another Substance than the Father, (though that is but very seldom) yet we are not to conclude from thence, that the Person who speaks after this Manner, does not believe him to be truly God; because the Words of Nature and Substance were not at that time determined to the sense, they received afterwards, and because they may be taken for a Person subsisting. This is so true, that Gregory Nazianzen, and some others that lived in a time, when these Expressions were determined, forbore not to say sometimes that the Father was the first Substance or Nature, and the Son the second: And thus it is ordi-

An Abridgment of Doctrines.

nary for those, that acknowledged the Divinity of the Word, to say, that God made or created him, though they believe that he was not created of Nothing, but begotten of the Divine Substance.

As to the Incarnation, the Fathers of the three first Centuries have said nothing that in the least seems to favour the Errors of the *Paulianists*, the *Apollinarists*, the *Nestorians*, or the *Eutychians*; and they always distinguished two Natures in Jesus Christ, and admitted the Proprieties of these Natures without Confusion, and being changed one into the other, yet re-united at the same time in the same Person; God and Man both together. They likewise plainly say, that Jesus Christ was born of a Virgin by the Operation of the Holy Ghost, without Concupiscence and without Sin. And though they frequently tell us, that the benefit of the Incarnation is the Instruction, and the Example which Jesus Christ has given us; yet they acknowledge besides that, that he has truly redeemed us by his Death; and that he has satisfied God for us. They believed, that we could not be saved without believing in him; and for that Reason they imagined, that he descended into Hell, as well as the Apostles after him, to preach the Gospel there to the *Jews* and *Gentiles*, who had known the true God, and had lived virtuously. They were of Opinion, that the Day of Judgment was at hand; that the Souls of Men until that Day, were neither perfectly happy nor miserable, though they underwent some Punishment beforehand, or were at rest, according to the proportion of the Good or Evil they had done in their Bodies. They almost universally believed with *Papias*, that Jesus Christ was to reign a thousand Years upon Earth, but they never asserted that Opinion as a Matter of Faith. They were sufficiently divided about the Nature of the Soul; some of them supposed it to be corporeal, others declared, that they believed it to have been spiritual; but however the better part of them agreed that it was immortal, that the Just would be rewarded with everlasting Happiness, and the Wicked everlastingly punished. They never disquieted themselves in examining wherein the Beatitude consisted, but they were persuaded, that the Wicked should be punished with Fire, and that not metaphorical, but real. They advanced Man's Free-will very highly, and maintained that he might carry himself either to Good or Evil; and yet they acknowledged, that since the transgression of the first Man, we were naturally inclined to Evil, and that we stood in need of the Assistance and Grace of God to determine us to what was Good. They did not philosophize too far about the Nature, and several Species of Angels, but only satisfied themselves, that there were good Angels, and likewise bad ones called *Demons*. They were of Opinion, that both the one and the other were corporeal, and imagined that the bad Angels were lost for their love of Women, and they positively asserted, that the good ones took care of things below. All of them were sensible of the Wounds and Punishment of *Adam's* Sin, but they

don't seem to agree, that Infants were born subject to Sin, and worthy of Damnation. Nevertheless, this appears to be the common Opinion; as is evident from *St. Cyprian*, who says, "That it was requisite to baptize Infants before the eighth Day, for fear lest if they died without Baptism, this Delay should prove the occasion of their Destruction. They often spoke of the Necessity and wonderful Effects of Baptism, and said that the Holy Ghost descended by the Imposition of the Hands of the Bishop. They maintained, that the Church had Power to reconcile those that repented of their Sins; and did not doubt but that the Eucharist was the Body and Blood of Jesus Christ, and accordingly called it by that Name. They extolled Virginity without condemning Marriage, they honoured the Saints and Martyrs as the Servants of God, they spoke of the Virgin *Mary* with a great deal of respect, and yet with no less discretion and advisedness. *St. Clement* affirms, that she continued a Virgin after her Delivery; but *Origen*, *Tertullian*, and some others, were of the contrary Opinion. We find nothing in the three first Ages of the Church, either for or against the Assumption; there is a Passage in *St. Irenæus*, that is not favourable to the immaculate Conception. They believed that the Holy Scriptures were written by the Inspiration of the Holy Ghost, that they contain all the principal Articles of our Faith; that though they are obscure in some places, yet they are clear enough in many others, and that even their Obscurity has its Use; and that all Christians might read them, provided they made good use of them: That it is necessary to believe what the Scripture, Tradition, and the Church teach us, without endeavouring to search too deep into the Mysteries of our Religion, and disputing about them. They acknowledged no other Books of the Old Testament to be canonical, but those that were received into the Canon of the *Jews*, though now and then they cited some other Books as very good and useful. In the New Testament they received as canonical the four Evangelists, the fourteen Epistles of *St. Paul*, (though some of them questioned that to the *Hebrews*, and many Persons attributed it to another, and not to *St. Paul*) the first Epistles of *St. John*, and of *St. Peter*. The Epistles of *St. James* and *St. Jude*. The second of *St. Peter*, the second and third of *St. John* were received by some, and rejected by others, as well as the *Apocalypse*. They sometimes cited the Apochryphal Books, but never reckoned them amongst the canonical Scriptures.

Thus I have given you a short Summary of part of the Opinions of the Fathers in the three first Ages of the Church. The most part of the Proofs, which I have here laid down, are to be found in the Abridgment of those Authors, that I have made in this Volume; and I don't in the least question, but that those Persons, who will carefully read over the same Authors, will be sensible, that I have imposed nothing upon them, and that their Doctrine is what I have now represented it.

An Abridgment of Doctrines.

An Abridgment of the Discipline.

An Abridgment of the Discipline.

WE cannot say of the Discipline of the Church, what we have affirmed concerning its Doctrine; *viz.* That it is the same in all Times, and all Places; because it is an undeniable Truth, that it has been different in many Churches, and has been from time to time subject to Change. We ought not however to conclude from this Principle, that it is unnecessary to study the Primitive Discipline, or that we are obliged only to learn that of the Time and Church where we live; for besides, that those Persons who are ignorant of the Discipline of the Primitive Church, cannot pretend to understand the Books of the Ancients; this ancient Discipline is the Foundation of ours: And though the Exterior part has been changed, yet the Spirit

of the Church is always the same. It is not therefore an unprofitable Labour as some have vainly imagined, to busie ones self in examining the Discipline of the Ancient Church; on the contrary it is a Study extremely useful, and necessary for a Divine.

It must be acknowledged that the Discipline that was observed in the Infancy of the Church, however Holy it was in its Simplicity, yet was not arrived to its Perfection; for the Apostles altogether applying themselves to what was necessary at the beginning, were content to preach the Doctrine and Morality of our Blessed Saviour, without giving themselves the trouble to regulate what related to the Ceremonies, or Discipline of the Church. Nevertheless we are not to imagine, that they entirely neglected

An Abridgment of the Discipline.

An Abridgment of the Discipline. neglected it, and St. John, who lived longer than the rest of the Apostles, seems to have applied himself more particularly to it. But the Successors of the Apostles, by little and little, regulated the Ceremonies, that ought to be observed, as well in the Administration of the Sacraments, as in the Assemblies of Christians, and made particular Orders about the Government of Churches, the Form of Ecclesiastical Judicatures, and many other Points of Discipline.

These Ceremonies were exceedingly augmented in the Fourth Century, when the Church began to enjoy the benefits of Peace and Tranquillity, and Publickly celebrated the Divine Service in the time of the Emperor *Constantine*. Then it was that the Bishops met together with Liberty, being supported by the Authority of Princes; and made abundance of Rules concerning the Government of the Church, the Rights of the Bishops of the greater Sees, the Forms of Judicature, and infinite Numbers of other Matters.

We have here obliged our selves to speak only of the Discipline, that was observed in the Three First Ages of the Church: Then it was plain and simple, and had scarce any other Splendor to recommend it, but what the Holiness of the Manners and Lives of the Christians gave to it. They assembled every Sunday in particular, in certain Places appointed and set apart for Publick Devotion, where they continued a long time in Prayer, which they pronounced with a low Voice, without Singing it aloud, as afterwards they did. The Bishop, or in his Absence, the Minister presided in that Congregation, where they read the Holy Scriptures, and oftentimes the Bishop preached the Word of God. The Festivals of our Blessed Saviour's Nativity, of *Easter*, and *Whitsunday* were celebrated even in those Days with great Solemnity. It was not their Custom on *Sundays*, as likewise from *Easter* to *Whitsunday*, to pray Kneeling, and when they offered up their Prayers, they always turned to the East. The places where they met were plain and without Ornament, and it seems probable, that in those times the use of Images, of Crosses, and Incense was not common. They did not give the Name of *Temple* to their Houses of Publick Prayer, nor that of *Altar* to the Table upon which they celebrated the Eucharist; they had often their Feasts of Charity and Benevolence, which they called *Agape*, where all Comers were kindly entertained.

They pray'd for the Dead, and made Oblations for them, and celebrated the Sacrifice of the Mass in Commemoration of them; the Christians gave one another a Kiss of Peace; they called one another by the Name of Brethren, and continually made the sign of the Cross. They pray'd to Saints and Martyrs, and solemnized the day of their Death with Joy, and were persuaded that they interceded with God in behalf of the Living. They baptized with some Ceremonies, those that were well Instructed in their Religion, and who had given satisfactory Signs of their sincere Conversion; they generally dipt them thrice in the Water, invoking the Name of the Holy Trinity, and they never administered the Sacrament solemnly, but at the Feasts of *Easter* and *Pentecost*. In *Africk* towards the third Age of the Church, they made use of Holy Water in Baptizing their *Neophytes*. They anointed them with Oil after Baptism, and imagined that this Ceremony convey'd some Internal Benefit to them, and likewise in some Churches they gave them Milk and Honey to taste. They imposed hands upon them, that the plenitude of the Holy Ghost might descend on them, and they considered this Imposition of Hands, which was generally reserved for the Bishop, as a distinct Sacrament from Baptism.

Baptism was never reiterated amongst them, but by Hereticks in some particular Churches, and if after it any Christians fell into Sin, of which they were convinced, or made a Confession to the Priest, they were enjoyn'd a severe Penance; that is to say,

they were thrown out of the Communion of the Church, forbidden the Assemblies of the Faithful, and obliged to fast, to humble and mortify themselves Publickly at the Church-Porch. In some Churches, and particularly in those of *Africk* and *Rome*; there was a time, when they never admitted to Peace those that fell into Idolatry, or those that had committed Murder and Adultery. They afterwards consented to some relaxation for Murderers, and Adulterers. and afterwards for Idolaters themselves, whom they reconciled to the Church, either at the point of Death, or after a long and severe Penance. 'Tis true indeed, they did not use the same Severity in all Churches, and in some they admitted Offenders to a Reconciliation after a short Penance, and they likewise abated somewhat of the Rigour of it at the recommendation of the Martyrs. As for the Clergy, those of them that fell into any notorious Sin, were not only deprived for ever from the Ministry, but also obliged to undergo Publick Penance, at least in some Churches. They that had once undergone this Scandal in the Face of the Congregation were never admitted into the Clergy. They imposed this course of Repentance never but once, and whoever fell into his vicious Transgressions the second Time, could never be reconciled to the Church, and was to expect his Pardon from God alone. The Sentence of Excommunication was pronounced against Hereticks, the Disturbers of Discipline, and those Christians that persisted in a profligate irregular Life. He that was excommunicated by a Bishop, could be no where received into Communion. The Matter of the Eucharist was ordinary Bread, and Wine mingled with Water; the Faithful made this Offering, and the Priest or the Bishop that presided in the Assembly, said Prayers and Thanksgivings over the Bread and over the Chalice, and after those Prayers were ended, all the Congregation answered *Amen*. They divided the Consecrated Bread into several pieces, and the Deacons distributed them to the Standers by, and gave them also the Consecrated Wine. In some Churches this Distribution was reserved for the Priests, and in others every Man approached near the Table, and took his Portion of the Eucharist himself. All the Christians took it with wonderful respect, protesting they received the Body and Blood of Jesus Christ: They received the Species of Bread in their hands, and likewise the Eucharist was given to Infants under the Species of Wine. They generally received it in the Morning before they had eaten, but this Custom was not entirely established as a Law, and sometimes they received it in the midst of a Repast. This Celebration of the Eucharist was frequently called a Sacrifice; the Priest recited several Prayers both before and after Consecration, and St. *Cyprian* observes, that he said, *Lift up your hearts to God*: And the People answered, *We have lifted them up to the Lord*. The manner of celebrating this Sacrament was Simple, and without abundance of Ceremonies, as we have already observed in another place. They received the Eucharist often, and generally whenever they met together in the Assemblies of the Faithful: but they believed that they were obliged to live Piously, and according to the Holy Rules of the Gospel, that they might partake of this Celestial Food worthily, and after a manner that might be beneficial to them. There is no mention made, in the three First Ages of the Church, of Anointing the Sick, which St. *James* speaks of; perhaps because it was seldom used in that time. Marriage was celebrated in presence of the Priests, and was confirmed by some Oblation. Second Marriages were reputed Scandalous; nay, they were condemned by some Persons. In some Churches they allowed the Husband to send home his Wife and marry another, in case of Adultery only: But this was no general Custom amongst them. They took great Care in the Choice of their Ministers to elect such Persons, whose Life and Conversation were unblameable. After the Death of those who

An Abridgment
of the Discipline.

had been ordained by the Apostles, the People elected. Though the Names of Bishops and Presbyters were frequently confounded; yet the Bishops were above the Presbyters. The Bishops were generally ordained by their Brethren, who imposed their Hands upon them, and the Priests by the Imposition of their Bishop and the Clergy. The Bishop was mightily respected and considered by them: Nothing of considerable moment in the Church could be done without him, even Baptism it self was reserved for him, but then he treated his Presbyters as Brethren, and did nothing without their Advice. There were Deacons in the Times of the Apostles, to whom belonged the Administration of Sacred Things at the beginning of the Church, and to whom in some places it was allowed to lay hands upon Penitents in case of Necessity. The Deaconesses also are very Ancient. As for the Sub-Deacons, and other inferior Orders, they were afterwards instituted; yet they were in use in St. Cyprian's time.

All the Bishops were persuaded, that they received their Office immediately from Jesus Christ, and that Providence had assigned to each of them a Portion of the Flock of the Heavenly Pastor to govern, in such a manner however, as that in an exigence or time of Necessity, they were to relieve the wants of all Churches. They lived in great Union together, and preserved a mutual Correspondence by Letters, which they sent to one another. The Bishops of great Cities had their Prerogatives in Ordinations, and in Councils; and as in Civil Affairs Men generally had recourse to the Civil Metropolis; so likewise in Ecclesiastical Matters, they consulted with the Bishop of the Metropolitan City. The Churches of the Three Principal Cities of the World were looked upon as Chief, and their Bishops attributed great Prerogatives to themselves. *The Church of Rome founded by St. Peter and St. Paul, was consider'd as first, and its Bishop, as first amongst all the Bishops of the World; yet they did not believe him to be Infallible, and though they frequently consulted him, and his Advice was of great Consequence, yet they did not receive it blind-fold and implicitly, every Bishop imagining himself to have a Right to judge in Ecclesiastical Matters.* They had a prodigious respect for the Decisions of Councils; and the Opinion of the Universal Church, that is to say, of all the Churches in the World, passed for an Infallible Rule of Faith. They esteemed those Persons, that were separated from the visible Society of the Church, to be Schismatics, for whom no Salvation was to be had. The Clergy were not distinguished from others by any peculiar Habits, but by the Sanctity of their Life and Manners, they were removed from all kind of Avarice, and carefully avoided every thing that seem'd to carry the

appearance of scandalous, filthy Lucre. They administered the Sacrament *gratis*, and believed it to be an abominable Crime to give or receive any thing for a Spiritual Blessing. Tithes were not then appropriated to them, but the People maintained them voluntarily at their own expence. The Goods of the Church were in common between the Priests and Bishop, who had the Administration of them; the Offerings were reserved for the Poor; the Pastors never abandoned the Flock that was committed to their Care, but with infinite regret, and only in case of Necessity, and carefully acquitted themselves in all the Functions of the Ministry. The Clergy were prohibited to meddle with any Civil and Secular Affairs. They were ordained against their Will, and did not remove from one Church to another, out of a Principle of Interest, or Ambition. They were extremely Chast and Regular. It was lawful for Priests to keep the Wives they married before they were ordained, but Marriage was never permitted after Ordination; but both the one and the other was allowed to Deacons. Monks were not as yet instituted; but there were abundance of Persons of both Sexes amongst the Christians, that lived in a state of Celibacy, and cheerfully submitted to the austerities of an Ascetic Life. There were likewise some Women in the Third Age of the Church, that solemnly obliged themselves to keep their Virginity all their Life-time. All Christians forbore to eat of any Meat that was strangled, or Blood, or things offered to Idols, which were called *Idolothyta*. They fasted with great rigour before *Easter*, some a longer, and others a shorter space, according to the different Customs of Churches: Besides this, they ordinarily fasted every *Wednesday* and *Friday*, till Three a Clock in the Afternoon only, and many of them spent these Days in Prayers, which they called their Stations. They likewise fasted and mortified themselves in Times of Publick Calamities, and when they were in the rank of Penitents. They were of Opinion, that it was unlawful to fast on *Sundays*, and from *Easter* to *Whitsuntide*. They buried the Bodies of the Deceased in the Earth, and did not approve of the Custom of those that burnt them.

These are the Principal Points of the Discipline of the Ancient Church, which I have collected with all the brevity and exactness that was possible. But no body ought to conclude from what has been said here, that all these things were practised in all Churches, and in all times of the three First Centuries. Some began to be used but in the Third Age, and others were only observed in some particular Churches. After all, it must be confessed, that the Discipline of the Church has been so extremely different, and so often altered, that it is almost impossible to say any thing positively concerning it.

An Abridgment of the Morality.

An Abridgment
of Morality.

THE Morality of the Gospel has been as immutable as its Doctrine, but it has moreover this Advantage, that though there have been abundance of lewd, wicked Christians in the World, who lived in a manner contrary to the Rules of the Evangelical Morality; yet there were never any Persons to be found in all Antiquity, so rash as to overthrow the Rules of this Morality, and to establish Maxims opposite to it; for, there was scarce ever any Dispute in the Church, or any different Sentiments about the Questions of Morality. They followed the Precepts of the Gospel according to the Letter, and exhorted all the Faithful to imitate the Life of Jesus Christ, as a Model of what they were to observe. I should never have done, if I should endeavour to heap together all the Principles or Heads of Morality, that are to be found in the Authors of the three First Ages: It is sufficient to say, that they not only carried the Professors of Christianity

to observe the Precepts of the Decalogue and the Natural Law, but that they likewise recommended to them the embracing the Perfection of the Christian Morality. They maintained, that the most agreeable Sacrifice that could be offered to God, was to give him a contrite Heart; that it was necessary to love him above all things in order to be just; that those that were influenced only by a Principle of servile Fear, were not really upright; that we ought to die, and suffer all Punishments imaginable, rather than be guilty of any thing, that might give the World occasion to believe, that we have renounced or despised the Doctrine of Jesus Christ; that we ought to love our Neighbour as our self, and assist and help him, to wish Ill to no body, to render Good for Evil, and pray for those that persecute us. They exhorted the Faithful to give large Alms, to visit the Poor, to comfort the Sick, and those that were imprisoned upon the account of Religion. They recommended

An Abridgment
of Morality.

An Abridgment of Morality.
 commended it to the Consideration of those Christians that were Rich and Powerful, to employ the Superfluities of their Fortune in these indispensable Duties, and to use the World without being wedded to it; They taught them, that they were obliged not only to avoid Criminal Pleasures, such as Debauchery, and those that were dangerous, such as the publick Shows and Comedies, but also all unprofitable Pleasures that had no other end but the meer entertainment of the Senses; that they ought to content themselves with what was necessary, without a solicitous pursuit and search after those things that served only for Pleasure or Luxury: That Christian Women ought to be extremely Modest in their Garb and Dress. They commanded all Persons of whatsoever Condition, to be obedient to all Emperors, Magistrates and Secular Powers. They exhorted

Wives to love their Husbands, Husbands to cherish their Wives, Children to obey their Fathers and Mothers, and Parents to have a Care of their Children, and reprehend them without bitterness; they admonished the Faithful to be submissive to their Pastors; and the Pastors to have a great deal of Charity and Zeal for their Flock.

In a word, They prescribed all the Rules and Holy Maxims of the Gospel to the Observation of Christians, and exhorted them to lead a Life conformable to them. But what is most to be admired, this excellent System of Morality was not only to be found in the Writings of the First Christians; but it appeared and glittered in their Lives and Actions. *We say not great things, says one of these Ancients, but we live them.* Non eloquimur magna, sed vivimus.

An Abridgment of Morality.

Of the Councils held in the Fourth Age.

Of the supposititious COUNCIL of Sinuessæ.

The Council of Sinuessæ 303.
THIS Council of *Sinuessæ* would be the First Council held in this Century, if the Acts which bear the Name of this Council were Genuine: But it is notoriously known among all Learned Men, that they are supposititious, and that the Story on which they are grounded is a Fable which has no Foundation in Antiquity. It is supposed in those Acts, That this Council was assembled at the beginning of the Fourth Century, upon occasion of the Fall of the Pope *Marcellinus*, who had sacrificed to Idols; That it was held at *Sinuessæ* in a Grotto; That there were 300 Bishops present at it; That the Pope *Marcellinus* having confess'd his Fault condemn'd himself, and that the Bishops durst not depose him, till he had pronounced Sentence upon himself. None of these things have any probability: For, First, This History is not founded upon the Testimony of any ancient Author: Secondly, *St. Austine* in his Book against *Petilian*, Ch. 16. defends the Innocence of *Marcellinus* against this *Donatist*, who accused him of having sacrificed to Idols; and therefore to maintain the Acts of the Council of *Sinuessæ*, is to take part with the *Donatists* against the Church. 'Tis more probable that they were forg'd by the *Donatists* to support the Accusation which they had made against this Holy Bishop without Foundation. Thirdly, what probability is there that 300 Bishops could be assembled in the time of the most violent Persecution that ever the Church suffer'd, since it was all that *Constantine* could do, to assemble a Council so numerous, at a time when the Church was flourishing, and much farther spread. And certainly if the Catholick Bishops at the Conference of *Carthage* could reject the Acts of the Council of *Cirthe*, by saying, that there was

no probability that a Council could be assembled in the time of Persecution, tho' this Council was but a Synod of some *African* Bishops, what may not be said against a Synod that is suppos'd to consist of 300 Bishops? Fourthly, The Style of these Acts is barbarous, and contains many things which do not in the least belong to *Marcellinus's* Age. They make the Pagan High-Priest (whom they ridiculously call the Pontiff of the Capitol,) produce what is said in Holy Scripture of the Adoration of the Wise-Men, to prove that Incense should be offered to Idols. 'Tis said, that a 100 Christians run to the Temple of *Vesta* to see Incense offered by *Marcellinus*: Their Names are recited, which are either almost all *African* Names, or such as are ridiculous. 'Tis said that 72 were chosen out of them to be Witnesses of this Pope's Sacrilege. The synodical Part of these Acts is no less contrary to the Discipline of that time, than what is said of the Fall of *Marcellinus* is contrary to the History. 'Tis said, that *Marcellinus* at first denied his Fault; that the Synod declar'd to him he should be his own Judge; that the Bishops durst not judge him, because it was not lawful for any body to judge the First See. I say nothing of the Impertinencies, which some of the Bishops are made to say, that are unworthy of the Gravity and Simplicity of the Christians of the First Ages. Lastly, he who forg'd these Acts, says, that *Dioclesian* was inform'd of the Condemnation of *Marcellinus*, when he was at War with the *Persians*; which yet further discovers that these Acts are not ancient, since the *Persian* War was ended before the Persecution of *Dioclesian*, from whence it follows, that he who fell into so gross a fault in Chronology, is a modern Author unworthy of any Credit.

The Council of Sinuessæ 303.

Of the Council of Cirthe.

Of Cirthe. 305.
THE Violence of the Persecution being a little abated in *Africk* in the Year of Jesus Christ 305, some Bishops of *Numidia* assembled at the beginning of the Month of May in the City of *Cirthe*, in the House of one *Donatus*, because the Churches were not yet restor'd. The occasion of this Synod was the Ordination of a Bishop into the See of this City of *Numidia* in the room of *Paul*. The Bishops which were present there were *Secundus* of *Tigisis*, *Donatus* of *Mascula*, *Marinus* of *Aque Tibilitana*, *Donatus* of *Calama*, *Purpurius* of *Limata*, *Victor* of *Garbis*, *Felix* of *Rotarium*, *Nabor* of *Centurio* and *Secun-*

us the younger. A Bishop call'd *Menalius* would not be present for fear of being accus'd and convicted of having sacrificed to Idols. These Bishops, who were afterwards the Heads of the *Donatists* Faction, accus'd one another mutually in this Council, and all of them fearing lest they should be convicted of the Crimes of which they had accus'd one another; they pardon'd one another, referring themselves to the Judgment of God: After which they ordain'd *Silvanus* Bishop of *Cirthe*. You have the Acts of this Council in *St. Austine* in his Third Book against *Cresconius*, Chap. 27.

Of Cirthe. 305.

Of the Council of Alexandria, under Peter Bishop of that Church.

Of Alexandria, 306. **I**N the Year 306. Peter of Alexandria held a Council, wherein he deposed Meletius, being convicted of having sacrificed to Idols. We have not the

Acts of this Council, and we know nothing more in particular of it.

Of the Council of Eliberis or Elvira.

Of Eliberis or Elvira, 305. **T**HE place (a) and time (b) of the Council of Eliberis are very uncertain. Some have thought that this Council was assembled in a City of Gallia Narbonensis; other say that this City was in Bætica, and the most Learned think that this City Eliberis was the same with Granada. As to the time, some Authors have placed it at the end of the Third Century, others have remov'd it unto the end of the Fourth, but the most probable Opinion is, that it was assembled at the beginning of the Fourth Century, before the Councils of Arles and Nice, about the Year 305. The little Order that is observed in the Canons of this Council, the great variety of Rules that are to be found in it, and the multitude of Canons about different Matters, make some Learned Men think, probably enough, that the Canons attributed to this Council are an ancient Code, or an ancient Collection of the Councils of Spain. However this be, it cannot be doubted, but these Canons are very Ancient and very Authentick.

The Discipline which they establish is very rigorous.

In the 1st. Canon they are depriv'd of Communion, i. e. of Absolution, even at the point of Death, who have voluntarily sacrificed to Idols after they were baptized.

The 2d. establishes the same Penalty against those, who taking upon them after their Baptism, the Office of Priests to false Gods, were obliged to offer up Sacrifices to Idols by themselves or others, and who have also increased their Guilt by Murders or Adulteries.

The 3d. moderates this Penalty to those who have only caused profane shows to be represented, and grants them Communion at the point of Death, provided they put themselves under Penance, and that they do not afterwards fall into Adultery.

The 4th. is, that if the Catechumens cause themselves to be chosen Priests to false Gods, and act in profane Shows, their Baptism shall be delay'd for three Years.

The 5th. imposes seven Years Penance upon a Woman that shall beat her Servant-Maid in such a manner, that she dies within three Days after, if the Woman had a design to kill her; and five Years Penance if she had no such design: She is acquitted if the Maid dies more than three Days after.

In the 6th. Canon it is ordain'd, That Absolution shall be refus'd even at Death, to him who shall kill another by treachery.

The 7th. is, That those who relapse into Adultery after they have undergone Penance, shall not be received even at Death.

The 8th. subjects a Woman to the same Penalty, who has forsaken her Husband without cause, to marry another.

The 9th. declares, that 'tis not lawful for a Woman, tho' she has forsaken her Husband, because of Adultery, to marry another; and that if she does it, she ought not to be admitted to Communion, till he whom she has married be dead, or at least till the

extremity of Sickness make it necessary to grant it her.

The 10th. allows Husbands to be baptiz'd who have forsaken their Wives, and Wives who have forsaken their Husbands, for Adultery, while they were Catechumens. But if a Christian Woman marries a Man who has forsaken his Wife without reason, the Canon ordains, that the Communion of the Church shall be refus'd her, even at the point of Death.

The 11th. ordains, that Baptism shall be delay'd for the space of five Years to a Catechumeness who has married a Husband that had divorc'd his Wife without cause.

The 12th. Canon denies Communion at death to Women who prostitute their Daughters.

The 13th. subjects to the same Penalty the Virgins consecrated to God, who spend their Life in Licentiousness, but it grants Absolution at the Point of Death to those who do Penance for their Fault.

The 14th. treats Virgins with much moderation who have lost their Virginity, if they marry those who have abused them; for it ordains, that they should be restored to Ecclesiastical Communion at the End of one Year, without being oblig'd to do Penance; but then it imposes five Years Penance, if they have had to do with other Men.

The 15th. and 16th. forbid the Faithful to bestow their Daughters in Marriage upon Pagans, Jews, or Hereticks, how great soever the number of Virgins be among Christians; and it ordains, that the Fathers who do it shall be separated from Communion for the space of five Years.

The 17th. denies Absolution even at the Point of Death, to those who give their Daughters in Marriage to the Priests of false Gods.

The 18th. forbids Bishops, Priests, and Deacons to leave their Churches to exercise Merchandise, and go to Fairs; but it allows them to traffick in their own Province, and to send their Children, their Friends, and their Servants to trade in Foreign Countries.

The 19th. ordains, that Communion shall be refused, even at the Point of Death, to Bishops, Priests, and Deacons who have committed Adultery.

The 20th. declares, that a Clergyman who is discovered to take Interest, should be deposed and removed; that the same Crime should be pardoned in a Layman if he promises to amend it, but if he relapses he is to be cast out of the Church.

The 21st. Canon is, that if any Inhabitant in a City shall be absent from the Church for three Sundays together, he shall be separated from Communion for some time, to signify that he has been punished for his Fault.

The 22d. declares, that he who has abandoned the Church, to go over to a Sect of Hereticks, shall not be received back into the Church again till he has done Penance for ten Years: As for those who were Children when they were entred into an He-

(a) *The place*] The Name of this Council is very various; Some call it *Libertinum*, others *Elibertinum*, others *Heberitanum*, and some *Eliberinum*; but the more common Name is *Eliberitanum*, or *Illiberitanum*. The ancient Geographers mention only Two Cities call'd by this Name, whereof one was in Gallia Narbonensis, and the other in Bætica. 'Tis thought that the first is *Perpignan*, and the other in all probability is the City of *Granada*. The first was destroy'd in the time of *Pliny* and *Mela*, and 'tis no wise probable that the Bishops of Spain should come so far to hold a Council. Wherefore it is much more probable that this Council was held at the Spanish *Elvira* i. e. *Granada*.

(b) *The time*.] Those who said that this Council was held after the Year 400, affirm'd what is manifestly false, since at that time the enjoining Penance for those who had sacrific'd to Idols, was not debated: The same Reason proves that there is no probability that it was assembled after the Council of *Nice*. It seems to have been called before that of *Arles*; but I do not believe that it was called before the Persecution of *Dioclesian*. There is more probability, that it was assembled when the Persecution ended in the West, and when *Dioclesian* had abdicated the Empire in the Year 304.

The
Councils.

retical Sect, and return to the Church, the Canon ordains, that they shall be received without any delay.

The 23d. declares, that the ordinary Fasts shall be observed, except in the Months of *July* and *August*, because of the weakness of some of the Faithful.

The 24th. forbids those to be admitted to sacred Orders, who have been baptized out of their own Country, because their Life is not known.

The 25th. declares, that Credit shall not be given to the Letters of a Confessor, but only to Letters of Communion.

The 26th. forbids Fasting on *Saturdays*.

The 27th. forbids Bishops and Clergymen to have in their Houses strange Women.

The 28th. forbids Bishops to receive Presents from those that are not in the Communion of the Church.

The 29th. forbids to recite at the Altar the Names of those that are possess'd, and does not permit them to make any Offering themselves in the Church.

The 30th. ordains, that the Orders of Subdeacon shall not be given to those who have committed Adultery in their Youth, lest they should rise to a higher Degree, and that those who have been ordained shall be degraded.

The 31st. declares, that those may be admitted to Communion who have committed Adultery after Baptism, provided they have fulfilled their canonical Penance.

The 32d. declares, that when any Persons fall sick, they ought to be received into Ecclesiastical Communion by the Bishop; but yet if the sickness be violent, the Priest may grant them Communion, and even the Deacon if the Bishop command him.

The 33d. Canon prescribes Celibacy to Priests and Deacons.

The 34th. Canon is very obscure: It declares, that Wax-candles are not to be lighted in the Coemiteries, because we must not disturb the Spirits of the Saints. Some understand by the Spirits of the Saints the Souls of the Dead: I think that it is more natural to understand by it, the Repose of the Spirits of the Faithful that are alive and may be troubled with a great multitude of Lights in the day-time.

The 35th. redresses a dangerous Abuse; it is set down in these Words. 'We have thought fit to hinder Women from spending the Night in the Coemiteries, because oftentimes under pretence of praying they commit in secret great Crimes.'

The 36th. has very much exercis'd Divines. Thus it is expressed, 'We would not have Pictures placed in Churches, lest the Object of our Worship and Adoration should be painted upon the Walls.' Many Explications have been given of this Passage, but to me it seems better to understand it in the plainest Sense, and to confess that the Fathers of this Council did not approve the Use of Images, no more than that of Wax-candles lighted in full day-light: *But these Things are Matters of Discipline, which may be used or not, without doing any Prejudice to the Faith of the Church.*

The 37th. Canon permits Baptism to be given at the Point of Death to those who are acted by an evil Spirit, and to Catechumens, and does not deprive them of Communion if they be faithful. Provided, adds the Canon, that they do not publicly light Lamps. This Addition is very obscure, and there is no great necessity of explaining it.

The 38th. declares, that a Christian who is neither Penitent nor Bigamist, may baptize in a case of Necessity, those who are on a Journey, being at a great distance from a Church, upon condition that he present him to the Bishop if he survive, to be perfected by Imposition of Hands.

The 39th. ordains, that Imposition of Hands shall not be deny'd to Pagans who desire it after they are fallen into some Disease, provided they have led an honest Life. This Canon must be understood of that Imposition of Hands by which Pagans were plac'd in the Rank of Catechumens; which this Council calls making them Christians.

The
Councils.

The 40th. forbids Land-lords to allow their Farmers or Receivers what they have given for Idols; and if they do it, it imposes upon them a Penance of five Years.

The 41st. declares, that the Faithful must be admonished not to suffer Idols in their Houses.

The 42d. ordains, that those who give in their Names to be entred into the Church, shall be baptiz'd two Years after, if they lead a regular Life, unless they are obliged to relieve them sooner upon the account of any dangerous Sickness, or that it is judg'd convenient to grant them this Grace sooner because of the fervor of their Prayers.

The 43. forbids the Celebration of the Feast of *Whitsunday* before *Easter*.

The 44th. allows a Woman to be received who has formerly led a lewd Life, when she is converted, and would be made a Christian, after she has renounc'd her Sins.

The 45th. allows Baptism to be given a Catechumen, tho' he has been long absent from Church.

The 46th. imposes 10 Years Penance upon one of the Faithful, who has lived long in the practice of the same Sin, which it looks upon as an Apostacy.

The 47th. ordains, that if one of the Faithful who has a lawful Wife, has committed many Adulteries; fall sick, and promise to commit this Sin no more, Communion shall not be deny'd him; but if after his Recovery he relapse into his Sin, it shall never more be granted to him.

In the 48th. it is ordain'd, that the baptiz'd shall not put any more Money into the Boxes or Basons, as was commonly done, lest it should be thought, that the Priest gave for Money what he had freely received. It adds, that not the Priests but the Ministers shall wash the Feet of the baptiz'd.

The 49th. forbids those who possess an Estate in Land, to suffer the Fruits of it to be bless'd by the Jews.

The 50th. ordains, that those who eat with Jews shall be separated from the Church.

The 51st. forbids to admit into the Clergy those who return from Heresy, and pronounces the Sentence of Deposition against such if they are ordain'd.

The 52d. declares those worthy of an Anathema, who publish defamatory Libels.

The 53d. declares, that a Person excommunicated cannot be received but by the Bishop who excommunicated him, and forbids all others to receive him into Communion without the consent of his own Bishop.

The 54th. ordains, that those Pagans shall be separated from the Church for three Years who have violated their Promise of Espousals, unless one of the Parties contracted be found guilty of some Crime which hindred them from Marriage.

The 55th. declares, that they shall be received into Communion at the End of two Years who were Priests of false Gods, who have carried a Crown, but have not sacrific'd nor laid out any Money to the Honour of Idols.

The 56th. separates from the Church a Pagan Magistrate, during the time that he discharges his Office.

The 57th. excommunicates for three Years those Christian Women who lend their Garments for a profane show.

The 58th. ordains, that those who bring Letters of Communion shall be examined in all the Churches, and chiefly in that where the first Episcopal Throne is settled, that is, in the Metropolitcal Church.

The 59th. forbids Christians to ascend into the Capitol to sacrifice there, or to see Sacrificing there, and imposes ten Years Penance upon those that fall into this Fault.

The 60th. deprives those of the Title of Martyrs, who are kill'd for overthrowing Idols publicly, because the Gospel commands us not to do any such thing, and we never read that it was practis'd by the Christians in the times of the Apostles.

The 61st. imposes a Penance of five Years upon him

The Councils. him that marries his Wife's Sister, unless the extremity of Sickness oblige us to give him the Peace of the Church sooner.

The 62d. declares, that an Actor of Plays or a Comedian who would be made a Christian, shall not be received till he has renounced his Profession.

The 63d. denies Communion even at the Point of Death, to such Women as being guilty of Adultery have murder'd their Infants.

The 64th. treats with the same Rigor those Women who have continued all their Life-time in the habitual practice of the Sin of Adultery; but as to those who acknowledg'd their crime before they were sick, and forsook the Man with whom they had committed this Sin, it grants them Communion after ten Years Penance.

The 65th. declares, that if a Clergy-man knows that his Wife commits Adultery and sends her not away, he is unworthy of the Communion of the Church even at the Point of Death, lest it should be thought that those who ought to be a Pattern of a regular Life, show an Example of Licentiousness.

[This Canon is an authentick Evidence of the Marrying of the Clergy of the Church of Spain at this time.]

The 66th. declares, that he who marries his Daughter-in-law shall not receive the Communion even at Death.

The 67th. forbids Women that are of the Faithful or Catechumens, to have Footmen or Pages that are beautiful and well-shap'd.

The 68th. delays the Baptism of a Catechumeness to the Hour of Death, who having committed Adultery murder'd her Child.

The 69th. imposes but Five Years of Penance upon those who have fallen but once into the Sin of Adultery.

The 70th. declares, that if a Woman commit Adultery with the consent of her Husband, he is unworthy of the Communion at the Point of Death; nevertheless if he divorces her he may be received after ten Years Penance.

The 71st. denies Communion even at the Point of Death to those who have committed most infamous Crimes.

[By infamous Crimes here is meant abusing their Bodies with Mankind.]

The 72d. declares, that if a Widow commit Adultery, and afterwards marries the same Man with whom she had committed this Sin, she shall be discharged for five Years Penance; but if she marry another, she cannot be reconcil'd, even at the Point of Death, and that if he to whom she marries be one of the Faithful, he shall be put under Penance for ten Years.

The 73d. denies Communion, even at the Point of Death, to those who have been the cause of the Condemnation or Death of any Man by their false

Accusations, and imposes five Years Penance if the Matter be of less consequence.

The 74th ordains, that a false Witness shall be punish'd proportionably to the greatness of the Crime of which he testified falsely: That if the Crime did not deserve Death; and he proves, that he gave Testimony with reluctancy, and that he continued long before he was willing to say any thing, he shall be acquitted for two Years of Penance: But if he does not prove that he was constrain'd to give this false Testimony, he shall not be receiv'd into the Communion of the Church till five Years after.

The 75th. deprives those of Communion, even at the Point of Death, who have falsely accus'd a Bishop, a Priest, or a Deacon.

The 76th. ordains, that if a Deacon being guilty of a Crime suffers himself to be ordain'd, he shall be put under Penance for three Years, if the Crime be discover'd by his own Confession, and five Years if it be detected by the Testimony of another.

The 77th declares, that if a Deacon who governs a People, baptize any Catechumens without a Bishop or without a Priest, the Bishop ought to consummate, as one may say, the Baptism by his Benediction; but if they die before this be done, they may be saved by the Faith which they had.

The 78th. imposes upon him who commits Adultery with a Pagan or Jewish Woman, a Penance of three Years, if he himself confess his Sin, and one of five Years, if he be convicted of it.

The 79th. forbids playing at Games of Chance, and declares that if any of the Faithful make profession of playing, he shall be depriv'd of Communion; but if he forsakes this Custom he may be reconciled at the End of one Year.

The 80th. ordains, that Freed-men whose Patrons are secular Men, shall not be suffer'd to enter into the Clergy.

The last Canon forbids Women to write to Laymen in their own Names. This Canon is difficult enough, *Albaspineus* understands it of Ecclesiastical Letters. I should more willingly understand it of Familiar Letters.

I know very well that there are many Difficulties about the true Sense of many of these Canons. I have endeavour'd to explain them in the Extract which I made out of them, wherein I follow'd that Sense which appear'd to me most natural, and most agreeable to the Genius of the Ancients. Those that would inform themselves more fully in this Matter, may read the Notes of *Albaspineus*, and the great Commentary of *Mendoza*, which contains many things that are no-wise useful for understanding these Canons; which are not so difficult when they are read without prejudice to one that understands something of the ancient Discipline.

Of the Pretended Council of Carthage against Cæcilian.

Of Carthage. 311. **A**fter the death of *Mensurius* Bishop of Carthage, several Persons who had a mind to the Bishoprick of this City, assembled the neighbouring Bishops, to ordain a Bishop of Carthage, without citing thither the Bishops of Numidia. The design of those Persons did not succeed according to their desires, for not one of them was chosen Bishop, and there was plac'd in the room of *Mensurius*, *Cæcilian* Archdeacon of Carthage, who was ordain'd by *Felix* Bishop of Aptungis. The Bishops of Numidia being offended because they were not call'd to the Ordination of *Cæcilian*, and being solicited by some of his Enemies, came to Carthage in the year 311, to the number of 70. They durst not enter into the Church where *Cæcilian* was, but being receiv'd by those who call'd them, they cited him to come before them and defend himself. This Bishop without being daunted answer'd them boldly, *If there be any Proofs against me, let my Accuser appear and produce them.* But his Enemies having nothing personal to object against him, accus'd *Felix* of Aptungis who had ordain'd him, and said that this Bishop having been a Traditor could not give a valid Ordination, and consequently *Cæcilian* was not then a Bishop. *Cæcilian* either because he mistrusted the innocence of *Felix*, or because he would not enter upon this Controversy, made answer to his Enemies: *That if Felix had not conferr'd upon him Episcopal Orders, they might ordain him a-new, as if he had been still a Deacon.* *Purpurius* Bishop of Limata, a cunning and dextrous Man, advis'd those of his Party, to make a show of accepting this Proposition, and when *Cæcilian* should come to receive Ordination, then to put him under Penance instead of laying hands on him to ordain him Bishop. This Advice had been put in Execution, if *Cæcilian* had not been detain'd by his Friends, who would not suffer him to trust himself to the Fury of his Enemies. Then the Bishops of Numidia condemn'd him, tho' absent, and ordain'd *Majorinus* in his room. They alledg'd three Reasons for the Deposition

The Councils. Deposition of *Cæcilian*. The first was, because he would not appear before the Council. The second, because he had been ordain'd by Traditors. The third, because being Archdeacon he had hindred, say they, the carrying of Victuals to the Confessors of Jesus Christ who were in prison. We have only one Article pronounc'd by the 70 Bishops produc'd by St. *Austine* in his Book against *Fulgentius* the *Donatist*. It is express'd in these Words, by the Bishop who pronounc'd it call'd *Marcianus*: *Our Lord has said in the Gospel, I am the true Vine, and my Father is the Husbandman; he will cut off and cast forth every Branch that is in me, and beareth not fruit. And therefore since it is said, That the Branch which beareth not Fruit, should be cast forth, we may truly say, That neither Traditors nor Idolaters, nor those who are Schismatically ordain'd by Traditors can continue in the Church of God, unless they be reconciled by Penance, after they have acknowledged and bewailed their Sin. Wherefore Cæcilian being Schismatically ordain'd by Traditors, ought to be excommunicated.* After the Bi-

shops had thus pronounc'd severally their Sentences against *Cæcilian*; and ordain'd *Majorinus*, they sent a circular Letter to all the Bishops of *Africa*, exhorting them to separate themselves from the Communion of *Cæcilian*: But notwithstanding this Letter, *Cæcilian* continued in Communion with a great part of the Bishops of *Africa*, and with all the other Bishops of the World, who declar'd themselves in his favour, against the *Numidians* who made the Schism, and were call'd *Donatists*. Thus *Cæcilian* continued in his See, notwithstanding the Judgment of this Synod, and did not so much as assemble a Council to absolve himself from this Sentence; believing himself sufficiently secur'd against the conspiracy of his Enemies, says St. *Austine*, by the Communion of the *Roman Church*, and of all the other Churches beyond the Sea, from whom he received, and to whom he wrote Letters of Communion. What we have said of this Council is taken out of *Optatus* and St. *Austine*.

Of the Council of Rome.

Of Rome. 313. **C**onstantine becoming Master of *Africk*, after he had conquered the Tyrant *Maxentius*, wrote to *Anulinus* Proconsul of *Africk*, to maintain the Party of *Cæcilian*, and to endeavour to re-establish Peace in the Church of *Africk*. This wise Magistrate sent for *Cæcilian* and his Adversaries, read to them the Emperor's Letter, and exhorted them to be reconcil'd to one another: But some Days after, those of *Majorinus's* Party presented to him two Memorials; one was intitled, *A Manifesto of Cæcilian's Crimes, presented by Majorinus's Party*: And the other was a Petition, wherein they prayed that some Bishops of *Gaul* might be given them for Judges. Those who presented these two Papers to *Anulinus*, earnestly prayed him to send them to the Emperor. He did so, and the Emperor having regard to their Petition, gave them for Judges, *Miltiades* Bishop of *Rome*, together with *Rheticus* Bishop of *Autun*, *Marinus* Bishop of *Arles*, and *Maternus* Bishop of *Cologne*. *Miltiades* joyn'd to these four, fifteen Bishops of *Italy*, and these nineteen Bishops assembled in the City of *Rome* in the year 313, and undertook to judge the cause of *Cæcilian*. The first Day that they assembled, *Majorinus's* Party presented to the Council a Memorial of the Crimes, whereof they accus'd *Cæcilian*: But the Judges having desir'd them to produce their Accusers and Witnesses, they introduc'd some who were oblig'd to withdraw immediately, because they declar'd, that they had nothing to say against *Cæcilian*. He for his part accus'd *Donatus* of having made a Schism at *Carthage*, and urged him to present before the Council, the Witnesses and Accusers which he had

brought. *Donatus* promised that he would present them, and in the mean time was convicted of having re-baptiz'd, and re-ordain'd. The second Day a new Memorial was given in against *Cæcilian*, but sufficient Evidence could not be produc'd. The Judgment of the seventy Bishops of *Numidia* was alledg'd, for which the Judges had no great respect. The third Day, the whole cause was determined, *Donatus* was condemn'd as being convicted of having re-baptiz'd, and laid his Hands upon Bishops who were already ordain'd: And *Cæcilian* was absolv'd by the Sentence of all the Bishops, and even by the suffrage of *Miltiades* who concluded the Decision. The Council having thus judg'd the cause of *Cæcilian* and *Donatus*, endeavour'd to restore Peace among the other Bishops, by ordering that in those places where there had been a Bishop of each Party, he who had been ordain'd first should continue Bishop, and care should be taken to give another Bishoprick to the other. Letters of Communion were also offer'd to be sent to the Bishops of *Majorinus's* Party, provided they would be reconcil'd. At last, the Bishops wrote to *Constantine*, inform'd him of their Decision, and assur'd him, that they had given their Judgment according to Justice and Equity. The Acts of this Council were extant in St. *Austine's* time, and they were also produced in the Conference of *Carthage*, but now they are lost. We have taken what we have said, out of *Optatus* in Book First, and out of St. *Austine* in his Abridgment of the Conference on the third Day, in Ch. 11. of his Letter 162, now the 43d. and of Letter 50. now the 185.

Of the Council of Arles.

Of Arles. 314. **T**HE Bishops of *Majorinus's* Party having lost their Cause in the Council of *Rome*, address'd themselves to the Emperor, and complain'd of the Judgment which was given at *Rome*, alledging that their Judges did not hear all that they had

to say. The Emperor desiring they might be solemnly judg'd, that so they should have nothing to reply, call'd (a) a Council in the year 314 in the City of *Arles*. This Council was compos'd of 33 western Bishops (b), with some Priests and some Deacons.

(a) Call'd.] 'Tis certain that the Emperor call'd this Synod. We have in *Euseb. B. X.* of his Hist. Ch. 5. the Letter which he wrote to *Chrestus* Bishop of *Syracuse*, wherein he commands him to be present at this Council of *Arles*; he wrote of it likewise to all the other Bishops. Some have said that the *Donatists* appeal'd to a Council after the Decision of *Rome*, but St. *Austine* who had studied this History exactly, says in an infinite number of places, that they complain'd only of the Judgment given at *Rome*, but did not appeal till after the Decision of the Council of *Arles*.

(b) Compos'd of 33 western Bishops.] *Baronius* thought that this Council consisted of 200 Bishops, which he ground'd upon a Passage of St. *Austine* in his Book against the Epistle of *Parmenianus* Ch. 5. but he misunderstood that Passage, for there he does not speak of the Council of *Arles*, but of the Council of *Rome*, which consisted only of 19 Bishops, and not of 200, as they are reckon'd in the Text of St. *Austine* according to the com-

mon Editions; but this place has been restored in the last Edition by a Manuscript of the *Vatican Library*, and instead of reading as it was, *Ut ducentos Judices apud quos victi sunt, victis litigatoribus credant esse postponendos*, it is now thus restored, *ut contra Judices, apud quos victi sunt, victis litigatoribus credant, &c.* There are but 33 Names at the head of the Council's Letter; but of these 33 there are 4 Priests, and one Deacon, and six Exorcists. They endeavour to prove that there was a greater number of Bishops at this Council, because *Constantine* in his Letter to *Chrestus*, and the second Council of *Arles* testify, That there were Bishops in it from all Parts of the World: But these 19 Bishops are found to be from all Parts of the West, and so it is not necessary to admit a greater number of them, to verify what is said by *Constantine* and the Fathers of the second Council of *Arles*. *Ado* says, that 600 Bishops were present at this Council; but this is no-wise probable.

The
Councils.

Marinus Bishop of *Arles* presided there; the Legates of Pope *Sylvester* were present (c), but that the Emperor was not there (d). The Council heard the Accusations which were form'd against *Cecilian*; but when his Accusers could not prove him guilty of the Crimes whereof they accused him, they were rejected or condemned by the Council. After this cause was judged, the Bishops thought it their Duty, since they were assembled, to make some Rules concerning the Discipline of the Church; and they made 22 Canons.

In the 1st. they ordain, that the Feast of *Easter* should be celebrated on the same *Sunday* in all the Churches of the World, and that the Bishop of *Rome* should give Notice of the Day to the Churches according to Custom.

In the 2d. they enjoin Ministers to continue in the Churches where they were ordain'd.

In the 3d. they excommunicate those who make use of Arms in a time of Peace.

In the 4th. they ordain, that those who run Races in the Cirque, shall be separated from the Communion while they follow that Employment.

In the 5th. they make the same Regulation for those who act upon the Theatre.

In the 6th. they ordain, that Imposition of Hands shall be given to those who having fallen sick, declare, that they desire to believe in Jesus Christ.

In the 7th. they permit the Faithful to enter upon Offices, without being deprived of the Communion of the Church; but upon condition that the Bishop of the place where they shall take an Office, shall superintend their Conduct, and that if they do any thing contrary to the Discipline of the Church, they shall be separated from his Communion.

The 8th. determines the famous Question about the Re-baptization of Hereticks, and ordains concerning the *Africans*, who had always re-baptized them, that if any one leave a Heresy and return to the Church, he shall be ask'd concerning the Creed, and if it be known that he was baptized in the Name of the Father, of the Son, and of the Holy Ghost, Imposition of Hands only shall be given him that he may receive the Holy Spirit; but if he does not acknowledge the Trinity, he shall be re-baptized.

The 9th. declares, that in order to their being received into Communion in a Foreign Church, they should not any longer carry Letters of Recommendation from the Confessors, but Letters of Communion from their Bishop.

In the 10th. they say, that those who find their Wives in the Act of Adultery must be counselled

(c) *Marinus Bishop of Arles presided there, &c.*] His Name is at the head of the Bishops, named at the beginning of the Epistle to St. *Sylvester*, before those of the Pope's Legates.

(d) *That the Emperor was not there.*] Some Authors have said that he was, but they are mistaken; for it appears by the

not to marry others, while they are living, tho' the Laws permit them to do it.

In the 11th. they separate for some time from the Communion of the Church the Christian Virgins that marry Infidels.

In the 12th they excommunicate the Clergy that are Usurers.

In the 13th. they ordain, that those shall be turned out of the Clergy, who shall be proved by the publick Acts to have delivered up the Holy Scriptures; but those who they had ordained shall continue in their Station. They forbid Men to hearken to these Accusations, unless they be proved by the publick Acts.

In the 14th. they separate from the Communion until the point of Death, those who falsely accuse their Brethren.

In the 15th. they say, that the Deacons should not offer, as they did in many places.

In the 16th. they ordain, that those who are separated from the Communion, shall be restored nowhere else, but in the place where they were excommunicated.

The 17th. ordains, that one Bishop shall not despise the Judgment of another. This is rather a consequence of the preceding Canon, than a Canon by it self.

The 18th. enjoins Deacons in Cities to reverence the Priests.

The 19th. grants to Foreign Bishops the Power of celebrating the Oblation.

In the 20th. the Bishops of this Council forbid one Bishop alone to ordain another Bishop; they would have seven of them meet if it be possible, but if this cannot be done, they do absolutely forbid any one to ordain, unless he has three Bishops with him.

In the 21st. they forbid Priests and Deacons, under pain of Deposition to relinquish the Churches in which they were fix'd by their Ordination.

In the 22d. they declare, that Communion is not to be given to those who having apostatized, continue a long time out of the Church without doing Penance, waiting till they fall sick to ask Communion; unless they recover their Health, and give Signs of a sincere Repentance.

At last the Bishops of this Council wrote to St. *Sylvester* Bishop of *Rome*, as the chief Bishop of the World, an Account of every thing that they had ordain'd, that he might publish these Canons throughout the Catholick Church. They assure him in this Letter, that they were very sorry, that he could not be present himself in Person at this Council, and they pray him to publish their Decisions over all the World.

Letter of *Constantine* written after the Synod, that he was not, and the *Donatists* would not have appeal'd to his Judgment, if he had been present at the Sentence given by the Synod and approved it.

Of the Councils of Ancyra and Neo-Cæsarea.

Of Ancyra
and Neo-
Cæsarea.
314.

THE Councils of *Ancyra* and *Neo-Cæsarea*, were held much about the same time as the Council of *Arles*. We know nothing of the History, nor particular Circumstances of these two Councils; we have only their Canons, which the ancient Church look'd upon as Rules that ought to be observ'd every where, since they have been put into the Code of the Canons of the universal Church.

There are 25 Canons of the Council of *Ancyra*. The first preserves the Honour of the Priesthood to those Bishops, who having sacrificed to Idols repented of their Fault, and afterwards suffered for the Faith of Jesus Christ. But it forbids them to exercise any part of the Sacerdotal Function, and will not so much as allow them to make the Offering or preach. The second uses the same moderation to Deacons; but it permits Bishops to show them more Favour if they think it convenient.

In the 3d. Canon it is ordain'd, that those who have been made to offer Incense or to eat of Meats

sacrific'd to Idols, by Force and Violence, are not at all guilty, that they ought to be admitted to Communion, and that they may even be promoted to Ecclesiastical Dignities, provided they have testified their sorrow for what happen'd to them: But for those who were present at the Feasts made to the Honour of Idols with mirth and jollity, it imposes upon them five years Penance, one year in the Rank of Hearers, two years in the Rank of Supplicants, and two years in the number of those that are present only at the Prayers. Whereas those who were present in mourning Apparel, and who lamented during the time of the Feast, if they did eat of the profane Meat, it places them in the Rank of Supplicants or prostrate Penitents for three years, and afterwards it would have them receiv'd without having any share in the Oblation; and if they did not eat at all, it leaves them only two years in the Rank of the prostrate Penitents, and permits them to partake of the Sacraments at the End of the third year. Nevertheless

Of Ancyra
and Neo-
Cæsarea.
314.

The Councils.

less it gives power to the Bishops to shorten or lengthen the time of Penance according to the behaviour of the Penitents.

The 6th. concerns those who have sacrific'd to Idols, fearing Torments or the loss of their Goods, and who desire to be admitted to do Penance. The Synod orders, that they should be among the number of Hearers till *Easter-day*, that afterwards they should be three Years Supplicants or Prostrate, and then they should be present at the Prayers, which is call'd *Communicating without partaking of the Oblation*. It excepts however the case of the danger of Death, in which it orders, that they should be receiv'd according to the Law made about it.

The 7th. imposes two Years Penance upon those who were present at the Feasts made in Honour of the Idols, but carried their own Meat, intending not to eat of that which was there presented.

The 8th. imposes seven Years Penance upon those who sacrific'd several times; and the 9th. imposes ten Years Penance upon those who forc'd their Brethren to do it.

The 10th Canon concerns the Celibacy of Deacons. The Council there ordains, that if they declared at the time of their Ordination, that they would marry, they shall not be depriv'd of their Function of they did marry; but if they were ordain'd without making this declaration, and afterwards marry'd they should be oblig'd to quit their Employment.

The 11th. ordains, that if Maids contracted happen to be carried away by others, than those to whom they were promised, they shall be restored to them again whatever violence they have suffered.

The 12th. declares, that those may be ordain'd who have sacrific'd to Idols before they were baptiz'd, because they were purified from this Sin by Baptism.

The 13th. Canon is about Suffragan Bishops or *Chorepiscopi*. 'Tis as follows in the Greek Text: *'Tis not lawful for Suffragan Bishops to ordain Priests or Deacons, nor for the City Presbyters in another Parish without the permission of their Bishop.* 'Tis plain that this Canon is imperfect; and that something must be supplied to make it sense: For what mean these Words, *Nor to the City Presbyters &c.* Had Priests ever power to ordain other Priests in their own Churches? Had they ever permission to do it out of their own Churches by the Bishops Letters? Why should not the Suffragans who were above the Priests have the same power? There must be something added: See what *Dionysius Exiguus* has added in his Version, *No more is it lawful for Priests to do any thing in the Diocese, without the permission of the Bishop in writing.* This Addition is found in the ancient Code of the Roman Church, published by *Quesnellus*, and in the Version of *Isidore*; and *Justellus* has restor'd it in the Greek Text of the Code of the Universal Church.

The 14th. condemns the Superstition of some Clergymen who would not eat Meat. The Synod ordains, that if they continued in this Superstition, and would not eat Herbs boil'd with Meat, they should be depriv'd of their Ecclesiastical Function.

The 15th. declares, that if Priests sell any thing belonging to the Church, while it has not a Bishop, it shall be in the power of the Bishop who is chosen, either to make void the Bargain, or to take the price of the thing that is sold.

The 16th. and 17th. impose long Penances upon those who have committed Crimes contrary to Nature.

The 18th. forbids Bishops who cannot be receiv'd into their own Bishopricks to invade those of others, and allows them only to keep the rank of other Presbyters; of which Honour it ordains that they shall be depriv'd if they stir up Sedition against the Bishop of the place.

The 19th. subjects those Virgins to the same punishment with Bigamists, who violate the Profes-

sion that they have made, and forbids them to dwell with Strangers as if they were their Sisters.

The 20th. imposes Seven Years Penance for Adultery.

In the 21st. the Synod observes, that the ancient Canons delay'd the Absolution of those Women till death, who having committed the Sin of Adultery murder'd their Infants; but to mitigate this Punishment, it imposes upon them only ten Years Penance.

The 22d. delayeth the Absolution of those till the Point of death who have committed wilful Murder, and till then it places them in the rank of Prostrate Penitents.

The 23. imposes Seven Years of Penance for Manslaughter.

The 24th. subjects those to a Penance of Five Years who meddle with Divination and practise superstitious Actions.

The last is about a particular Case. A Man had defil'd the Sister of her to whom he was contracted; and afterwards married this last; her Sister hang'd her self for madness. The Synod ordains; that all those who were Complices to these Crimes shall be put under Penance for the space of ten Years.

These Canons are sign'd by 18 Bishops of the Diocesses of *Asia*, of *Pontus*, and of the East. *Vitalis* Bishop of *Antioch* is the First among these Bishops. 'Tis certain that he held the See of the Church of *Antioch* from the Year 311, until the Year 319. After him there is the Name of *Agricolaus* Bishop of *Cæsarea* in *Palæstine*: But *Eusebius* makes no mention of this Bishop, and he could be but a very little time Bishop of that Church. *Marcellus* of *Ancyra* who is the third, is famous enough in History. Some think that *Basil* of *Amasea* suffer'd Martyrdom under *Licinius*, and St. *Jerome* affirms it in his *Chronicon*: Yet *Philostorgius* and St. *Athanasius* reckon him among those Bishops who were present at the Council of *Nice*. The same St. *Athanasius* mentions *Lupus* of *Tarsus*, and *Longinus* of *Neocæsarea*. There is mention made of *Leontius* of *Cæsarea* in *Cappadocia* in the Life of St. *Gregory Nazianzen*, where 'tis said, that 'twas he who baptiz'd *Gregory* of *Pisa* in the time of the *Nicene Council*. The others are less known.

The Council of *Neocæsarea* made Fifteen Canons about the Discipline of the Church.

The 1st. is, that if a Priest marries after he has been ordain'd, he ought to be degraded; and if he commit Fornication or Adultery he ought to be punished more rigorously, and put under Penance.

The 2d. is, that if a Woman marry Two Brothers, she ought to be excluded from the Communion of the Church till the end of her Life; but at the Point of Death she shall be absolved, provided she promises to break the Marriage. For if the Husband or the Wife die without being parted, the surviving Person can very hardly be admitted to Penance.

The 3d. is, that the time of the Penance of those who marry often is regulated by the Canons, but it may be shortned proportionably to the Conversion of the Penitent, and the fervour of his Penance.

The 4th. is, that he who having a desire to commit Sin with a Woman, and did not accomplish it, seems to have been sav'd by the Grace of God.

The 5th. is, that if a Catechumen who is in the rank of those who pray with the Faithful, fall into Sin, he must be plac'd in the rank of Hearers, and if he continue to sin, he is to be totally turn'd out of the Church.

The 6th. commands those Women to be baptized who are ready to lie in.

The 7th. forbids Priests to be present at the Marriage of Bigamists.

The 8th declares that he cannot be admitted into Holy Orders, whose Wife has been convicted of Adultery, and that if a Clergy-man's Wife commit Adultery, he ought to divorce her, upon pain of being deprived of his Ministry if he do not.

The Councils.

The Councils. The 9th. is, that if a Priest who has committed the Sin of the Flesh before he was ordain'd confess his Crime, he ought no more to offer, but he shall enjoy all his other Rights; for as to other Sins, 'tis thought, that they are pardoned by the Imposition of Hands: But if he does not confess this Fault and cannot be convicted of it, he shall be left to his own Conscience.

The 10th. is, that a Deacon who shall commit the same Crime before his Ordination, shall be plac'd in the rank of the other Ministers.

The 11th. forbids to give the Order of Priesthood to those Persons who are under thirty Years of Age, tho' they have well deserved, because our Lord was baptized, and begun to preach at that Age.

The 12th. is, that those who have been baptized, in their Sickness can never be ordain'd Priests, because they seem to have embrac'd the Faith only through necessity, unless this Favour be afterwards granted them upon the account of their Faith and

Zeal, and that there be but few Persons who can be ordain'd.

The Councils. The 13th. forbids the Priests in the Country to make the Oblation in the presence of the Bishop, or of the Priests of Cities, and does not allow them so much as to distribute the Bread of the Eucharist or to give the Cup, but it permits them to do both the one and the other in the absence of the Bishop, and the City-Presbyters.

The 14th. declares that Suffragans represent the 70 Disciples, and so they are look'd upon as the Brethren of the Bishops, and have the Honour of making the Oblation.

The last ordains, that there should be but Seven Deacons in each City how great soever it be. Some of the Bishops who were at the Council of *Ancyra*, subscribed to this. *Vitalis* of *Antioch* presided there as well as at the Council of *Ancyra*. Which shews that these two Councils were held after the Year 311, and before the Year 319.

Of the First Council of Alexandria against Arius.

Of the First of Alexandria, against Arius. Some time after, *Arius* began to publish his Impiety, *Alexander* Bishop of *Alexandria*, held a Council of near a 100 Bishops of *Egypt*, wherein he ex-

communicated *Arius* and his Followers. This Council was held in 322.

Of the pretended Council of Bithynia for Arius

Of Bithynia, for Arius. *Eusebius* of *Nicomedia*, and the other Bishops who protected *Arius* against *Alexander*, held a Council the next Year in *Bithynia*, wherein they declare

Arius Orthodox, and worthy of the Communion of the Church. *Sozomen* mentions this Council B. III. Ch. 15. of his History.

Of the Second Council of Alexandria against Arius, held in the presence of Hosius.

Of the Second of Alexandria, against Arius. *Hosius* being sent to *Alexandria* from the Emperor, to compose the Differences which troubled the Churches of *Egypt*, held a Council in that City which the Clergy of *Maræotis*, in a Protestation produced by St. *Athanasius*, call an Oecumenical Council. It is not known what was determined in this Council. 'Tis probable that the Wise Bishop of *Corduba* did what he could to reconcile Mens minds, and not being able to compass his Design, he would decide nothing. *Socrates* in B. III. Ch. 7. of his History, testifies, that in this Council the Terms of *Substance* and *Hypostasis* were treated

of, in opposition to *Sabellius*: And we learn from the Protestation of the Clergy of *Maræotis*, which we just now cited, that *Colluthus* a pretended Bishop was degraded in this Council, and the Ordinations which he made were annull'd. *Philostorgius* says, that *Alexander* of *Alexandria* coming at this time to *Nicomedia*, and having spoken to *Hosius*, caused the *Consubstantiality of the Word* to be determined by a Synodal Sentence. But we have no other Author who mentions this Judgment, neither is there any probability that it was given.

Of the Council of Nice.

Of Nice. *Constantine* seeing that he had laboured in vain to allay the Disputes which divided the Church, thought it would be the most ready and effectual means to restore Peace, to call a numerous Synod compos'd of the Eastern and Western Bishops. This Council was call'd Oecumenical, i. e. a Council of the whole World, or the whole Earth, because it was called together from all Parts of the Roman Empire, to which the Title of *the World*, or *the Earth* was given, and which did almost include

the Catholick Church. This Council was assembled by the Order of the Emperor at *Nice* (a), a City of *Bithynia*, about the Month of *July* in the Year 325 (b), in the Second Year of *Constantine's* Reign (c). St. *Sylvester* was then Bishop of *Rome*, who sent thither *Victor* and *Vincentius* his Legates. 'Tis commonly held that this Council consisted of 318 Bishops; but those who were present at it do not precisely determine this number (d), but say only that there were about 300 Bishops. 'Tis not certainly known, who

(a) By Order of the Emperor, &c.] *Eusebius* B. III. of the Life of *Constantine* Ch. 6. says, That the Council of *Nice* was assembled by Order of the Emperor; and the Bishops of this Council in their Letter to the *Egyptians*, say, That they were summon'd to meet by the Emperor's Letters. *Constantine* says the same thing, all the Ancients are agreed in it.

(b) In the Year 325.] *Socrates* assures us, That this Council was assembled at this time, and it could not be assembled sooner nor later.

(c) In the Second Year of the Reign of *Constantine*.] It begun in the Month of *August*, and the Council was held in the Month of *July*.

(d) Those who were present at it do not precisely determine this number.] *Eusebius* B. III. of the Life of *Constantine*, says, that there were at the Council of *Nice* more than 250 Bishops. *Eustathius* says, that there were to the number of 270, or thereabouts. St. *Athanasius* in his Book of the Decrees of the Council of *Nice*, and in his Epistle to the Monks, says, that they were about 300; yet the same St. *Athanasius* in his Letter to the *Africans*, St. *Hilary* in his Book of Synods, *Rufinus*, St. *Ambrose*, St. *Epiphanius*, &c. call the Council of *Nice*, a Council of 318 Bishops. *Socrates*, *Sozomen* and *Marius Mercator*, do not reckon precisely the same number, but they do not much differ from it.

The Councils. presided in this Council, but 'tis very probable that it was *Hosius* (e), who held the chief Place there in his own Name, because he had already taken cognizance of this Affair, and was much esteemed by the Emperor who was there present. The Assembly was held in a Hall in his Palace (f). 'Tis said that the Bishops presented Petitions to him, wherein they accused one another, and that he burnt them all without reading them: 'Tis also said, that many Philosophers came to *Nice* to oppose the Christian Religion, and that they were confounded by one simple Bishop: But these two Stories are not very certain. But 'tis certain that they minded very closely the Cause for which they were assembled, which was the Heresy of *Arius*. St. *Athanasius* Deacon of *Alexandria*, and some others, disputed stoutly against him. When the Day was come that this great Affair should be determined, one of the Bishops made a Harangue to the Emperor, and afterwards they begun to enter upon the Business. *Arius* having explained his Opinions, was condemned with an unanimous consent. After this *Eusebius* of *Cæsarea* presented a Confession of Faith, but the Council finding that it did not expressly enough reject the Error of the *Arians*, urged the Bishops who favoured this Heretick to make a clear Profession of the Divinity of the Son of God, and when the Council saw that all the Terms which were used to dignify the Divinity of the Son of God were eluded by these Bishops by far-fetch'd Explications, the Council was forced, for excluding all kind of Ambiguity to say, that the Son of God was *Consubstantial* to his Father. This Word was the subject of a great Dispute among the Bishops, which was allay'd by the Prudence of the Emperor, who made them all agree in the Sense of this Word. And thus in the Confession of Faith, or in the Creed made by this Council, Profession is made, *Of believing in one only God, the Creator of all things, visible and invisible, and in one only Lord Jesus Christ the Son of God, begotten of the Father, the only Son of the Substance of the Father, God of God, Light of Light, very God of very God, begotten not made, Consubstantial to his Father, by whom all things were made in Heaven and on Earth, who descended for us Men and for our Salvation, who was incarnate and made Man, who suffered, and rose again, and ascended into Heaven, who shall come to judge the quick and the dead: And in the Holy Spirit.* After this Creed followed an Anathema against those who should say, *That there was a time when the Son of God was not, or that he was not before he was begotten, or that he was created of nothing, or that he was of another Substance and another Essence, or that he was created and subject to Change.* All the Bishops, except *Secundus* of *Ptolemais*, and *Theonas* of *Marmarica*, signed this Confession of Faith (g), *Eusebius* of *Cæsarea* refus'd to sign it at first, but he did it the next Day. After this *Arius*, *Secundus* and *Theonas* were condemned in the Council (h), and a Book of the First, intitled *Thalia*, was proscrib'd.

(e) 'Tis not certainly known who presided in this Council, but 'tis probable that it was *Hosius*.] St. *Athanasius* in his second Apology, calls *Hosius* the Father and President of all the Councils. The Name of this Bishop is the First in all the Subscriptions. *Alexander* was much esteemed as appears by the Letter of the Council. *Eustathius* of *Antioch* is call'd the chief Bishop of the Council by *Proclus* and by *Facundus*. But it is more probable that *Hosius* presided there in his own Name and not in the Pope's: For he no where assumes the Title of Legate of the Holy See, and none of the Ancients says, that he presided in this Council in the Pope's Name. *Gelasius Cyzicenus* who first affirm'd it, says it without any Proof or Authority.

(f) The Assembly was held in his Palace.] *Eusebius* says so expressly B. III. of the Life of *Constantine* Ch. 10. *Socrates* B. I. of his History Ch. 18. and *Theodoret* B. I. Ch. 7. following herein the Testimony of *Eusebius*. 'Tis true that this place is called by *Eusebius* himself in Ch. 7. a Sacred Place, but it is upon the account of the Assembly of the Bishops who were then in it.

(g) All the Bishops except *Secundus* and *Theonas* signed this Creed.] This appears by the Letter of the Synod, and by the Testimony of *Theodoret* B. I. Ch. 7. and of *Philostorgius*. Some say, that *Eusebius* and *Theognis* would not sign the Condem-

The Councils. The Council having thus judged the *Arians* with rigor, treated the *Meletians* with more moderation. It permitted *Meletius* to continue in the City, and to retain the name of Bishop, and the Honour annexed to that Office; but it absolutely forbade him to ordain any body: It preserved also the Rank, Honour and Office of those whom he had ordained, provided nevertheless that they should be confirmed by a more sacred Imposition of Hands, which is a kind of Re-ordination (i); that they should be inferior to those who had been ordain'd by *Alexander*, and that they should have no hand in the Election of Bishops. Nevertheless it permits the People and the Clergy to choose them Bishops, if they were found worthy of it, provided that the Bishop of *Alexandria* approve this Election. Last of all, the Council made a Decree concerning the celebration of *Easter*, and ordained that this Feast should be celebrated only on the Sunday. *Constantine* wrote a general Letter to the whole Church, to acquaint them with the Decisions of this Council, and the Bishops wrote a Letter particularly to the Christians of *Egypt*, wherein they inform them exactly of what had been ordained about the cause of the *Arians* and *Meletians*, and about the celebration of *Easter*.

St. *Ambrose* indeed seems to intimate that this Council made a Paschal Cycle; but these Words must be understood as meaning only, that the Determination of the Council gave occasion to make use of Cycles. St. *Leo* adds in *Ep. 64.* that the Council gave order to the Bishop of *Alexandria* to give notice every year to the Bishop of *Rome* of *Easter-day*, that he might publish it to all the Churches of the World: But if the Council had made this Order, they would have signified it in their Letter to the *Egyptians*, wherein they speak favourably of *Alexander* and his Church.

The Council of *Nice* did not only determine the Differences which troubled the Church by its Decisions, but also made Rules concerning the Discipline of the Church. These Rules, which are call'd Canons, are in number twenty, and there never were more Genuine (k), tho' some modern Authors have added many more.

The first Canon excludes from sacred Orders, those that made themselves Eunuchs, but not those who became so by Sickness, or by the Cruelty of *Barbarians*.

The 2d. forbids to advance those Persons to the Orders of Priest or Bishop, who were lately baptiz'd, and ordains that those who shall be convicted of any Crime, shall be depriv'd of their Ecclesiastical Functions.

The third forbids Bishops, Priests, Deacons, and other Clergy-men to keep Women in the House with them; yet it excepts Mothers, Sisters, and other Persons, of whom there can be no bad suspicion.

The 4th. ordains, that a Bishop should be ordain'd by all the Bishops of the Province, if it can be done; but if it be too difficult to assemble them all, either

nation of *Arius*, and that they were condemned in the Council. This is not true, and if they did alledge this distinction, it was after the Council of *Nice* and not in the Council.

(h) *Arius*, *Secundus* and *Theonas* were condemned, &c.] This appears by the Letter of the Council, tho' St. *Jerome* affirms the contrary concerning *Arius*. St. *Athanasius*, who is more to be credited than St. *Jerome* in this matter, says several times that *Arius* was condemned in the Council of *Nice*. *Socrates*, *Sozomen* and *Theodoret* do also testify the same thing.

(i) Which is a kind of Re-ordination.] It is commonly thought that this Imposition of Hands, which the Fathers of this Council call, *μετανοετικὴ χειροτονία*, was only a Ceremony; but *Valerius* has very well proved that it was a new Ordination; and this is the thing which the Word does properly signify.

(k) There were never more Genuine.] *Theodoret* and *Rufinus* mention only these 20 Canons; tho' the latter reckons 22 of them, yet he own'd no more, because he divided 2 of them. The Bishops of *Africa* found but 20 of them, after they had enquired very diligently all over the East for all the Canons made by the Council of *Nice*. *Dionysius Exiguus* and all the other Collectors of Canons, have acknowledg'd but those 20. The *Arabick* Canons which *Echellensis* publish'd under the Name of the Council of *Nice*, cannot belong to this Council.

The
Councils.

because of an urgent necessity, or because of their great distance, he may be ordain'd by three Bishops, provided that those who are absent be willing and consent by their Letter that this Ordination should be made; but it adds, that the validity of what is done in the Province depends upon the Metropolitan.

The 5th. ordains, that none of those who shall be separated from the Church by the Bishops in each Province, can be receiv'd or restor'd to Communion in any other place; and that Enquiry be the better made, whether their Bishop has justly excommunicated them, they ordain, that two Synods shall be held every year in every Province, one before Lent and the other in Autumn.

The 6th. Canon is famous for the several Questions it has occasion'd. The most natural Sense that can be given to it, is this: 'We ordain, that the ancient Custom shall be observ'd, which gives Power to the Bishop of *Alexandria*, over all the Provinces of *Egypt*, *Libya*, and *Pentapolis*, because the Bishop of *Rome* has the like Jurisdiction over all the Suburbicary Regions (for this Addition must be supplied out of *Rufinus* :) We would likewise have the Rights and Privileges of the Church of *Antioch*, and the other Churches preserved; but these Rights ought not to prejudice those of the Metropolitans. If any one is ordain'd without the consent of the Metropolitan, the Council declares, that he is no Bishop; but if any one is canonically chosen by the Suffrage of almost all the Bishops of the Province, and if there are but one or two of a contrary Opinion, the Suffrages of the far greater number ought to carry it for the Ordination of those particular

[Only so far, as it may by a negative Argument, be hence very strongly concluded, That the See of *Rome* then claimed none but Privileges common to it and other Metropolitans Sees.]

Persons.' This Canon being thus explain'd has no difficulty in it. It does not oppose the Primacy of the Church of *Rome*, but neither does it establish it. It preserves to great Sees their ancient Privileges, that is, the Jurisdiction or Authority which they had over many Provinces, which was afterwards call'd the Jurisdiction of the Patriarch or

Exarch. In this sense it is, that it compares the Church of *Rome* to the Church of *Alexandria*, by considering them all as Patriarchal Churches. It continues also to the Church of *Antioch*, and all the other great Churches, whatsoever Rights they could have; but lest their Authority should be prejudicial to the ordinary Metropolitans, who were subject to their Jurisdiction, the Council confirms what had been ordain'd in the fourth Canon concerning the Authority of Metropolitans in the Ordination of Bishops. This Explication is easie and natural, and we have given many proofs of it in our Latin Dissertation concerning the ancient Discipline of the Church.

The 7th. is, that since by ancient Tradition the Church of *Elias*, or of *Jerusalem* has been honoured, this Prerogative of Honour shall be continued to it, but without prejudice to the Rights of its Metropolis.

The 8th. declares, that the *Novatians* who return to the Church, may continue in the Clergy after they have received Imposition of Hands, and made Profession of following the Discipline of the Church. That if a *Novatian* Bishop in a City, where there is a Catholick Bishop, return to the Church, he shall not take the place of the Catholick Bishop, but continue in the Presbytery, unless the Catholick Bishop will allow him the Name of a Bishop: But if he will not, this *Novatian* Bishop shall continue Priest or Suffragan.

The 9th. or 10th. ordains, that those Priests shall be degraded, who are found either to have sacrificed, or to have been guilty of other Crimes before their Ordination.

The 11th. imposes a Penance of ten years upon those who voluntarily renounce the Christian Religion, without being forced, either by the loss of their Estate, or danger of their Life.

The 12th. imposes thirteen years penance upon those who having shown their Zeal for the Faith

did afterwards apostatize to obtain Offices: Nevertheless it permits this Penance to be shorten'd in favour of those who testify much Grief and Remorse.

The 13th. renews the ancient Law, which ordains, that dying Persons shall not be deprived of the last and most necessary *Viaticum*, that is, of Absolution; but upon condition, that if the sick Person recovers his Health, he shall be placed only in the Rank of those who are present only at the Prayers of the Church. It leaves it at the discretion of the Bishop to give or to refuse the Communion to dying Persons who desire it.

The 14th. turns back those Catechumens to the place of Hearers, who apostatized when they were ready to receive Baptism, and enjoins them to continue in that place for three years before they can be restor'd to the place wherein they were before.

The 15th. forbids the Translations of Bishops and Priests, and ordains, that those who shall be translated, shall return to their first Church.

The 16th forbids the receiving of Priests, Deacons or Ministers of another Church, without the consent of their Bishop.

The 17th. ordains, that Clergy-men who are Usurers, or who take sordid Gain, shall be deposed.

The 18th. forbids Deacons to give the Eucharist to Priests, because it is against the Canons and contrary to custom, and they have not the Power to offer nor to give the Body of Jesus Christ, to those who do offer. It forbids them also to take the Eucharist before the Bishops, and advertises them that they are but inferior Ministers to Priests; that they ought to receive the Eucharist after them from the hand of a Bishop or a Priest; that 'tis not lawful for them to sit in the place of Priests, and threatens those who do not obey this Rule with the deprivation of their Ministry.

The 19th ordains, that the *Paulianists* shall be re-baptiz'd who return to the Church; and that if there be found any who had the Name of Clergy-men among these Hereticks who are worthy of Orders, the Bishop shall ordain them after they have been baptized; but if they be not found worthy of Holy Orders they shall be deposed. It ordains the same thing of Deaconesses who are reckoned among the Clergy, tho' they never receiv'd Imposition of Hands, that they shall be placed among the Laity.

The last Canon abolishes the custom of some Churches wherein they kneeled on *Sunday* and *Whitsunday*, and ordains for keeping Uniformity, that they shall pray to God standing at this time in all Churches.

We must add to the History of this Council two remarkable Stories related by *Socrates* and *Sozomen*, which *Socrates* says he learn'd from an old Man who assisted at this Council. The first is concerning *Acesius* a *Novatian* Bishop, who being asked by the Emperor, Whether he approv'd the Decision of this Council? answer'd him, That he had receiv'd from his Ancestors the Faith which they had decree'd, and that he always celebrated *Easter* on the Day which they had appointed. The Emperor having afterwards ask'd him, Why then did he separate from the Communion of the Church? He alledg'd the Indulgence which the Church had given from the time of *Decius*, and said that those who had fallen into crimes ought never to be receiv'd into the Communion of the Church, and that they ought to expect Pardon from God only who only could grant it them. The Emperor hearing this Answer, answer'd him pleasantly, O *Acesius*, take then a Ladder, and mount up to Heaven alone. The other Story concerns *Paphnutius* a Bishop in *Egypt*, who oppos'd the Canon, which was propos'd in the Council for obliging Bishops, Priests and Deacons to observe Celibacy. This good Man said, that tho' he had liv'd all his Life-time in Celibacy, yet he did not think, that this Yoke ought to be impos'd upon the Clergy. Some question the truth of this Story; I believe they do it rather for fear lest this Story might prejudice the present Discipline, than from any solid Proof they have for it. But these Persons should consider

The
Councils.

The Councils. sider that this Canon is purely a matter of Discipline, and that the Discipline of the Church may change according to the times, and that 'tis not necessary for the Defence of it, to prove that it was always Uniform in all Places.

[This would be an excellent Defence for the Discipline of the Church of Rome in this particular, if there were some Ages wherein Celibacy could more easily be preserved than it can in others; or if the Constitution of Mankind varied according to the Temporal Interests of any one private Church.]

What we have hitherto said, shews, that the Authentical Monuments of the Council of Nice are the Confession of Faith, with the Anathematism subjoined to it, the Letter of the Synod to the Egyptians, the Decree concerning Easter, and the twenty Canons. I do not think that there ever were any other Acts of this Council (l), since they were unknown to all the ancient Historians. There is a Latin Letter of this Synod to St. Sylvester extant, but it is supposititious (m), which has no Authority, and which has all the Marks of Forgery, that any Writ-

(l) I do not think that there ever were any other Acts of this Council. If there had been any, St. Athanasius would have sent them to his Friend, who desired of him the History of the Council of Nice, or he would have bid him read them: But he never did it, and he gives him an account of his own of what was done in the Council. There is a Passage cited out of St. Athanasius, to prove that he acknowledged other Acts of this Council. 'Tis taken out of the Book of Synods, where mention is made in the Version of it, of the Acts of the Council of Nice. But in the Greek it is only *τὰ τῶν πατέρων*, which has been written by the Fathers; and 'tis plain that he speaks in this place of the Confession of Faith. And that which farther shews that there never were any Acts of the Council of Nice, is, that the Fathers of the Council themselves in their Letter to the Egyptians, say, that their Arch-Bishop Alexander, should inform them particularly of all that pass'd in the Synod. In a word, neither Rufinus, nor Socrates, nor Theodoret, nor any ancient Historian, had ever seen or known these Acts. St. Jerome says, that he had read the Acts of the Council of Nice, but he means only the Creed, the Canons, and the Subscriptions. The Acts which Gelasius Cyzicenus attributes to Dalmatius were made since the Council, and taken out of Eusebius, Theodoret, Socrates, Sozomen, and other Historians.

(m) The Letter of the Council to St. Sylvester is supposititious. The Style of it is barbarous and intricate. It begins with this Period which has no sense: *Gloriam corroborata de divinis mysteriis. Ecclesiastica utilitatis qua ad robur pertinent Ecclesia Catholica & Apostolica ad sedem tuam Romanam explanata, & de Græco redacta scribere confitemur*; and afterwards, *Nunc itaque ad vestra sedis argumentum accurrimus roborari*, and so on. It is all made up of such kind of stuff. The Date is ridiculous, where-

ing can have, as well as the pretended Answer of St. Sylvester (n). Neither is that Council genuine, which is said to have been assembled at Rome by St. Sylvester for the confirmation of the Council of Nice. The Canons of this Council are also forged (o), which contain Rules contrary to the Practice of that time, and which it had been impossible to observe.

Constantine sent a Letter to the Catholick Church which is instead of a Synodical Letter of the Council, because by this Letter he publishes what was decided concerning Easter. He says nothing of the cause of the Arians and Meletians, because that particularly concerned the Egyptians to whom the Council gave an account of it. He condemn'd Arius and the Arians: He sent this Heretick into banishment with Secundus and Theonas, who would not subscribe the Decrees of the Synod; and the Council ending happily in the Month of August in the Year 325, at the beginning of the second Year of his Reign, he gave the Bishops a noble Entertainment, and sent them home loaded with Presents, after he had exhorted them to Unity.

in the Consuls are called *Sovereigns*, an Epithet never given to them, and the Letter is dated five or six Days after the Opening of the Council.

(n) The Answer of St. Sylvester. The Style is like that of the former Letter; it supposes that St. Sylvester added something to the Council of Nice, it mentions the Cycle of Victorinus who lived long after St. Sylvester. The Date of the Consuls also is false.

(o) The Canons of this Council are also forged. The Inscription of this Council discovers its Imposture: There 'tis said, that the Council was held in the presence of Constantine in the City of Rome; but Constantine came not to Rome that Year. 'Tis also observed, that it consisted of 275 Bishops: Who can think that Sylvester assembled so numerous a Synod, and yet that it should be unknown to all Antiquity? Why is it not mentioned in some ancient Author? The first Canon concerning the time of Easter is Nonsense. The second is yet more unintelligible: These are the Words of it; *Ut unusquisque Episcopus rediens ad Parochiam suam, compaginem salutationis plebi tue innotescat*. Thus the Style of it is as barbarous as is possible. The third Canon forbids the Clergy to appear before secular Judges for any Cause whatsoever. This is contrary to the Discipline of that time. The fourth declares, that those who would enter into holy Orders, should pass through all the Degrees, and be one Year Porters, twenty Years Readers, ten Years Exorcists, five Years Acolyths, as many Years Sub-deacons, and yet as many Deacons, and afterwards Priests, and that they cannot be Bishops till the End of 6 Years more; from whence it would follow that none could be ordain'd Bishops till they were more than 60 Years old; which is ridiculous and contrary to the Practice of the ancient Church.

Of the pretended Council of Antioch against Eustathius.

Of Antioch, &c. IN this Council which was held in 330, Eusebius of Nicomedia, and those of his Faction, depos'd Eustathius, after the manner which we related, when we gave an Account of the Life and Writings of this Bishop, and they chose in his room Paulinus

Bishop of Tyre. 'Tis probable that in this Council they depos'd Asclepas Bishop of Gaza, and condemn'd Eutropius of Adrianople. However this be, this Council has not left any Monument in Writing.

Of the Synod of Caesarea.

Of Caesarea. ST. Athanasius was cited to a Council held at Caesarea in Palestine, in the Year 334, but he did

not appear, and there is nothing known of this Synod.

Of the pretended Council of Tyre against St. Athanasius.

Of Tyre, &c. THE Emperor call'd a Council in the Year 335, in the City of Tyre, to judge the cause of St. Athanasius. He wrote a Letter to the Bishops of this Synod, wherein he exhorts them to settle peace and concord in the Church: He recommended it to them to judge justly and without Prejudice, and threatned those with banishment who would not appear at the Council. He sent thither Count Dionysius with Guards to hinder any Disorder. This Council consisted of sixty Eastern Bishops or thereabouts. St. Athanasius came thither with forty Bishops of Egypt; he was forc'd to appear there as a Criminal. Several Accusations were propos'd which

could not be prov'd, and so they insist'd upon that of the Chalice, which they alledg'd he had caus'd to be broken in *Maræotis* by his Priest Macarius. The Council sent Deputies to the places to inform themselves of the Truth or Falshood of this Story. But since the Deputies were the greatest Enemies of St. Athanasius, who could not fail of returning their Information to his Disadvantage, he thought himself oblig'd to retire, and appeal to the Emperor. Some time after, the Deputies returning with an Information, which they had made as they would themselves, the Synod pronounced against him a Sentence of Condemnation and Deposition.

The Councils.

Of the Synod of Jerufalem.

The Councils.

THE Synod of Tyre was not yet finished, when the Emperor sent a Letter to the Bishops, wherein he ordered them to come presently to *Jerusalem*, to make there the Dedication of a Magnificent Church which he had built there. They obeyed the Emperor's Orders, and having perform'd this Ceremony with much Pomp, they made a Synod there, wherein they received *Arius*, &c. I know very well that *Valesius* affirms that *Arius* was then dead, and that the Council received only the Followers of *Arius*. But St. *Athanasius* says plainly in his Book of the Synods of *Ariminum* and *Seleucia*, that *Arius* and his Followers were received in this Council. We have in St. *Athanasius* the Synodical Letter of this Council written to the *Egyptians* and *Alexandrians*, wherein they write to them, that they had received *Arius* and his Party after they were satisfied that they held very Orthodox Doctrines.

Of the Councils of Constantinople against Marcellus of Ancyra.

THE Council of *Jerusalem* being ended, the Bishops came to *Constantinople*, where they held also a Synod, wherein they depos'd *Marcellus* of *Ancyra*, as convicted by his Writings of renewing the Error of *Paulus Samosatenus* and *Sabellius*. He had been already accused of this Heresy in the Council of *Jerusalem*, and he had promised that he would retract it, and burn his Book; but refusing to do it at *Constantinople*, he was there condemned and deposed.

Of the Council of Constantinople against Paul Bishop of that City.

AFTER the Death of *Constantine*, *Paul* of *Constantinople*, who had been banished, returned to *Constantinople*, according to the permission which the *Cæsars* had given to the exil'd Bishops to return from their Banishment. But *Eusebius* of *Nicomedia* who had a mind to usurp the See of this great City, and the Bishops of his Party, being Enemies to *Paul*, because he was a Defender of St. *Athanasius*, stirr'd up against him his Priest *Macedonius*, who accused him of leading a Life unbecoming the Priesthood, and they presently assembled a Synod at *Constantinople*, wherein they deposed him, and chose in his room *Eusebius* of *Nicomedia*.

Of the Council of Alexandria in behalf of St. Athanasius.

ST. *Athanasius* being returned from *Triers*, whither *Constantine* had banished him, re-entred upon the possession of the See of *Alexandria*, and notwithstanding the Condemnation of the Council of Tyre, was acknowledged as their lawful Bishop: yet being oppos'd a-new by the *Eusebians* under the Empire of *Constantius*, he caused a Council of a 100 *Egyptian* Bishops, or thereabouts, to assemble in the Year 340, who wrote in his Favour to all the Bishops of the World, and cleared him from the Accusations that were laid against him. This Letter is extant in the Second Apology of St. *Athanasius*.

Of the Council of Rome, under Pope Julius, in behalf of St. Athanasius.

THE *Eusebians* desiring to obtain the Favour of Pope *Julius*, sent Deputies to him about the end of the Year 339, to request of him a Council to judge the cause of St. *Athanasius*, and declared to him at the same time, that if he pleased they would make him Judge of their Difference. *Julius* answered them, that it was just a Council should be assembled in what place they pleased; that there they might propose their Accusations against St. *Athanasius*, and answer what he had to say against them. The *Eusebians* without waiting for this Synod, where they could not be Judges, any more than St. *Athanasius*, assembled oftentimes at *Antioch*, where they ordained one *Gregory*, to fill the See of *Alexandria*, and sent him to seize upon it by main Force. St. *Athanasius* understanding what they had done, retired to *Rome*, where he was kindly received by Pope *Julius*, who wrote immediately to all the Eastern Bishops, that they should come to *Rome* on the Day which he appointed, there to appear before the Synod which was to be assembled about the end of the Year 341. The *Eusebians* never appeared, and detained the Pope's Legates who brought this Letter, till the Month of *January* in the next Year. However, the Bishops of *Italy* assembled in a Church of *Rome*, and examined the Cause of St. *Athanasius*, and that of *Marcellus* of *Ancyra*. All the Accusations which had been alledged against the former were propos'd, and after he had proved them all to be false he was declar'd innocent. *Marcellus* of *Ancyra* persuaded the Bishops that his Faith was Orthodox, and declared that his Books were mis-understood, and so was acquitted also. At last, the Council prayed *Julius* to write to the Bishops of the East; which he did in the Year 342, after the return of his Legates. We have often already spoken of this Letter of *Julius*, and therefore it is not necessary to say any thing more of it here.

Of the Councils held at Antioch.

THE Eastern Bishops having quitted the Design they had of appearing before a Council of the West, or of taking the Pope for Judge of their differences with St. *Athanasius*, assembled at *Antioch* in the beginning of the Year 341, and there held a Synod of Ninety Bishops or thereabouts. The occasion of this Synod was the Celebration of the Dedication of the Church of *Antioch*. But as it was the custom of the Bishops when they were assembled to make some Ecclesiastical Rules, so these thought fit to compose New Confessions of Faith, and to make Canons concerning the Discipline of the Church. In the First of these Confessions of Faith, they declare, that they are not Followers of *Arius*, and that they have no other Faith but what they receiv'd by Tradition; that they restore *Arius*, because they found that his Doctrines were Orthodox, but that they

The Councils. they do not follow him. After this Protestation there followed a Confession of Faith, wherein they do not use the Word *Consubstantial*, but they declare, That they believe in one only Son of God, coexistent with his Father who begot him, by whom all things were made; and in the Holy Spirit. This was the First Confession of Faith that was made after that of the Council of Nice; and it was quickly follow'd by a Second made by the same Bishops in the same place, wherein they enlarge much more upon the Attributes of Jesus Christ: They say, That he was Born of the Father before all Worlds, That he is God of God, Whole of Whole, a perfect Being, &c. That he is the perfect Image and exact Resemblance of the Divinity, of the Substance, of the Will, the Power and Glory of the Father. They add, that the Father, Son, and Holy Ghost are not three different Names, but three Subsistences, and that they are one in Will. They pronounce an *Anathema* against those who say, That there was an Age or a Moment before the Generation of the Word, or who say, That he is a Creature form'd like other Creatures, These Expressions of being one by Will, of being a Creature like others, and some others like them which are in this Confession of Faith, render it very much suspected.

For this reason perhaps it displeased some Bishops of the Synod, which obliged *Theophrastus* Bishop of Tyana to make a third Confession, which was approv'd by all, wherein they profess to believe in Jesus Christ, The only Son of God, God, the Word, the Power and Wisdom by which all things were created, who was begotten of the Father before all Worlds, perfect God of perfect God, who exists in the Father Hypostatically. This Confession of Faith has nothing that could render it suspected, but only the omission of the Word *Consubstantial*. These are the three Confessions of Faith which were made in this Council.

As to what concerns the Discipline of the Church, those Bishops supposing that St. *Athanasius* had been fairly judged in the Council of Tyre, thought they had no more to do but ordain a Bishop in his room. At first they cast their Eyes upon *Eusebius* of Edessa, a Disciple of *Eusebius* of Caesarea, and of *Pappophilus* of Scythopolis: But this prudent Man refusing it, lest he should be affronted by the People of Alexandria who loved St. *Athanasius*, they chose *Gregory*, and pray'd the Emperor to send him with a strong Force to Alexandria to take Possession of that Church.

Afterwards they made 25 Canons concerning the Discipline of the Church, whose Authority has been disputed upon the account of those who made them. St. *Chrysostome* and Pope *Innocent* reject them as being composed by *Arians*; yet they were inserted into the Code of the Universal Church, and cited in the Council of Chalcedon, where some Canons of this Council of Antioch are quoted; and since that time they have had a place in all the Collections of Ecclesiastical Canons. And indeed, they contain the the wisest, and the justest Rules that ever were observed in the ancient Church; which has made some Authors believe, that part of them at least were made by another Synod; but their Conjectures will not hold, and it is evident, that the 4th. 12th. and 15th. were made by this Synod, since they are the same which St. *Chrysostome* and Pope *Innocent* reject, because they were made by *Arians*. This being evident, say I, 'tis very probable, that all the other Canons were made by the same Council, especially since in all the Collections, they are attributed to one Synod of Antioch only, which was held soon after the Council of Nice.

But we must carefully distinguish this Council of Antioch, of which we have just now spoken, that was held in the Year 341, from another Synod made up of a part of the same Bishops, who assembled in the beginning of the Year 342; for this last was held after St. *Athanasius* was acquitted, when the Bishops

of the East sent back the Pope's Legates, after they had been detained till January, in the Year 342. 'Twas in the name of this Synod that they wrote a Letter to *Julius*, wherein they excuse themselves for not being able to come to the Synod of Rome which he had assembled, both upon the account of the War with the *Persians*, and because of the shortness of the time between the Delivery of *Julius's* Letter to them, and the Day which he had signified to them for the meeting of the Synod. They took it ill that *Julius* had written to them all alone, and had address'd his Letter only to *Eusebius*; but above all they complained that he had taken into his Communion, *Athanasius* and *Marcellus*, who were condemned and deposed.

Probably 'twas in this last Synod that the Fourth Confession of Faith was compos'd which is produced by St. *Athanasius*. It comes very near to that of the Council of Nice, saving only that it omits the Word *Consubstantial*. They made it, as St. *Athanasius* observes, to send it into the West to the Emperor *Constantine*.

The 1st. Canon of the Council of Antioch confirms the Decree of the Council of Nice, concerning the Celebration of Easter.

The 2d. condemns those who would never communicate, and who have an aversion to the receiving of the Eucharist, and forbids the holding Communion with those that are excommunicated, under the Penalty of being excommunicated themselves.

The 3d. forbids Clergymen to forsake their Churches to abide in others, and ordains that he who will not return being recall'd by his own Bishop, shall be deposed, and that the Bishop who detains him shall be punish'd by the Synod.

The 4th. ordains, that in case a Bishop being deposed by a Synod, and a Priest or a Deacon being deposed by his Bishop, shall dare to discharge the Functions of their Offices before they be restored, they can never hope to be restor'd in another Synod; That they shall not be permitted to defend themselves, and that all those shall be excommunicated who have communicated with them, and knew the Judgment that was given against them.

The 5th. is, that if a Priest or a Deacon despising his Bishop, separate from the Church, and make private Meetings, setting up a New Altar, and will not obey his Bishop, when he shall be admonish'd and call'd back again two or three times, he can no longer hope to continue in his Office, and if he continue to trouble the Church, the Aid of the Secular Arm may be implor'd to chastise this seditious Person.

The 6th. forbids the receiving of an excommunicated Person until he has been restored to Communion by his Bishop.

The 7th. ordains, that no Person shall be received into Communion, who has not Letters of Peace, i. e. Letters testifying that he is not separated from the Communion of the Church.

The 8th. declares, that these Letters cannot be given by the Priests who are in the Country Villages, or at least that they cannot address them but only to their neighbouring Bishops; but that the Suffragans may grant them.

The 9th. ordains, that the Bishops of the Province reverence their Metropolitan, and do nothing of consequence without him, but only take care of the Diocess, to ordain Priests and Deacons, and to regulate the particular Affairs of their Church; but to do nothing more without the Metropolitan, who ought likewise to do no considerable thing without taking the Advice of the Bishops of the Province.

The 10th. regulates the Rights of Suffragans. It enjoins them not to exalt themselves above their Rank; to take care of the Churches, which are subject to them, without meddling with the Affairs of others. It permits them in their own Churches to ordain Readers, Sub-Deacons and Exorcists, but it forbids

The Councils. forbids them to ordain Priests and Deacons, tho' they have even received Imposition of Episcopal Hands, that is, tho' they have been ordained Bishops. Lastly, it ordains, that the Suffragan should be ordained by the Bishop of the City.

The 11th. ordains, that in case a Bishop, or a Priest, or another Clergyman address to the Emperor without the Consent of the Bishops of the Province, and chiefly of the Metropolitan, he ought to be excommunicated and deposed; but if he has any Affairs which oblige him to wait upon the Emperor, he may do it with the Consent of the Metropolitan, and the Bishops of the Province, which shall be express'd in the Letters which they give him.

The 12th. forbids Clergymen who have been deposed by their Bishop to address themselves to the Emperor, to obtain Restitution; and takes from those who shall do it all hopes of being restored.

The 13th. forbids Bishops to pass from one Province to another to ordain there, unless they be called by the Metropolitan of the Province, and nulls every thing which shall be done by one Bishop of a Province.

The 14th. says, that in case the Bishops of one Province cannot agree about judging of a Bishop, the Metropolitan may call the Bishops of the neighbouring Province, to judge and decide this Controversy.

But it is ordained in the 15th. that if a Bishop is condemned unanimously by all the Bishops of the Province, he cannot be judg'd a-new, and that the Sentence of the Synod of the Province ought to remain firm.

The 16th. declares, that if a Bishop who has no Bishoprick, invade a vacant Church, without the Authority of a Synod, he ought to be driven away from it, tho' the People of the Church whereof he is Bishop should choose him. It adds, that a Synod cannot be compleat and lawful without the presence of the Metropolitan.

The 17th. declares, that if any being ordained Bishop, refuse to accept of the Bishoprick, he is to continue excommunicated until such time as he accepts it, or that the Synod of the Province has otherwise determined about it: But if it be none of his Fault, that he does not go to his Church, but because the People of the Church will not receive him, it is ordained in the 18th Canon, that he shall

have the Honour and Place of a Bishop, upon condition that he do not any wise trouble the Church wherein he shall continue.

The 19th. forbids the Ordination of a Bishop without a Synod and without the presence of the Metropolitan. It adds, that 'tis convenient that all Bishops of the Province should be present at this Synod with him; but if this cannot be done, yet they must be summon'd to it, and several of them must give their Suffrages, either in the Synod, or by Letters: That if the Ordination be made otherwise, it shall not be good; but if some particular Persons out of a Spirit of Contradiction contest it after it is thus made, the Suffrages of the major Part should carry it.

The 20th ordains, that every Year two Synods shall be held in a Province; viz. the first, the third Week after *Easter*, and the second in the Month of *July*, that so Priests, Deacons, and in short, all those who pretend that their Bishop has done them any Injury, may have recourse to the Synod. It forbids also to keep these Synods without the Metropolitans.

The 21st. forbids the Translations of Bishops.

The 22d. forbids a Bishop to meddle within the Diocess of another, and to make any Ordination there.

The 23d. forbids a Bishop to ordain his Successor.

The 24th. provides for the preservation of the Church-Lands: It gives the management of them to the Bishops; but it ordains that the Priests shall take cognizance of the Lands of the Church, left after the Death of the Bishop his Heirs seize upon them.

The Last regulates the uses to which the Bishop should apply the Revenue of the Church: It ordains, that he should dispose of them, for the good of the Poor and of Strangers; and that he shall be content with necessaries, according to the command of the Apostle *St. Paul*; that he shall not keep the remainder to himself; that he shall not give it to his Brethren or to his Children, but that he shall distribute it according to the Advice of the Priests and Deacons; that if he does not do it, he shall be accountable to the Synod of the Province; And lastly, that if the Priests and the Bishop be accused of conspiring together, to appropriate to themselves the Ecclesiastical Revenues, the Synod shall examine this Accusation, and shall punish them if it be found true.

Of the Council of Antioch.

Of Antioch. 345. THE *Eusebians* assembled also at *Antioch* about the end of the Year 345, or the beginning of the next Year, and there made a large Confession of Faith, which they sent into the West, by *Eudoxus*, *Martyrius*, and *Macedonius*. 'Tis quoted as well as the others by *St. Athanasius*. There they make profession of believing in Jesus Christ, the only

Son of God, begotten of his Father before all Worlds, God of God, Light of Light; and they condemn those that say, that he is not God, or that he was made of nothing, and those that say, there are three Gods, and those that confound the Divine Persons. This Confession is Catholick, tho' the Term *Consubstantial* is not found in it.

Of the Council of Milan.

Of Milan. 346. THE Bishops of the West being assembled at this Council to find out some means of determining the Differences of the Bishops which troubled the Peace of the Church, the Deputies of the Eastern Bishops came thither, and propos'd that large Confession of Faith last mentioned to them: The Western Bishops for their part declar'd, that the *Nicene Creed* must be approved, and *Arius* condemned. This Proposition provoked the Deputies of the Bishops of the East, who retired in great anger. *Ursacius* and *Valens* were received into Communion in this Council, after they had presented a *Manifesto*, wherein they condemn the Heresies of *Arius* and *Photinus*. The Error of the latter was also condemn'd in this Synod. This Council was

held in the Year 346. For, first, it was assembled when the Deputies of the Council of *Antioch* came into the West, and brought with them their long Confession of Faith; and *St. Athanasius* says, that they did this three Years after the first Deputation which they made about the end of the Year 342. Secondly, *Liberius* says in his Letter to *Constantius* compos'd in the Year 354, that it was then eight Years since the Legates who came from the East, withdrew from the Council of *Milan* in great discontent. Lastly, *St. Athanasius* says, that *Constantius* commanded him to appear at *Milan*, in the fourth Year of his Abode in the West; and he came in 341, and therefore this Synod was held about the end of the Year 345, or the beginning of the Year 346.

Of the Council of Cologne against Euphratas.

The Councils.

Of Cologne, &c. 346.

Here is commonly placed in the Year 346, a Synod which is thought to have been held at Cologne, and wherein 'tis said that Euphratas Bishop of this City was deposed for denying the Divinity of Jesus Christ. The Acts of this Council are extant in the second Tome of the Councils p. 615. But I find there is great probability that these Acts were forg'd, and that this History is false. For this Euphratas who is said to have been deposed in this Synod in the Year 346, i.e. in the next Year after the Consulship of Amantius and Albinus, was present the Year after at the Council of Sardica as a Catholick Bishop, and was also one of the Deputies whom the Council sent into the East, as appears by the Testimonies of St. Athanasius and Theodoret. Is it possible that a Bishop, who was a little before convicted of denying the Divinity of the Son, and then deposed, should be present at the Council of Sardica among the Catholick Bishops, and should be chosen for a Deputy by the whole Council? Some say, that this Council was held after that of Sardica; but this Hypothesis which is contrary to the Date of the Acts, may also be easily destroy'd: For Maximinus of Triers who is thought to have presided at this Council, as the Acts testify, died soon after the Council of Sardica, since it is certain by the Testimony of St. Athanasius, in his Epistle to those that lead a Monastick Life, That Paulinus, the Successor of Maximinus, was Bishop of Triers when Ursacius and Valens retracted, i.e. in the Year 349. But from the Year 347 to 349, Euphratas was always out of France, and consequently it is impossible that he should be deposed by Maximinus of Triers.

There is also another Argument which proves the Acts of the Council of Cologne to be forg'd. Servatus Bishop of Tongres, says, that he reprov'd Euphratas in the presence of St. Athanasius. Now this Bishop

could not have seen St. Athanasius, but upon two Occasions: First, when this Saint was at Triers; and secondly, when Servatus was sent into the East by Magnentius: But he could not reprove Euphratas in the presence of St. Athanasius neither when this Father was at Triers, since Euphratas could not be accus'd of this Error before the Council of Sardica; nor when he was sent Deputy into the East; for then Maximinus of Triers, who is said to have presided at the Council of Cologne, was dead, as we have just now shown.

The Subscriptions of these Acts do also plainly discover their Forgery: For there you may read the Names of Desiderius of Langres, and of Simplicianus of Autun, who liv'd in the fifth Age of the Church; there is also the Name of Discolus Bishop of Rheims; who is not to be found in the Catalogue of the Bishops of that Church. Lastly, Severinus who is said to have been ordain'd in the room of Euphratas, was still alive in the Year 402, according to the Testimony of Sulpitius Severus. 'Tis true the Names of Desiderius and Discolus are amongst the Names of the Bishops of France, in the Subscriptions of the Letter of the Council of Sardica; but 'tis probable that he that forged these Acts, took from thence these Names, and added to them the Names of the Bishops. However it be, these Acts were unknown to all the ancient Historians, who make no mention of this History, nor of the Council of Cologne. The first who cited them is the Author of the Acts of Servatus of Tongres, which the Learned now own to be supposititious. After him Servatus Lupus mentions them in the Life of Maximinus: Hoyerius Abbot of Lobbes, and some modern Authors mention them; but their Authority is of little weight in so ancient a Matter as this.

Of the Council of Sardica.

THE Emperors Constantius and Constans desiring to restore Peace to the Church, call'd a Synod of the Eastern and Western Bishops, at Sardica in the Year 347 (a). Thither came 100 Bishops from the West, and 73 Bishops from the East (b). But those of the East having declared to those of the West, that they would not be present at the Council, unless St. Athanasius, Marcellus, and the other Bishops that were condemned, were excluded from Ecclesiastical Communion, and the Western Bishops refusing to accept of this Condition, the Council was divided; and the Eastern Bishops withdrew. Those of the West, of whom Hosius was the Head and President (c), did notwithstanding hold a Synod in their absence, to treat of the Faith, and of the Accusations charg'd upon St. Athanasius and the other Catholick Bishops, and to make Canons concerning the Discipline of the Church. In Matters of Faith, they all agreed that they must not make any new Creed, but must hold to that of the Council of Nice: Yet some particular Persons would

have made a new Creed, in imitation of the Bishops of the East, but all the Council disapproved their Design. The Creed then drawn up is preserved by Theodoret, Ch. 8. of the 2d. B. of his History. Afterwards the Council took into their consideration the personal Accusations against St. Athanasius and Marcellus of Ancyra. The first justified himself and was acquitted; the second having alledged that Eusebius and his Adversaries took for Affirmations what he propos'd as Objections, was also restor'd. Asclepas Bishop of Gaza was restor'd; Theodorus of Heraclea, Narcissus of Neronius, Stephen of Antioch, George of Laodicea, Menophantus of Ephesus, Ursacius of Singidunum, Valens of Mursa, and Patrophilus of Scythopolis, were excommunicated and deposed.

Lastly, the Council produced twenty Canons and wrote three Letters. The first which was address'd to all the Bishops, is produced by St. Athanasius, and by St. Hilary in his Fragments; the second is to Julius which is in St. Hilary in the same place, and the third is to the Churches of Alexandria. There was

(a) The Emperors Constantius and Constans called a Council at Sardica in the Year 347. Socrates B. II. Ch. 20. and Sozomen, B. III. Ch. 11. testify that it was called in this Year. St. Athanasius confirms this Epoch, because he says, that it was held a year after the Council of Milan. It appears by the express Testimonies of St. Athanasius, that this Council was called by the Emperors. Hosius says the same thing in his Letter to the Emperor, and the Historians, Socrates, Sozomen, Theodoret and Sulpitius Severus follow this Opinion. Socrates indeed says, the Bishops of the East complain'd that Julius had allowed too little time for coming to the Synod; but he confounds what they say about the Council of Rome, with what concerns the Council of Sardica.

(b) Thither came 100 Bishops from the West, and 73 from the East. St. Athanasius in his Letter to those that lead a Monastick Life, says, that this Council consisted of 170 Bishops or thereabouts. Now it appears by the Subscriptions of the Letter of the Bishops of the East, that these Bishops from the East

were 73. St. Athanasius indeed says, That the Letter of the Council of Sardica containing his Absolution was sign'd by 300 Bishops, but this is to be understood not only of those who were present at the Council, but also of those who subscribed after the Council was over, to its Synodical Letter.

(c) Of whom Hosius was Head and President. The Name of this Bishop is the first in the Subscriptions which are in St. Athanasius, who says, that he was the Head and President of all the Councils where he was present. Theodoret says expressly, that he presided in this Council B. II. Ch. 15. of his History, as well as Sozomen B. III. Ch. 11. and the Council of Chalcedon in their Discourse to Marcianus, Tome IV. of the Councils, p. 825. Petrus de Marca has affirm'd, that he presided in this Council in the Name of the Pope, but his Opinion is not founded on any solid Argument. The Pope's Legates sign'd after him, and declared, that they only represented his Person: Julius Roma per Archidamum & Philoxenum Presbyteros.

also a long Letter to the Emperors, which was in St. Hilary's Book, but is not now in his Fragments, nor any where else.

On the other side the Eastern Bishops who withdrew from *Sardica*, assembled at *Philippopolis*, and wrote a Letter from thence, which they dated from *Sardica*, addressed to all the Bishops of the World. There they cry out upon St. *Athanasius*, *Marcellus* of *Ancyra* and *Asclepas*, and make them pass for wicked Rogues. They declare, that they do not join with the Bishops of the West, because they had receiv'd into their Communion those Bishops who were deposed in the East, and upon the account of this pretended violation of their Authority they excommunicate *Hosius*, *Protopogenes*, *Gaudentius*, *Maximinus* and *Julius*. They complain that the whole World was turn'd upside down, and the whole Church disturbed for the sake of one or two wicked Fellows. They accuse the Bishops of the West of Arrogance, and reprove them for endeavouring to establish a new Law, to give themselves the Liberty of examining a-new what had been determined in the East. They observe that the ancient Discipline of the Church is contrary to this Practice, and that the Judgments given in the East ought to be confirm'd in the West, as those of the West were received in the East. They prove this Rule by several Examples. Lastly, they add to this Letter a Confession of Faith, wherein they make Profession of believing in the Son of God begotten of the Father before all Worlds, God of God, Light of Light, who created all things; and they condemn those who say, That the Son was made of nothing, or that he is of another Substance than the Divine Substance, and that he is not of God, or that there was a time when he was not the Son of God: As also they anathematize those who say, That there are three Gods, or that Jesus Christ is not God, or that there is not one Christ only the Son of God, or that he is the same Person with the Father or the Holy Spirit. This Letter which is preserved in the Fragments of St. Hilary is address'd to Gregory of *Alexandria*, to Amphilion of *Nicomedia*, and to several other Bishops, and among the rest to *Donatus* of *Carthage*. For which Reason the *Donatists* urge it in the Conference of *Carthage*, and the Catholick Bishops being ignorant of this History, say, that the Council of *Sardica* was made up of *Arian* Bishops. Some say, that *Paul* of *Constantinople* was restor'd in the Council of *Sardica*, others who follow *Epiphanius*, say, that *Photinus* was condemned there. They are both mistaken; for *Paul* was dead, and *Photinus* was not condemned in this Synod.

I have only now to give an Abridgment of the subject Matter of the Canons of the Council of *Sardica*. These Canons were not compos'd as those of other Councils in the form of Laws; but they are Propositions made by *Hosius* and some other Bishops, which are approved by all the Synod.

In the 1st. *Hosius* says, That they ought wholly to abolish a wicked Custom and pernicious Abuse, by hindering Bishops to pass from one See to another. And having declared that Avarice and Ambition are the only causes of these Translations, because there is no Example of a Bishop who ever quitted a great Bishoprick to take a little one. He proposes for a severe Punishment of this Fault, that those who are guilty of it shall be excluded from Lay-Communion. And all the Fathers of the Council answered, *We agree to it*.

In the 2d. Canon, *Hosius* adds, that the same Sentence ought to be pronounced against those who excuse themselves, because they were desired by the Faithful of their second Church; and the Synod ordains that it shall be so.

The three following Canons concern Ecclesiastical Decisions. It had been ordained in the Council of *Antioch*, that the Decision of the Council of the Province could not be invalidated, and that if the Bishops of the Province could not agree, they should call in those of the neighbouring Province.

The Council of *Sardica* falls foul upon these two Decisions: For in the third Canon *Hosius* proposes, first, that it should be forbidden to appeal to Judges of

a neighbouring Province; and secondly, he says, that for the Honour of the Memory of St. *Peter*, he judg'd it convenient, with the leave of the Council, to ordain, that if a Bishop condemned in his own Country thought himself innocent, those who had judged him should write of it to the Bishop of *Rome*, to enquire whether the Cause of the Bishop accused should be examined a-new: That if he, and the Judges whom he should name were of this Opinion, they must proceed to a new Decision upon the place; but if he did not think fit that the Cause should be examined a-new, then the Sentence already past must stand good.

Gaudentius adds in the fourth Canon, that a Bishop deposed by the Synod of the Province, who desires this new Decision, must not be expell'd his See, till the Bishop of *Rome* has determined, whether the Cause ought to be examined a-new.

Lastly, in the 5th. Canon, according to the Greek, and the 7th. according to the Edition of *Dionysius Exiguus*, *Hosius* says, that when the Bishop of *Rome* thinks fit that the Cause of a Bishop should be examined a second time, he ought to write to the Bishops next adjoining to his Province, that they examine the whole Matter with Care and Exactness; that he must also be empowered to send Legates in his own Name to this new Synod, unless he think it more convenient to leave the judging of the Cause to the neighbouring Bishops of the Province only, without sending thither his Legates. The Bishops of the Council approve these Propositions of *Hosius* and *Gaudentius*. These three Canons have occasioned great Disputes, which would quickly vanish, if Men would confine themselves to the Words of the Council of *Sardica*, which sufficiently discover; first, that the Discipline which these Fathers establish is New; secondly, that they do not give the Bishop of *Rome* power to judge the Cause of a Bishop in his own Tribunal at *Rome*; but they only give him Authority to enquire whether it were well or ill determined; and in case he find that it was determined wrong to order a new Decision of it in the Country, and by the neighbouring Bishops of the Province where it was determined, whither he might send Legates in his own Name to be present, if he thought it convenient. This is the natural Sense of the three Canons of this Council, which I have explained more at large in my second Dissertation of the Discipline of the Church.

The 5th. Canon according to the Edition of *Dionysius Exiguus* declares, that if there remains but one Bishop in a Province, and he will not ordain other Bishops, the Bishops ought to come to him and joynt with him in ordaining; but if he persist in his unwillingness and will not meet them for ordaining Bishops, the neighbouring Bishops alone may then ordain them without his Consent. This is the Proposition of *Hosius*, to which the Council agreed.

The 6th. is, that a Bishop ought not to be ordained in a Borough or little City, where a Priest is sufficient, lest the Dignity of a Bishop be lessened.

The following Canons are about the Journeys of Bishops to Court. *Hosius* for hindering them to go thither continually, and importune the Emperor by their frequent Petitions, thought fit to ordain,

First, that none of the Bishops shall go to Court, unless he be required by the Emperor's Letters.

Secondly, that those who shall have Requests or Petitions to make for the Poor of their Churches, shall only send thither a Deacon.

Thirdly, that this Deacon, before he goes to Court shall address himself to his Metropolitan, to whom he shall make known the occasion of his Petitions, and of whom he shall obtain Letters of Request and Recommendation.

Fourthly, that those who shall go to *Rome*, shall address themselves to the Bishop of that City, who having examined their Petitions, shall write of them to Court if he finds them just.

Fifthly, *Gaudentius* adds, that for putting these Rules in execution, the Bishops which lie upon the Road, shall ask the Bishops whom they shall see going

The Councils. going to Court, and if they find that they have not observed the Canons above-mentioned, they shall not receive them into their Communion. But because these Rules were New, *Hosius* moderates this Penalty, and says, that they must first make them known to these Bishops, and persuade them to send a Deacon to Court from the place where they shall be, and then return to their own Diocess. These Propositions are approved by the Council, and contained in the Canons 8, 9, 10, 11, 12.

In the 13th. *Hosius* says, that he thought it necessary to ordain, that Bishopricks shall only be given to those who have discharged the Offices of Reader and Deacon, or Priest, for a considerable time. The Bishops of the Council approve this Proposition.

In the 14th. *Hosius* says, that it ought to be ordained, that a Bishop should not continue longer than three Weeks, in the Diocess of another, and out of his own. All the Bishops are of this Opinion: But *Hosius* moderates this Law in the following Canon, in favour of those who have an Estate out of their Diocess, and who are obliged to continue there more than three Weeks for their Affairs, but he would have them forbidden after this time is spent, to go to the great Church of the City, and orders them to be present only at the Offering of a Priest.

In the 16th. *Hosius* proposes the renewing of that Law, which forbids a Bishop to give the Communion to him who is excommunicated by his own Bishop: And the Bishops of the Council say, that this Rule will preserve Peace and Concord.

The 17th. allows Priests and Deacons who are condemned by their own Bishop to appeal to the Judgment of the Bishops of the Province.

In the 18th. the Bishop *Januarius* desires that a Bishop may be forbidden to solicit the Clergy of another Bishop, that he may ordain them in his own Diocess. The Council answers, that these Contests occasion Discord among Bishops, and is of Opinion, that it ought not to be done.

Hosius adds in the 19th. Canon, that the Ordination of a Clergyman of another Diocess ought to be

void, and that the Bishop who shall do it, ought to be punished.

In the 20th. the Bishop *Aëtius* having remonstrated that many Priests and Deacons, Strangers, continued a long time at *Thessalonica*, the Synod ordains, that the Rules made with respect to Bishops may oblige these Persons.

The 21st. Canon according to the Edition of *Dionysius Exiguus* which we have followed, declares, that according to the Remonstrance of the Bishop *Olympus*, the Council is of Opinion, that a Bishop forc'd away from his own Diocess for the Defence of the Discipline of the Church, or of the Faith and Truth, may continue in the Bishoprick of another, till he can return to his own, for it would be great Inhumanity not to receive him who is persecuted, and that on the contrary, much Civility and Kindness ought to be shewn to him.

There are in the Greek two other Canons which concern a particular Business. The Bishop *Gaudentius* says to the Bishop *Aëtius*, that since he had had no trouble in his Diocess from the time that he was Bishop of it, he thought that he ought to receive those who were ordained by *Museus* and *Eutychianus*. *Hosius* judged that he ought not to admit those who being ordained would not continue in the Churches to which they are nam'd. He adds, that *Eutychianus* and *Museus* ought not to be look'd upon as Bishops, but if they desir'd Lay-Communion, it should not be refus'd them.

These Canons end with these Words in the Edition of *Dionysius Exiguus*, *The whole Council hath said, The Catholick Church spread over all the Earth, shall observe what has been now ordain'd.*

However, the Canons of the Council of *Sardica* were never received by the Catholick Church, as general Laws. They were never put into the Code of the Canons of the Universal Church, approv'd by the Council of *Chalcedon*. The East never received them, neither would the Bishops of *Africa* own them. The Popes only used them, and cited them under the Name of the Council of *Nice*, to give them the greater Weight and Authority.

Of the First Council of Sirmium.

Of the First of Sirmium. 349. **T**HE first Council of *Sirmium* was made up of Western Bishops; it was held in the Year 349, two Years after that of *Milan*. *Photinus* who had been already excommunicated, was there condemned, but he could not be forced away from

his See, and therefore the Western Bishops only gave notice to the Eastern of the Judgment they had given against this Heretick. This is related in the Fragments of *St. Hilary*.

Of the Second Council of Sirmium.

Of the Second of Sirmium. 351. **T**HE second Council of *Sirmium* was made up of Eastern Bishops assembled by the Emperor *Constantius* in the Year 351. *Basil* of *Ancyra* entred the Lists there against *Photinus*, and convicted him of Heresy. He was afterwards deposed by the Bishops, and sent into banishment by the Authority of the Emperor. In this Council was made the first Creed of *Sirmium* wherein the Bishops make profession of believing in *Jesus Christ the only Son of God, born of his Father before all Worlds, God of God, Light of Light, by whom all Things were made.* There they anathematize those that said, *He was*

created of nothing, or of another Substance; or that he was not of God, or that he was made in Time; Those that said there are two Gods, or those who on the contrary averr'd, That the Father, or at least one part of him, was born of Mary, and also those who made no distinction of the Three Divine Persons, or who said, That the Divinity was changed into Flesh; and that it was subject to Sufferings and Changes. This is the Sum of that long Creed quoted in Greek by *St. Athanasius*, and in Latin by *St. Hilary*, who has considered and explained it as a very Orthodox Confession of Faith.

Of the Council of Arles.

Of Arles. 353. **C**ONSTANTIUS had a long time desired to get *Athanasius* condemned by the Western Bishops. To compass this Design, he assembled a Synod in the Year 353, in the City of *Arles*. The Pope sent for Legates *Vincentius* of *Capua*, and another Bishop of *Campania* called *Marcellus*; and ordered them to desire the Meeting of a Council in the City of *Aquileia*. These Legates being arrived at the Council of *Arles*, desired that they would begin with handling the Doctrine, and with condemning the

Error of *Arius*, before they spoke of the cause of *St. Athanasius*: But *Ursacius* and *Valens* who had no other Design but to procure the Condemnation of *St. Athanasius*, would not admit this Proposition; and forc'd the Bishops of the Council, and even the Pope's Legates to subscribe the condemnation of this Saint. There was none but only *Paulinus* Bishop of *Triers* that continued steadfast, and for this Reason he was banished immediately.

Of the Council of Milan.

The
Councils.
Of Milan.
355.

The
Councils.
Of Milan.
355.

Liberius being informed of the Fall of his Legates, sendeth *Lucifer* Bishop of *Calaris*, to wait upon the Emperor, and desire of him a new Synod. The Emperor granted him one, and caus'd it to meet at *Milan* in the Year 355: But it did not answer the Pope's Expectation. The Emperor caus'd the Bishops of the East and the West to be summoned to it; but yet it was compos'd only of the Western Bishops. There came almost 300 to it. Thither they brought *Eusebius* of *Vercelles*, and *Lucifer* of *Calaris*, who was the Pope's Legate, together with *Pancratius* the Priest, and *Hilary* the Deacon. These were invited to the Synod, and were urged to subscribe the Condemnation of St. *Athanasius*: They answer'd, that they must first handle Matters of Faith; that they saw in the Assembly some Hereticks, or such as were suspected of Heresy; That in the first place they must make profession of

the Faith contain'd in the *Nicene Creed*. *Dionysius* of *Milan* took Pen and Paper, to write down and sign the Creed: But presently *Ursacius* and *Valens* took them by force out of his hands. Thereupon there arose a great Tumult, the People were put in a Commotion, and the Bishops withdrew to the Palace, where they were press'd to sign a Letter written in the Emperor's name against St. *Athanasius*. There were but few Bishops who could resist the Emperor's Sollicitations, and those who were so stedfast as to do it, viz. *Eusebius* of *Vercelles*, *Dionysius* of *Milan*, and some others, were sent into banishment. *Baluzius* in his new Collection of Councils, has caus'd the New Acts of this Council to be printed, taken out of the Life of *Eusebius* of *Vercelles*, published by *Ughellus* in the First Tome of his *Italia Sacra*, but there is no probability that they are Authentical.

Of the Council of Biterræ or Beziers.

Of Biterræ,
or Beziers.
356.

Of Biterræ,
or Beziers.
356.

THE French Church had not yet been toss'd with the Storms which troubled the Peace of all the Churches in the World. *Saturninus* Bishop of *Arles* a factious Man, was the First who brought thither the fire of Division. He assembled in the Year 356, a Council at *Beziers*, and us'd all his Endeavours to make it receive the Followers of *Arius*; but St. *Hilary* oppos'd him stoutly, and having desired them to treat of Doctrinal Matters offer'd to convict *Ursacius*, *Valens* and *Saturninus* of

Heresy. Instead of hearkening to him they wrote to Court against him, and he was sent into banishment together with *Rhodanius* Bishop of *Tholouse*. After he was forced away, the Bishops of this Council being devoted to the Interests of *Saturninus*, did whatever he desired; but the other Bishops of France would never communicate with him, nor with *Ursacius* and *Valens*, and would not suffer other Bishops to be ordain'd in the room of those that were banish'd.

Of the Third Council of Sirmium.

Of the
Third &c.
357.

Of the
Third &c.
357.

THE Second Creed of *Sirmium* was made in that City in the Year 357, by *Potamius* Bishop of *Lisbon* a City of *Spain*, in the Presence of *Valens*, *Ursacius*, *Germinius*, and some

other Bishops. This Creed is *Arian*. In it they reject the Word *Consubstantial*, and they declare, that the Father is greater than the Son, and that the Son had a beginning.

Of the Council of Antioch.

Of
Antioch.
358.

Of
Antioch.
358.

THE Eastern *Arians* seeing that those of the West had plainly made Profession of their Error, did also publicly declare themselves in a Council assembled at *Antioch* in the Year 357. *Eudoxius* Bishop of that City, a Patron of *Aëtius*, *Acacius* Bishop of *Cæsarea* in *Palæstine*, *Uranus* Bi-

shop of *Tyre*, and some others, did there condemn the Words *Consubstantial*, and *like in Substance*, and wrote to *Ursacius*, *Valens* and *Germinius*, to thank them, because by their means the Bishops of the West had embraced their Doctrine.

Of the Council of Ancyra.

Of Ancyra,
358.

Of Ancyra,
358.

THE greatest part of the Eastern Bishops oppos'd this Design of *Eudoxius*; and could not endure that he should make so publick a Profession of the Impious Doctrine of *Aëtius*. *George* Bishop of *Laodicea* wrote a Circular Letter upon this Subject, wherein he exhorted his Brethren to join together for defending the Faith of the Church. *Basil* of *Ancyra* presented this Letter to many Bishops who were assembled in his City for Dedicating his Church, about the Feast of *Easter* in the Year 358. These Bishops wrote a Synodical Epistle related by St. *Epiphanius*, wherein they first confirm'd the Creeds of the Eastern Bishops made at *Antioch*, at *Sardica*, and at *Sirmium*, and then con-

demned the Heresy of *Aëtius*, and profess'd to believe the Son of God to be like his Father. There follow after their Creed 18 Anathematisms, wherein they condemn these following Impious Dogmes, viz. That the Son of God is not like to his Father, that he is unlike in Substance, that he is a Creature, that he is another God than God the Father, &c. At the end of these Anathematisms there is one against those who say, that the Father and the Son are *Consubstantial*. St. *Hilary* who explains the others, makes no mention of this last, because the Deputies of this Synod durst not bring it to *Sirmium*.

Of the Fourth Council of Sirmium.

Of the
Fourth &c.
359.

Of the
Fourth &c.
359.

SOON after the Council of *Ancyra*, there was a Council held at *Sirmium*, wherein the Bishops of *Italy* and the West were present. Therein was made a Collection of the Creeds of *Antioch*, of the

First of *Sirmium*, of that of *Sardica*, and of that of *Ancyra* which *Eustathius* Bishop of *Sebastea*, and *Eusebius* Bishop of *Cyzicum*, presented to be sign'd by all the Bishops, who made no Scruple to do it.

The
Councils.

Of the
Fifth &c.
359.

Of the Fifth Council of Sirmium.

The
Councils.

Of the
Fifth &c.
359.

Constantius having appointed two great Synods, one in the East at *Seleucia*, and the other in the West at *Ariminum*, some Eastern Bishops before they went to *Seleucia*, met together at *Sirmium*, where they made a new Confession of Faith, which was dictated by *Marcus of Arethusa*, after a long Conference with the other Bishops, and was sign'd by those that were present. Therein they make Profession of believing the Son of God to be in all things like to his Father; but they reject the name

of *Substance*, as a Term that ought not to be us'd in speaking of the Trinity, because it is not found in Scripture, and is not intelligible by the People. Nevertheless *Basil of Ancyra* added in his Subscription, that the Son of God was in all things like to his Father, not only by the consent of Will, but also in Substance and Essence. This Creed has the Names of the Consuls at the beginning, which displeased many.

Of the Council of Ariminum.

Of Arimi-
num. 359.

While these things were a-doing in the East, the Western Bishops assembled from all Parts to *Ariminum*. The Emperor had sent his Letters Mandatory for them, and provided for them publick Carriage, and Money for performing their Journey; but the Bishops of *France* and *Britain* thought it below them to accept of these Offers, and chose rather to travel at their own Expence. There came about 400 to the Synod, which began about the Month of *July* in the Year 359. *Ursacius* and *Valens* propos'd there the Creed which was made a little before at *Sirmium*: but the Council confin'd themselves to that of *Nice*, and would not receive any other. This it declared by a Solemn Decree which was sign'd by all the Bishops, and to it they subjoin'd Anathematisms against the Error of *Arius*, which are related at the end of *St. Hilary's* Fragments. *Ursacius*, *Valens*, *Germinius* and *Demophilus* refusing to acquiesce in this Definition, were condemn'd by the unanimous consent of all the Bishops. Matters being thus determin'd in the Council to the advantage of the Faith of the Church, the Bishops sent Deputies to *Constantius* with a Letter, wherein they give him an account of what they had done: But on the other side *Ursacius*, *Valens* and their Followers, sent also Deputies to the Emperor, and having much greater Interest in the Emperor, they prepossess'd him, and hindred him from giving Audience to the Deputies of the Synod. And so he did nothing but write back to them, that he had not time to hear the twenty Deputies which the Synod had sent to him, because he was oblig'd to go against the *Persians*; and that he had given them Order to wait till his Return to *Adrianople*, because he would examine Matters of Religion with a Mind calm and disengag'd from all other Business. The

Council answer'd him, that they would never depart from what they had done, and they earnestly pray'd him to permit the Bishops to return to their Churches before the rigour of the Winter. In the mean time, the Deputies of the Council assembled at *Nice*, a City of *Thrace*, and declared all that was done at *Ariminum*, null and void. *Ursacius*, *Valens*, and *Germinius*, approv'd a Confession perfectly like that of *Sirmium*, wherein they declare, that the Son of God is like his Father in all things, and reject the Terms of *Substance* and *Hypostasis*. *Ursacius* and *Valens* recited this Confession of Faith at *Ariminum*, and the Emperor sent his Commands to the Governor, that he should not suffer any Bishop to go away till he had sign'd it, and gave order to send those into banishment who should continue obstinate, provided they were no more than fifteen. At first they all testified much Constancy, but by little and little they suffer'd themselves to be overcome through Emulation, and the greatest part of them sign'd the Confession of Faith: There were but twenty that held out to the last, but in the end they were overcome also, and sign'd as well as the others. Nevertheless some of them, as *Phegadius* Bishop of *Tongres*, added Professions of Faith to their Subscriptions, wherein they expressly condemn the Heresy of *Arius*. When all the Bishops had sign'd the Confession of Faith, they wrote to the Emperor, that they had fully satisfi'd his Commands, by agreeing with those of the East, and rejecting the Word, *Substance*; and therefore they pray'd him earnestly to give order to the Governor to suffer them to go to their Churches. The Emperor gave them leave: And thus ended this Council, whose beginning was glorious, and end deplorable.

Of Arimi-
num. 359.

Of the Council of Seleucia.

Of Seleu-
cia. 359.

While these things were doing in the West, the Eastern Bishops assembled at *Seleucia*, and there rais'd Disputes which they maintain'd with extreme Heats. There came to this Synod 160 Bishops of two different Parties altogether opposite to one another. One of them were pure *Arians* who maintain'd, that the Son of God was not at all like in Substance to his Father. There were about 40 of this Party. The others call'd *Semi-Arians* made profession of believing the Son of God to be like in Substance, and reject'd the Errors of *Arius* and *Aëtius*; those of this Party were 105. The other Bishops were probably Catholics, Defenders of the Consubstantiality. There was an Officer from the Emperor's Court, call'd *Leonas*, present at the Council for hindering any Tumult. The First Assembly was held on the 23d. of *September* in the Year 359. *Leonas* required the Bishops to propose what they were to treat of. The *Semi-Arians*, whereof the chief were *George of Laodicea*, *Eleusius of Cyzicum*, *Sophronius of Pompeiopolis*, *Sylvanus of Tarsus*, *Macedonius of Constantinople*, *Basil of Ancyra*, *Eusta-*

thius of Sebastea, and *St. Cyril of Jerusalem*, maintain'd, that Personal Causes should be first examin'd before they handl'd Matters of Faith. On the contrary, the *Arians*, whereof the Heads were *Acacius of Caesarea*, *George of Alexandria*, *Uranus of Tyre*, *Eudoxius of Antioch*, maintain'd, that they should first begin with Matters of Faith; and they carried it against the others. They propos'd that the *Nicene* Creed should be reject'd, and a New one should be made: But the Bishops of the other Party said, that they received the Council of *Nice*, and found nothing to be blam'd in it, but only the Word *Consubstantial*. Hereupon there arose a great Dispute which lasted till Night. To put an end to it, *Sylvanus of Tarsus* said with a loud Voice, that it was needless to make a New Creed, that they had nothing to do, but sign that which was made at *Antioch* by the Synod held there for the Dedication of the Church. The *Acacians* seeing that this Proposition was approv'd, withdrew, and the next Day the other Bishops being shut up in the Church, caus'd the Creed of *Antioch* to be signed by all the Bishops.

Of Seleu-
cia. 359.

The Councils. On the third Day, *Leonas* re-assembled the Bishops of both Parties. The *Acacians* desired that the Bishops who were divided from them and depos'd, should withdraw; they complained that they were not suffer'd to speak freely in the First Assembly; and they propos'd a Confession of Faith wherein they declare, That they did not refuse to approve the Creed made at *Antioch*, but that they were oblig'd to reject more expressly the Terms, *Consubstantial* and *like in Substance*, which troubled the Church; that they did also condemn those who said that the Son of God was not like the Father, and that they made Profession of believing with the Apostle that he was the Image and Resemblance of the Father. They add, that the Creed of *Sirmium* was perfectly like their's. This Confession of Faith is related by St. *Epiphanius* with the Subscriptions of 39 Bishops of this Party. St. *Hilary* observes, that the greatest Part of those who signed it being *Anomæans*, were forc'd to explain the Profession which they then made, by saying, that the Son was like his Father as he was his Father, but he was not like him as he was God. The Fourth Meeting was spent in Disputes which came to no end. Wherefore *Leonas* seeing that there was no means left to reconcile them, declared that he would put an end to the Council, and that he would not be present the next Day at the Assembly of the Bishops. The *Acacians* took occasion from thence to appear no more. The other Bishops, after a Citation of them, depos'd *Acacius*, *George* of *Alexandria*, *Uranius* of *Tyre*, and Six other Bishops

of their Party, and excommunicated Nine of them. They restor'd *Cyril* of *Jerusalem*, and ordained one named *Anianus* Bishop of *Antioch*, in the room of *Eudoxius*; but this *Anianus* was immediately sent into banishment. **The Councils.**

The Success of what was done both by the one and the other Party in this Council, depended upon the Will of the Emperor; the business was, who should first engage him. The Deputies of the *Acacians* came first to *Constantinople*; and they were quickly followed thither by those of the *Semi-Arians*, whereof the chief were *Eustathius* of *Sebastea*, *Basil* of *Ancyra*, *Sylvanus* of *Tarsus*, and *Eleusius* of *Cyzicum*; they were assisted by St. *Basil* who was as yet but a Deacon. The Emperor would have the Cause of the Faith discuss'd in his own presence. 'Tis said that *Aëtius* entred upon a Conference with *Basil* of *Ancyra*, and was convicted of Heresy. However this be, *Theodoret* says, that *Eustathius* of *Sebastea* presented to the Emperor a Confession of Faith, wherein it was said that the Son of God was not like his Father, and accus'd *Eudoxius* of maintaining it; that the Emperor having given it to this Bishop he denied it, and said that it was *Aëtius's*, and that *Aëtius*, having acknowledged it for his, was driven out of the Palace. While these things are doing, the *Nicene* Creed, which was sign'd at *Ariminum*, was brought to *Constantinople*, and the Emperor having propos'd it, it was sign'd by all the Bishops of both Parties. [That made in Nice a City of Thrace.]

Of the Council of Constantinople.

Of Constantinople. 360. **T**HE *Acacians* having stay'd at *Constantinople*, assembled there a Council of 50 Bishops, in the beginning of the Year 360. Thither they invited the Bishops of *Bithynia* who were of their Party, and they approv'd and publish'd in this Synod the Creed of the Council of *Ariminum*, changing only a few things in it. Afterwards they condemn'd *Aëtius*, and excommunicated three Bishops who would not consent to his Condemnation. But as they condemned this Heretick only out of Policy, that they might obtain the favour of the Emperor who could endure him no longer; so they revenged

themselves afterwards upon all the Bishops which oppos'd them in the Synod of *Seleucia*, and depos'd the Heads of the *Semi-Arian* Party, who were *Macedonius* of *Constantinople*, *Basil* of *Ancyra*, *Eleusius* of *Cyzicum*, *Eustathius* of *Sebastea*, *Heortasius* of *Sardis*, and *Dracontius* of *Pergamus*. In the Second Session, they added to these *Sylvanus* of *Tarsus*, *Sophronius* of *Pompeiiopolis*, *Elpidius* of *Satala*, and *Cyril* of *Jerusalem*. They alledg'd many Pretences for deposing of them, and ordain'd in their room Persons of *Aëtius's* Party. *Eudoxius* possess'd himself of the See of *Constantinople*. **Of Constantinople.** 360.

Of the Synod of Melitine.

Of Melitine. 357. **T**HERE is mention made in the Council of *Constantinople*, whereof we have just now spoken, of a Synod held at *Melitine* about the Year 357. This Synod was compos'd of Bishops of *Acacius's* Party, since they alledge his Authority in the Council of *Constantinople* and condemn *Elpidius*

for having received a Priest who had been depos'd in this Synod. St. *Basil* in Letter 74 testifies, that *Eustathius* of *Sebastea* was depos'd in this Council. St. *Cyril* was present there if we may believe the Bishops of the Council of *Constantinople*. This is all that we could learn of this Synod, of which we have very little in Antiquity. **Of Melitine.** 357.

Of the Synod of Antioch.

Of Antioch. 361. **T**HE Church of *Antioch* continuing vacant by the departure of *Eudoxius*, *Meletius* was ordain'd Bishop of it by a Synod which *Constantinus* call'd in 361. 'Tis said that some time after being invited to preach before the Emperor upon these words of the *Proverbs*, *God hath created me in the beginning of his ways*, he declared openly for the Faith of the Church; whereupon the *Eudoxians* call'd a Second Synod at *Antioch*, and depos'd him under pre-

tence that he had received into his Communion some Clergy-men who were depos'd by *Eudoxius* and ordain'd *Euzoius* in his room. Afterwards they made a Confession of Faith, wherein they discover plainly their impious Doctrine, making no scruple to declare, that the Son of God was not at all like his Father in Substance, and that he was created of nothing. This was the last Synod held under *Constantinus*, and the last of the Creeds made by his Order. **Of Antioch.** 361.

Of the Council of Alexandria.

Of Alexandria. 362. **S**T. *Athanasius* being returned to *Alexandria* after the Death of *Constantinus*, held a Council there to enquire what way they should take with the *Arians* who were willing to be reconciled to the Church. In this Council the state of the Church of *Antioch* was considered, and the Bishops deputed *A-*

sterius Bishop of *Amasea*, and *Eusebius* of *Vercelles*, to make Peace in that Church. The Question of the three Hypostases was debated in this Council; and it was determin'd that it did not concern the Faith, and that those who say there are three Hypostases in the Trinity are of the same Opinion with those who say **Of Alexandria.** 362.

The Councils. there is but one, because they understand the same word differently. In it they also speak of the Mystery of the Incarnation, and determine, that the Word did not only take a Body but also a Soul, and a Mind. We have lost the Synodical Letter, but the Letter which St. *Athanasius* wrote to the Church of *Antioch* by the Order of the Council, is still extant. He enjoins them to receive the Christians who assembled in the ancient Church of *Antioch*, without exacting of them any other Condition, save only, that they condemn the Heresy of *Arius*; and be oblig'd to receive the Faith of the *Nicene* Council, and that they re-

ject their Error who believed the Holy Spirit to be a Creature. He advertises them, that no New Creed was made in the Council of *Sardica*; he gives them an Account of what was determined in the Council of *Alexandria*, concerning the Hypostasis, and the Incarnation: He exhorts them to labour for Peace, and to shun such Questions as tended only to foment Divisions. This Letter was sign'd by the Deputies of *Lucifer*, of *Paulinus* and *Apollinarius*, and by *Paulinus* himself who approv'd it when it was brought to *Antioch*.

The Councils.

Of the Council of Paris.

Of Paris. 362. **T**HE Western Bishops who had been abused in the Synod of *Ariminum*, being conscious of their Fault, endeavour'd to repair it by assembling many Synods to annul what had been done there, and to maintain the *Nicene* Faith. *France* was none of the last that testified her Zeal upon this occasion. St. *Hilary* assembled there many Councils for Re-establishing the Faith of the Council of *Nice*. We have yet in the Fragments of St. *Hilary*, a Let-

ter of a Council held at *Paris*, wherein the Bishops that were there present acknowledge, that they had done ill to consent in the Synod of *Ariminum*, that they should speak no more of the Word, *Substance*. They profess to believe, that the three Persons of the Trinity are of the same Nature, and of the same Substance, and they condemn *Auxentius*, *Ursacius*, *Valens* and *Saturninus*. This Council was in the Year 362.

Of Paris. 362.

Of the Council of Italy.

Of Italy. 362. **T**Was not only in *France* that the Synod of *Ariminum* was rejected: The Bishops of *Italy* also null'd and voided all that had been done in this Synod, and anathematiz'd *Ursacius* and *Val-*

ens as the Heads of the *Arians*. We have in the Fragments of St. *Hilary* a Letter written upon this subject in the name of the Bishops of *Italy* to the Bishops of *Illyricum*.

Of Italy. 362.

Of the Council of the Egyptian Bishops, held at Antioch.

Of the Egyptian &c. **T**HE Emperor *Jovian*, a most pious Prince, being at *Antioch* in the Year 363, desir'd of St. *Athanasius* and the *Egyptian* Bishops, who were come to wait upon him in that City, that they would explain to him the Faith of the Church. These Bishops being assembled, propos'd to him no other Creed but that of the Council of *Nice*, and rejected the Error of the *Macedonians* who denied the Divinity of the Holy Spirit. It is commonly thought that this Council was assembled at *Alexandria*: But

it appears by the Letter which it presented to the Emperor, related by *Theodoret* Ch. 3. of the 4th. B. of his History, that it was compos'd of some *Egyptian* Bishops, representing all the other Bishops of their Province, who had deputed them: Which plainly shews, that this Council was held out of *Egypt*, in the place where the Emperor was, that is, in *Antioch*, where 'tis certain St. *Athanasius* came to wait upon *Jovian*.

Of the Egyptian &c.

Of the Council of Antioch under Meletius.

Of Antioch &c. 363. **T**HE *Acacians* seeing that the Emperor *Jovian* favoured the Catholics, joined themselves with *Meletius* Bishop of *Antioch*, and held a Council in that City, wherein they declared, that they would embrace the Faith of the Council of *Nice*, and receive the Term, *Consubstantial*; But at the same time they add, that this Term must be understood in the sense, which signifies, that the Son of God was begotten of the Substance of his Father, and that he is like in Substance to his Fa-

ther; that we must not believe that there was any Passion in this ineffable Generation; that we must not make use of the Word, *Substance*, according to the natural sense of this Term; that it was not us'd but to destroy the Error of *Arius*, who said, that the Word was made out of nothing, an Error which was revived by the *Anomeans*. These Bishops having made this Declaration in their Letter to the Emperor, approve the whole and entire Creed of the Council of *Nice*.

Of Antioch &c. 363.

Of the Council of Lampfacus.

Of Lampfacus. 365. **H***ypatianus* the Deputy of the Bishops of the *Hellepont*, desired a Council of the Emperors *Valens* and *Valentinian*. They appointed one at *Lampfacus*, where the Bishops assembled in the Year 365. After they had deliberated for the space of two Months what they should do, they null'd all that had been done at *Constantinople* by the Intriguing of *Eudoxius* and *Acacius*. They declared that the Son of God was like in Substance to his Father, and adher'd to that Profession of Faith which was made in the Synod of *Antioch*, while the Dedication of the Church of that City was celebrated. They ordain afterwards, that the Bishops depos'd

by the *Anomeans*, should re-enter into their Churches, from which they had been unjustly forced away, and they appointed them for Judges the Orthodox Bishops of their Province, and some of those that were nearest to it. They sent Deputies to *Valens* who was then at *Heraclea*; but they were not well receiv'd, because *Eudoxius* had prepossest the Emperor, who ordain'd, that the Churches should be given to those of his Party. He oblig'd also *Eleusius* of *Cyzicum*, in a Synod held in the Year 366, to agree with *Eudoxius*; but this Bishop repented of it, and publicly testified the sorrow he had for being overcome by the Sollicitations of the Emperor.

Of Lampfacus. 365.

The
Councils.

Of the Council of Singedunum, compos'd of Arian Bishops.

The
Councils.Of Singe-
dunum.
366.

GErminius Bishop of Sirmium made in 366. a Confession of Faith, wherein he makes profession of believing in *Jesus Christ the only Son of God, our Lord and our God, the true Son of God, of the true Father, God, begotten before all Worlds, like in all things to his Father, in Divinity, in Majesty, in Greatness, in Power, and in Wisdom.* This Confession of Faith displeas'd *Ursacius, Valens*, and the other *Arian* Bishops, who desired of him an Account of his Faith. The only Answer that he made to them was, that he would not separate from them: Wherefore they assembled at *Singedunum* a City of *Mæsia*,

and from thence wrote to him to dissuade him from maintaining that that the Son of God was in all things like his Father. This Letter is preserved in the Fragments of *St. Hilary*. 'Tis dated *December 16th.* in the Year 366. *Germinius* answer'd them, *That he made Profession of believing the Son of God to be in all things like to his Father, except the Inascibility, God of God, Light of Light, Begotten before all Ages, who is not made of nothing, but begotten of God his Father.* In short he says, that he does not depart from the Creed drawn up by *Marcus of Arethusa*, which had been formerly sign'd by *Ursacius* and *Valens*.

Of Singe-
dunum.
366.

Of the Synods held by the Semi-Arians.

The Synods
of 365. &
366.

THE Bishops who were call'd *Semi-Arians*, assembled many Councils after the Synod of *Lampsacus*: They held one at *Smyrna* composed of the Bishops of *Asia*, one in the Province of *Pamphylia*, another in *Isauria*, and one in *Lycia*. These Councils wrote Letters not now extant, that were carried to Pope *Liberius* by *Eustathius* the Deputy of these Bishops, who sent him into the West to make a Reconciliation with those who made Profession of adhering to the *Nicene* Creed. *Eustathius* discharged his Deputation, approv'd the *Nicene* Creed, and obtained Letters of Commendation from *Liberius*. He brought these Letters to a Synod which was held in *Sicily*, wherein the Faith of the *Consubstantiality* was approved; and returning afterwards into the East, he receiv'd the Letters of a Synod of *Illyricum* held in the Year 367, which declared the

Trinity to be *Consubstantial*, and particularly established the Divinity of the Holy Spirit. The Letter of this Council is related by *Theodoret B. IV.* of his History. About the End of this Letter the Bishops of this Council exhort those of the East to choose for filling up the vacant Bishopricks, either the Children of Bishops which were dead, if they found them capable, or the ancient Priests, and not to ordain for Priests or Deacons such Persons as came out of the Palace or the Army, but to take them out of the inferior Clergy. The Decision of this Synod was confirm'd by an Edict of the Emperor, address'd to the *Asiatics*, wherein he declares that the Term *Consubstantial*, signifies not only that the Son is like to his Father, but that he is of the same Nature and the same Substance.

The Synods
of 365. &
366.

Of the Synod of Tyana.

Of Tyana.
368.

E*ustathius* being returned from the East with Letters of Commendation from the Western Bishops, came to a Synod assembled at *Tyana* in the Year 368, composed of the Bishops who had declared in *Jovian's* time, that it was necessary to maintain the Faith of the *Consubstantiality*. *Eustathius* having read there the Letter of *Liberius* and the

other Western Bishops, was there admitted to Communion, and the *Anomæans* were reconciled to the *Semi-Arians*. A Synod was appointed at *Tarsus*; but the Emperor *Valens* hindred its Meeting there, and caused one to be held in *Caria*, wherein the Term *Consubstantial* was rejected.

Of Tyana.
368.

Of the Council of Gangra.

Of
Gangra.
370.

THE precise time of this Council is not known. Some have thought that it was held between the Council of *Antioch* and that of *Nice*. Others following the Testimony of *Socrates* and *Sozomen*, place it after the Council of *Seleucia*. This Opinion is confirmed, because that *Eusebius* who first sign'd the Canons of this Council, was probably the Bishop of *Cæsarea* in *Cappadocia*, the Predecessor of *St. Basil*, who held the See of this Church from the Year 362, to the Year 371. This Council condemns the Errors of one *Eustathius* who is different from the Bishop of *Sebastea*, who under pretence of leading a more perfect and austere Life, established such Practices as were contrary to the Laws of the Church. In the Letter of the Synod, he and his Followers are accus'd, first, Of condemning Marriage, and parting Wives from their Husbands; secondly, Of forsaking the Publick Assemblies of the Church to keep private Meetings; thirdly, Of reserving the Oblations for themselves only; fourthly, Of parting Servants from their Masters, and Children from their Fathers, under pretence of making them lead a more austere Life; fifthly, Of permitting Women to be habited like Men; sixthly, Of despising the Fasts of the Church, and observing others, according to their own Fancy, even on *Sundays*; seventhly, Of believing that it was forbidden in all times to eat Meat; eighthly, Of rejecting the

Oblations of married Priests; ninthly, Of despising Holy Places, and the Tombs of the Martyrs; tenthly, Of believing that none can be sav'd without parting with all their Goods. These Errors are condemned in twenty Canons, which have been placed in the Code of the Canons of the Universal Church.

The 1st. condemns those who disallow Marriage, and believe that a married Person cannot be sav'd.

The 2d. thunders an Anathema against those who condemn such as eat Flesh, excepting only the Blood of those things that have been offered to Idols, and things strangled.

The 3d. is against those who teach their Slaves to despise their Masters, instead of serving them with respect.

The 4th. is against those who say, we must not take the Communion from the hand of a married Priest.

The 5th. is against those who despise the House of God, and the Assemblies there kept.

The 6th. condemns those who would have another than the Publick Church, who despise it, and would have the Ecclesiastical Functions performed without a Priest approved by the Bishop.

The 7th. and 8th. are against those who receive the Ecclesiastical Offerings out of the Church, without the consent of the Bishop, or of those whom he has entrusted.

Of
Gangra.
370.

- The 9th. is against those who keep their Virginitie, not because of its Excellency, but because they think Marriage to be an abominable thing.
- The 10th. against those who insult over married Persons.
- The 11th. against those who despise the *Agape*, that's to say, the Feasts of Charity.
- The 12th. against those who fancy themselves to be more holy than others, because they wear a singular Habit, and condemn those that wear decent Apparel.
- The 13th. pronounces an Anathema against those Women who leave off their own Habit and wear Mens Apparel.
- The 14th. against those who forsake their Husbands out of Detestation of Marriage.
- The 15th. against those who abandon their Children, who do not feed them, nor educate them in Piety, but neglect them under pretence of Devotion.
- The 16th. against those Children who under pretence of Piety forsake their Parents, and show them no more that Respect which they owe them next to God.
- The 17th. against those Women who cut their Hair, to destroy the Sign of that Submission which they owe to their Husbands.
- The 18th. pronounces an Anathema upon those who fast on *Sundays* under pretence of leading a more austere Life.
- The 19th. is against those who break the Fasts of the Church without Necessity, and in Contempt.
- The 20th. pronounces an Anathema against those who abhor the Assemblies and the Sacrifices which are made in honour of the Martyrs, and despise their Memories.
- At last, the Fathers of this Council conclude with these excellent Words: 'We ordain these things not to exclude those who would, according to the Advice of Holy Scripture, exercise themselves in the Church by these Practices of Continence and Piety, but against those who use these kinds of Austerities for a Pretence to satisfy their Ambition, who despise those who lead an ordinary Life, and who introduce Innovations contrary to Scripture and the Ecclesiastical Laws. We admire Virginitie when it is accompanied with Humility; we praise Abstinence which is joyn'd with Piety and Prudence. We respect that Retirement which is made with Humility; but we also honour Marriage. We do not blame Riches when they are in the hands of Persons that are just and beneficent; we esteem those who cloath themselves modestly, without Pride and Affectation, and we abhor uncivil and voluptuous Apparel: We have a Reverence for Churches, and we approve the Assemblies which are there made as Holy and Useful: We do not confine Piety to Houses: We honour all Places built to the Name of God: We approve the Assemblies which are kept in the Church for the publick Good: We praise the Largeesses which the Faithful give to the Church to be distributed among the Poor. In a word, We wish and desire that these things may be observ'd in the Church which we have learn'd from the Scripture and the Tradition of the Apostles.'

Of the Council of Laodicea.

- It has been commonly believed, that this Council was more ancient than that of *Nice*, but the Regulations which are contain'd in its Canons, do sufficiently discover, that it was held at a time, wherein the Church flourished, and had been a long time delivered from the Pagan Persecutions; which shows that this Council could not have been assembled before the middle of the Fourth Century. 'Tis very probable that it was celebrated between 360 and 370. We know nothing of its History; but we have 60 Canons of this Assembly, which regulate many considerable Points of Ecclesiastical Discipline, and have been received by the whole Church, and put into the Code of the Canons of the Universal Church.
- The 1st. of these Canons declares, that by a kind of Condescension, the Communion ought to be given to those who are married a second time, after they have for some time given themselves to Fasting and Prayer.
- The 2d. is, that the Communion ought to be given to those Sinners who have done Penance for their Crimes.
- The 3d. is, that those ought not to be promoted to a Bishoprick who were lately baptiz'd.
- The 4th. that Clergymen ought not to be Usurers.
- The 5th. that Ordination should not be made in the presence of those who are in the Rank of Hearers.
- The 6th. that Hereticks should not be suffered to enter into the House of the Lord.
- The 7th. that in order to the receiving of Hereticks, such as the *Novatians*, the *Photinians*, the *Quarto-Decimani*, they ought first to abjure and anathematize all Heresies, and chiefly that whereof they made Profession; and then after they are instructed in our Doctrine, they ought to be anointed with Chrism; and lastly, made Partakers of the Holy Mysteries.
- The 8th. that they must be wholly baptiz'd a-new who come from the Sect of the *Montanists*.
- The 9th. that the Faithful ought to be forbidden to go to the Coemiteries or Churches of Hereticks to pray there with them, and that those who do it ought to be excommunicated, and do Penance for their Fault.
- The 10th. that Catholicks should not give their Daughters in Marriage to Hereticks.
- The 11th. that Priestesses should not be ordained in the Church.
- The 12th. that the choice of Bishops should be approv'd by the Metropolitan, and by the Bishops of the Province.
- The 13th. that the choice of a Bishop should not be wholly left to the People.
- The 14th. that the Holy Mysteries ought not to be sent at *Easter* as a Benediction.
- The 15th. that none but the Canon-chaunters who sit in high Chairs, and read in Books, shall sing in the Church.
- The 16th. that the Gospel should be read together with the other Books of Scripture, on *Saturday*.
- The 17th. that many Psalms should not be read together, but between every Psalm a Lesson.
- The 18th. that the same Prayers should be read at *Mattins* as at *Vespers*.
- The 19th. that after the Bishop's Sermon, the Prayers of the Catechumens shall be read apart by themselves, and when these are gone forth, then shall be the Prayer of the Penitents; and lastly, after these have withdrawn having received Imposition of Hands, the Prayer of the Faithful shall be made at three times successively: That the first Prayer shall be made in silence, but the second and third Prayers shall be pronounced with a loud Voice; and after that, the Peace shall be given; that when the Priests shall give it to the Bishop, the Laity shall give it to themselves, and afterwards the Oblation shall go on till it be finished; and that none but those who are Holy shall be suffered to approach the Altar to receive the Communion.
- The 20th. forbids Deacons to sit in the presence of a Priest without his leave, and it ordains likewise, that the other Ministers and all the inferior Clergy shall show the same respect to Deacons.
- The 21st. forbids Ministers to do the Offices of Deacons, and to touch the Holy Vessels.
- The 22d. and 23d. forbid Ministers and Readers to carry the Stole.

- The 24th. forbids all the Ecclesiasticks to go to a publick House.
- The 25th. declares, that Ministers must not give the Holy Bread nor bleis the Cup.
- The 26th. that those who were never ordained by Bishops, must not meddle with exorcising in the Church, or in Houses.
- The 27th. that those Ecclesiasticks who are invited to the Love-Fests, must not carry any Meat away with them to their own Houses.
- The 28th. that these Feasts must not be made in Churches.
- The 29th. that Christians must not observe the Ceremonies of the Jews, nor feast on *Saturday*; but they must labour on this Day, and abstain from labour on *Sundays*.
- The 30th. that an Ecclesiastick or Monk, must not wash in the Baths with Women.
- The 31st. that Men ought not to give their Children in Marriage to Hereticks.
- The 32d. that the Blessing of Hereticks ought not to be received.
- The 33d. that the Faithful ought not to pray with them.
- The 34th. that a Christian ought not to forsake the Martyrs of Jesus Christ to go and honour false Martyrs which have been Hereticks.
- The 35th. that Christians ought not to forsake the Church to invoke Angels, and keep Meetings in private.
- The 36th. that those ought to be cast out of the Church who practise Magick, Judicial Astrology, and Witchcraft, &c.
- The 37th. that the Faithful ought not to celebrate the Feasts of Jews or Hereticks.
- The 38th. that they ought not to use the unleavened Bread of the Jews, nor follow their Ceremonies.
- The 39th. that they ought not to celebrate the Feasts of Pagans.
- The 40th. that the Eastern Bishops ought to be present at a Synod to reform others there, or to be reform'd themselves.
- The 41st. and 42d. that a Clergyman must not go out of his Diocess, without Canonical Letters, without the permission of his Bishop.
- The 43d. that the Porters should not leave the Gates of the Church for a Moment under pretence of praying.
- The 44th. that Women ought not to come near the Altar.
- The 45th. that none ought to be baptized in the second Week of Lent.
- The 46th. that he who is to be baptized, ought to be instructed in the Faith, and that he ought to give notice on *Holy-Thursd*ay to the Priests or the Bishop, that he will present himself to Baptism.
- The 47th. that those who were baptized during their Sickness, ought to be instructed when they recover their Health.
- The 48th. that those who are baptized after Baptism should be anointed with Heavenly Chrism.
- The 49th. that no Offerings should be made during Lent but on *Saturdays* and *Sundays*.
- The 50th. that they should not break their Fast in the last Week of Lent; but fast throughout the whole Lent eating nothing but dry Meats.
- The 51st. that the Feasts of the Martyrs ought not to be observed in Lent, but on *Saturdays* and *Sundays*.
- The 52d. that Marriages should not be celebrated in Lent.
- The 53d. that Christians ought not to behave themselves disorderly at Marriage-Feasts, nor dance there, but take their Repast modestly.
- The 54th. that Clergymen ought not to be present at the Shows or Balls, that are made during Marriage-Feasts, but arise and be gone before the Mask begins.
- The 55th. that neither Clergymen nor Laymen, ought to make Feasts at Taverns, by paying every one their Club.
- The 56th. that Priests ought not to enter, nor to go up into the Pulpit, before the Bishop be come into the Church, unless he be sick or absent.
- The 57th. that Bishops must not be plac'd in Towns, nor Villages, but Visitors, who ought to do nothing without the Advice of the Bishop who is in the City, and that the Priests ought to observe the same thing.
- The 58th. that neither Bishops nor Priests ought to make the Oblation in their own Houses.
- The 59th. that private Psalms ought not to be sung in Churches, nor any Books read there which are not Canonical, but only the Canonical Books of the Old and New Testament.
- The 60th. and last Canon contains an Enumeration of the Canonical Books of the Old and New Testament. It places in the number of the Canonical Books of the Old Testament those which the Jews acknowledged; and in this number it places *Esther*, *Job*, and *Ruth*, but not *Tobit*, *Judith*, *Ecclesiasticus*, *Wisdom*, nor the Books of the *Maccabees*. The Canonical Books of the New Testament are the four Gospels, the *Acts*, and the seven Canonical Epistles, and the fourteen Epistles of St. *Paul*; but the *Revelation* is not in this Catalogue.

Of the Council of Rome under Damasus.

IN the Year 370, Pope *Damasus* assembled a Council at *Rome*, in whose Name a Synodical Letter was written against the *Arians*, produced in Greek by *Theodoret*, B. VI. of his History, Ch. 23. and by *Sozomen* B. II. Ch. 22. and published in Latin by *Holstenius*. It is address'd to the Bishops of *Illyricum*, and not to the Bishops of the East, since these last are mentioned in the third Person. This Synod confirms the Faith of the Council of *Nice*; and declares that *Auxentius* Bishop of *Milan* was condemned by the Bishops of *France*. It excommunicates those who do not believe that the Father, Son, and Holy Spirit are one and the same Divinity, and one and the same Substance. It observes, that the Coun-

cil of *Ariminum* could not prejudice the Decisions of the Council of *Nice*, because those who made the Creed of *Ariminum*, protested afterwards against what they had done, and also because neither the Bishop of *Rome*, whose Judgment was chiefly to be waited for, nor *Vincentius* of *Capua*, nor many other Bishops, did ever consent to the Decision of the Council of *Ariminum*. Lastly, they say, that they hope that the Bishops, who hold not the Doctrine established by the *Nicene* Creed, should quickly be deprived of their Bishopricks, and they exhort the Bishops of *Illyricum* constantly to defend the true Faith.

Of the Council of Rome against Ursicinus.

THIS Council was held in the Year 372. against *Ursicinus* the Anti-pope. In it the Associates of

this pretended Bishop are condemned, and among others *Florentius* of *Puteoli*, and the Bishop of *Parma*.

Of the Council of Valence.

The Councils.

The Councils.

Of Valence 374.

Of Valence 374.

IN the Year 374, *Phœbadius* or *Fegadius* Bishop of *Agen*, and 20 Bishops more, assembled at *Valence* to settle some Commotions of this Church, and having regulated the Affair they made four Canons for the Reformation of Discipline.

In the first they forbid those to be Ordained for the future who have been twice Married, or those who have espous'd a Widow, whether they did it before or since their Baptism: But they do not meddle with the Ordinations of *Bigamists* made before their Decision, lest they should disturb the Church.

In the second Canon they ordain, that Penance shall not immediately be allowed to those Virgins, who married after they had made a Vow of Virginity, and that they shall not be receiv'd until they have made full Satisfaction.

The third Canon delays Absolution of those till death, who having been baptized, did partake in the profane Sacrifices of Devils, and exhorts them in the mean time to do Penance for their Fault, and to wait for the Remission of it from the Mercy of God.

In the last place they declare, that all those Deacons, Priests, and Bishops must be deposed, who confess themselves guilty of some great Crime, whether they did really commit it, or only accuse themselves falsely of it. There is a Letter prefixed to these Canons, wherein they address to the Bishops of the five

Provinces, and of *Gaul*, after which there follows another Letter written to the Church of *Frejus*, wherein the Synod acquaints it, that tho' the Bishop *Concordius* had spoken in behalf of one *Acceptus*, who probably had accus'd himself of some Crime whereof he was not guilty, yet the Synod did not think fit to make an Exception in his favour from the general Rule which they had made. To give a Reason of this Rule they add, that tho' they knew that many Persons accuse themselves of those Crimes which they have not committed, from the dread they have of the Priesthood, yet Men being more inclined to judge ill than well, they thought fit that all those who had said ill of themselves should be removed from the Priesthood, whether it were true or false; for fear of giving occasion of Disputes, by those Accusations which might be urged against the Ministers of Jesus Christ of such Crimes, whereof they might be convicted by their own Testimony. This Synod consisted of 21 Bishops. *Phœbadius* of *Agen* is the first; in it there is found also the names of *Rhodanius* of *Tholouse*, of *Justus* of *Lyons*, of *Britto* of *Triers*, of *Florentius* of *Vienna*, and of *Concordius* of *Arles*. 'Tis observed in some Manuscripts, that it consisted of 30 Bishops, but perhaps this number ought to be corrected, by making it 21.

Of the Council of Antioch for restoring Peace in that Church.

Of Antioch 378.

Of Antioch 378.

THE Church of *Antioch* for a long time had been rent in pieces with Divisions. After the Deposition of the Great *Eusebius*, some rigid Catholics had always maintain'd themselves without a Bishop, till *Lucifer* ordain'd one *Paulinus*; but the greatest part of the Catholics acknowledged *Meletius* for their lawful Bishop. The East favoured this last, *Egypt* and the West adher'd to *Paulinus*. St. *Basil* us'd all his Endeavours in vain to reconcile them, for he could not compass it; but nine Months after his death, as is observ'd by St. *Gregory Nyssen* in the Life of St. *Macrina*, in the Year 378, a Council was held at *Antioch*, wherein the two Parties were reconciled, upon condition that no Bishop should be ordain'd in his room who should die first, but the Survivor should continue sole Bishop. *Theodoret* says, that *Paulinus* would not accept this Condition, but the Bishops of *Italy* affirm the contrary in the Letter of the Council of *Aquileia*, and in the fifth Letter of the Council of *Italy*. There was receiv'd in this Synod a Confession of Faith sent from the West, which is call'd the *Tome* of the *West*, as

it is declar'd in the Fifth Canon of the Council of *Constantinople*. 'Tis probable, that this *Tome* is either the Synodical Letter of *Damasus*, or the Anathematism which follow it. *Baronius* says, that Deputies were named in this Council, and he grounds this Conjecture upon a Passage of St. *Gregory Nyssen*, who says, that he was deputed by a Council; but it cannot be known at present, whether he speaks of this Council or of another.

In short, *Valesius* attributes to this Council the Letter 69 of St. *Basil*, written by several Bishops, to the Bishops of *Italy* and *France*, wherein mention is made of a Writing of the Bishops of the West: but this Conjecture cannot be maintain'd, since there are among the Bishops, in whose Name this Letter was written, the Names of St. *Basil* Bishop of *Caesarea*, and *Theodotus* of *Nicopolis*, who were dead when the Synod, which we now speak of, was held; besides that there is no mention in it of the Reconciliation of *Meletius* and *Paulinus*, which was not till after the death of St. *Basil*.

Of the Councils of Constantinople.

Of the First &c. 381.

Of the First &c. 381.

FOR the better understanding the History of the Council of *Constantinople*, which is called the Second General Council, we must distinguish three Assemblies of Bishops held at *Constantinople* at three several times.

The first was held in the Month of *May* in the Year 381. It was compos'd of all the Bishops of the Eastern Empire except *Egypt*. *Meletius* of *Antioch* presided in the Assembly, and confirmed St. *Gregory Nazianzen* in the See of the Church of *Constantinople*. There is some probability that in this Synod

the Canon was made; wherein the Election of *Maximus* is condemned, who endeavoured to invade the See of the Church of *Constantinople*; and also the Canon wherein the second place of Honour is granted to the Bishop of *Constantinople*. However this be; *Meletius* died before the end of this Synod, his Body was carried back to *Antioch*, and the Eastern Bishops chose in his room *Flavianus* contrary to the Promise that was made while *Meletius* was alive, that no Person should succeed in the room of the Bishop that died first:

Of the Second Council of Constantinople.

Of the Second &c. 382.

Of the Second &c. 382.

WHEN *Flavian* was ordain'd, the Eastern Bishops returned to *Constantinople*, at the beginning of the Year 382. They were never after so favourable to *Gregory Nazianzen*, because he reprehended the Ordination of *Flavianus*, as a thing contrary to the Agreement that was made; and therefore this Saint had no sooner propos'd to

withdraw, but almost all the Bishops consented to it. After his retirement, the Council ordained *Nestorius* Bishop of *Constantinople*. 'Tis to this Synod that the Canon and Creed of the General Council of *Constantinople* are attributed. In it was read the Letter of the Western Bishops assembled at *Aquileia*, wherein they desire that a General Council of the East and

T t t t t t z

West

The Councils. West may be held at *Alexandria*. The Eastern Bishops answer'd, that they could not go farther off, and they only sent three Deputies into the West, to acquaint them with their desires of Peace, and to inform them of the truth of their Doctrine.

The Western Bishops being dissatisfied with this, and with what was ordain'd in the Council of *Constantinople*, complained to the Emperor, first, that they had ordain'd *Flavianus* in the Room of *Meletius*, contrary to the Promise made while he was alive; secondly, that they had ordain'd *Nestarius* Bishop of *Constantinople* without any regard to *Maximus* who had been ordain'd by the Patriarch; thirdly,

The Councils. that they had avoided the Calling of a General Council, that they might hold one at *Constantinople*. At last, they pray that a General Council may meet at *Rome* to determine all Differences: For say they, 'tis fit that the Eastern Bishops should not despise the Judgment of the Bishop of *Rome*, and the Bishops of *Italy*, since they have waited for the Judgment of *Ascelius* of *Thessalonica*. We do not, add they, assume to our selves the Prerogative of this Examination, but we expect to have a part in the Judgment, because the Judgment ought to be common to all those who are of one and the same Communion.

Of the Third Council of Constantinople.

Of the Third of Constantinople. 383. THIS Letter from those of the West, was deliver'd in the Year 383, to a Synod assembled at *Constantinople*, whereof *Nestarius* was President. The Bishops of this Council made Answer, that they wished they could be present at *Rome* to treat thereof the Affairs of the Church; but not being able to do it lest they should leave their Churches in a forlorn condition, they thought it would be sufficient to give them an account of all that they had ordain'd. They say therefore, that they have approved the Creed of the Council of *Nice*, that they admit one and the same Divine Majesty in three Persons, that as to the Incarnation they have a very Orthodox Doctrine, being persuaded that Jesus Christ took a Body, Soul and Spirit, and that he is a perfect Man. They prove that this is their Doctrine by the *Tome of the West*, which they approved at the Synod of *Antioch*. As to the manner of Governing the Churches, they declare, that according to the Canons of the Council of *Nice*, they believed that the Bishop of each Province, ought to ordain the Bishops of their own Province, and call in to their Assistance their Neighbours also, if they thought fit: That according to this Law *Nestarius* was ordained Bishop of *Constantinople* in the General Synod, with the consent of the People and Clergy of *Constantinople*, and in the presence of the Emperor; that after the same manner *Flavianus* was ordain'd by all the Bishops of the Province and of the Diocess of the East, and that St. *Cyril* was some time ago ordain'd Bishop of *Jerusalem* by the Bishops of the Province. They exhort the Western Church to approve of what they had done, and do admonish them to prefer the Edification of the Church, before the Inclinations they might have to any particular Persons, that so they might re-establish a perfect Union among all the Members of the Church. This is what is contained in the Letter of this Synod related by *Theodoret*. This Council is not different from that mention'd by *Socrates*, Ch. 10. of B. V. of his History, and by *Sozomen*, Ch. 12. of B. VII. In which were present the chief Bishops of all the Sects, ready to defend their own Opinions: But *Nestarius* confounded them all, by asking them if they would refer themselves to the ancient Catholick Authors, who lived before the beginning of these Disputes: For some being willing to accept of these Terms, and others refusing to do it, the Emperor who saw them divided, desired of every one their Confession of Faith, and when they had presented them to him, he tore all those in which there was not Profession made of believing the Consubstantial Trinity, and made an Edict against all Heresies.

The Creed of the Council of *Constantinople* is not very different from that of *Nice*. The Fathers of this Council have only added some more express Terms, to denote the Divinity of the Holy Spirit, by calling him, *The quickning Lord who proceedeth from the Father, who is to be worshipped and glorified together with the Father and the Son, who spake by the Prophets*. They make Profession also, of believing one only Holy and Apostolick Church, of confessing one Baptism only for the Remission of Sins, of looking for the Resurrection of the Dead, and the Life of the World to come. This Creed

Of the Third of Constantinople. 383. was not at first received by all Churches, and there were some that would add nothing to the *Nicene* Creed. For this cause it was perhaps, that no other Creed but that of *Nice* was read in the Council of *Ephesus*, and there it was also forbidden to make use of any other: But this of *Constantinople* was authentically approved in the Council of *Chalcedon*, where it was read after that of *Nice*.

It was a long time before the Canons of this Council were approved by the Western Bishops: Not only St. *Leo* rejected them in his Epistle 53, now the 80, but also *Gelasius* in his Epistle to *Dardanus*, and St. *Gregory* in his Epistle 25 of B. VI. rejects them, as not being received in the West; but however, they have been received in the East, and are put in the Code of the Canons of the Universal Church. 'Tis not easy to tell how many Canons were made in the Three Councils of *Constantinople*, whereof we have just now spoken, nor to which of the three they are to be attributed, and whether they were all made in one and the same Synod. The Version of *Dionysius Exiguus* contains but three of them; but the second contains that which is the third in the Greek, and the last is reckon'd for the fourth which concerns the Ordination of *Maximus*. But the Code of the Canons of the Universal Church adds to these a fifth, which concerns the *Tome* of the Western Bishops, a sixth about the Form of Ecclesiastical Decisions, and a seventh concerning the manner of receiving Hereticks. *Photius*, *Zonaras*, *Balsamon*, and the other Greeks, acknowledged these last Canons, and attribute them to the Council of *Constantinople*, so that there can be no Question but they were made by one of those three Councils of which we have spoken, but it is more probable that they were made by the last. First, Because *Dionysius Exiguus* has not put them in his Collection of Canons; Secondly, Because *Socrates* and *Sozomen* mention only the four first when they speak of the first and second Council of *Constantinople*; Thirdly, Because 'tis plain that these Canons are an Addition, or Supplement to the three other Canons; Fourthly, Because it appears that the fifth Canon was made by some Bishops, who had a Confession of Faith of the Bishops of the West, which they call a *Tome*, and which they approv'd. Now the Bishops of the third Council of *Constantinople* speak of this Confession in their Letter to the Bishops of the West, and give it the Name of a *Tome*; which shows that the fifth Canon and this Letter were from the same hand. Lastly, *Nicholas* the I. in his Letter to the Emperor *Michael*, cites the sixth Canon of this Council, as belonging to the Council of *Constantinople*; but he observes that it is not to be found in his Code of the Canons. These Reasons shew, that the four first Canons of the Council of *Constantinople* belong to the first and second Synods, but rather to the first than the second, because of the fourth which is against the Ordination of *Maximus*, and that the three following belong to the third Synod held in 383.

The first of these Canons confirms the Creed of the Council of *Nice*, and pronounces an Anathema against all the Heresies that are contrary to it, especially against the *Eunomians*, the *Anomeans*, the *Arians*,

The Councils. **rias, the Eudoxians, against the Semi-Arians who were Enemies to the Holy Spirit, against the Marc- cellians, the Photinians and Apollinarists.**

The 2d. Canon consists of four Parts: In the first the Bishops of one Diocess are forbidden (taking the name of Diocess for many Provinces) to go out of their own Diocess; and 'tis ordained according to the Canons, that the Bishop of *Alexandria* shall govern *Egypt* only; that the Bishops of the East shall govern the East, saving always to the Church of *Antioch* its Privileges and Prerogatives, which are mentioned in the sixth Canon of the Council of *Nice*; that the Bishops of the Diocess of *Asia* shall regulate what concerns their own Diocess; that those of *Thrace* shall govern only the Churches of *Thrace*, and those of *Pontus* the Churches of *Pontus*.

The second Part forbids every Bishop in particular to go out of the Bounds of his own Country to ordain, or to meddle with the Affairs of the Churches in another Diocess.

The third ordains, that the Synod of every Province shall regulate what concerns its own Province, as had been ordain'd by the Council of *Nice*.

The last Part declares, that the Churches which are among the *Barbarians*, that's to say, those that are without the *Roman* Empire, shall be governed according to their ancient Customs, because in these Countries there is no distinction of Diocesses or Provinces.

The 3d. Canon grants to the Bishop of *Constantinople* the first Place of Honour next to the Bishop of *Rome*: Some have pretended that this Canon is to be extended to Jurisdiction; but this Explication is contrary to the Terms in which it is conceiv'd, and was never approv'd by Practice, tho' the Bishop of *Constantinople*, taking occasion of this Prerogative of Honour, endeavoured afterwards to usurp the Diocesses of *Thrace*, of *Asia*, and of *Pontus*, which at last were subjected to him by the Determination of the Council of *Chalcedon*. The Reader may see this more largely explained in the first Dissertation about the ancient Discipline of the Church.

The 4th. Canon declares, that *Maximus* was never Bishop, that his Ordinations are null, and that all that he did ought to be made void.

The 5th. Canon, which is the first of those of the third Council, approves the *Tome* of the Bishops of the West, and of those of *Antioch* who acknowledge one and the same Divinity in the three Persons of the

Trinity. There is also mention made of this *Tome* in the Council's Letter, and it is probable that this was the Synodical Letter of *Damasus* sent to the Council of *Antioch* held in the Year 378.

The 6th Canon regulates the Form of Ecclesiastical Decisions, and ordains, first, that all sorts of Persons shall not be admitted to accuse Bishops of Crimes which concern Religion; that no Hereticks, Schismatics, Persons excommunicated, condemned, and in a word, all those that are separated from the Communion of Bishops shall be allowed to do it. Secondly, that the Accusation of a Bishop shall be carried to the Bishops of his own Province. Thirdly, that if the Bishops of the Province cannot judge of the Crimes whereof a Bishop is accus'd, recourse must be had to the Synod of the Diocess. Fourthly, that those who accuse a Bishop, ought in writing to subject themselves to the same Penalty, to which they expose him that is accus'd, if they be convicted of Calumny. Lastly, that if any one slighting these Laws, shall address himself either to the Emperor or to Secular Judges, or shall desire a General Council, without acquiescing in the Judgment of the Bishops of the Diocess, he ought to be heard no longer, since he has violated the Canons, and overthrown the Discipline of the Church.

The last Canon is concerning the manner of receiving Hereticks, who offer themselves to return into the Bosom of the Church. It ordains, that the *Arians, Macedonians, Sabbatians, Novatians, Quartodecimani, Tetratites* and *Apollinarists*, shall be receiv'd after they have made Profession of Faith, and anathematiz'd their Errors, By the Unction of the Holy Spirit, and the Chrism wherewith they shall be anointed on the Forehead, the Eyes, the Hands, the Mouth, the Ears, at the pronouncing of these Words: This is the Seal of the Holy Spirit. As to the *Eunomians, the Montanists, the Sabellians*, and all the other Hereticks, the Council ordains, that they shall be received like Pagans; that's to say, that at first they shall receive imposition of hands to give them the Name of Christians, that afterwards they shall be plac'd in the rank of Catechumens; that they shall be exorcis'd by blowing three times upon their Faces, and into their Ears; that they shall be catechiz'd, and that for a long time they shall be permitted to hear only the Holy Scripture in the Church; and at last they shall be baptized.

Of the Council of Aquileia.

Of Aquileia 381. **T**HE Council of *Aquileia* was assembled in the Month of *September* of the Year 381. It should have been compos'd of the Bishops of the East and West; but St. *Ambrose* having declared that it was needless to weary the Eastern Bishops with such a Journey, none but the Western Bishops were obliged to come thither, and those of the East were only left at their Liberty to come there if they thought fit. There were about thirty Bishops present at the Council, together with the Deputies of the Bishops of *France* and *Africa*. *Valerian* was President. In it two Bishops of *Dacia* and *Mæsia*, nam'd *Palladius* and *Secundianus*, were accus'd of *Arianism*; there was read to them before the Council, a Letter of *Arius*, but they would neither approve, nor condemn it; and answered only, that they should see in two Days time, that they were both Catholics. This Day being come they appeared before the Council; but they would not acknowledge it for a Judge, desiring a General Council compos'd of the Eastern and Western Bishops; nevertheless they examined them, convicted them of the Heresy of *Arius*, and condemned them. The Acts of this Council, the Letter which they wrote to the Bishops of *France* and *Spain*, to thank them for the Deputies they had sent, and the Letter address'd to the Emperors, wherein there is an account of what they had done, and prays them to hinder the Hereticks from entring into the Church, are still extant: It complains afterwards of the Crimes of an

Arian Bishop nam'd *Valens*; and Lastly, it supplicates the Emperors to hinder the Assemblies of the *Photinians*. All these Monuments are extant in St. *Ambrose*.

The Bishops of this Council wrote also a Letter to the Emperor, praying him to drive away *Ursicinus*, which was publish'd by *Sirmondus*, and is in the Second Volume of the Councils, p. 998.

They wrote also a Letter which is found in the same place, in which they give the Emperor an Account of the State of the Eastern Empire, they thank him for restoring to the Catholics the Eastern Churches; but they complain that many things were chang'd there, and that those were not kindly us'd who had always been in the Communion of the Western Churches, as *Timotheus* of *Alexandria* and *Paulinus* of *Antioch*. They pray that a general Council may be assembled at *Alexandria*, to examine those who ought to be admitted into Communion, and those to whom Communion must be denied. This Letter was delivered to the Emperor, at the time of the Second Council of *Constantinople*, and was read in this Council.

At last, when the Bishops understood what had been done in the East without consulting them, concerning the Ordination of *Flavianus* and *Nectarius*, they complained of it by another Letter, whereof we have already spoken, preserved in the same Volume of the Councils, p. 345. They testify also by a Fourth Letter which precedes these, how

The
Councils.

much they could have wished that the Council which they desired had been held, and how necessary it would have been. These Letters do not properly belong to the Council of *Aquileia*, but were

written some time after in the name of those Bishops which were there assembled, and for executing what they had order'd. For which reason, it was thought necessary to mention them here.

The
Councils.

Of the Council of Saragosa.

Of Saragosa.
381.

While the Bishops of *Italy* were thus labouring to procure the Peace of the Church of *Rome*, those of *Spain* were no less busied in allaying the Commotions which were rais'd upon occasion of *Priscillian* and his Disciples. The Council of *Saragosa* was assembled upon this account about the Year 381, where having condemned *Priscillian* and his Followers, they made some Canons against their Practices.

The 1st. forbids Women to meddle with Teaching and Expounding Articles of Faith.

The 2d. pronounces an *Anathema* against those who fasted on *Sundays* from a superstitious or false Principle; and against those who entred not into the Churches during *Lent*, but hid themselves in their Houses or in the Fields.

The 3d. anathematizes those who having receiv'd the Eucharist did not eat it in the Church.

The 4th. forbids any to be absent from the Church from the 15th. of *December* until the *Ephiphany*.

The 5th. forbids Bishops under pain of Excommunication to receive those who are excommunicated by their own Bishops.

The 6th. declares, that those of the Clergy must be cast out of the Church, who abandon the Ministry out of vanity to turn Monks.

The 7th. declares, that it is not lawful for any to take to himself the Title and Name of Doctor, but only those to whom it is granted.

The 8th. forbids Virgins to be veiled, that are devoted to Jesus Christ, except they be forty Years old.

'Tis easy to perceive that all these Canons are made against the *Priscillianists*, who affected a singular Way of Living.

Of Saragosa.
381.

Of the Council of Sida in Pamphylia.

Of Sida
&c. 383

St. Amphilocheus assembled in 383, a Council of 25 Bishops at *Sida*, a City of *Pamphylia*, against the Heresy of the *Massilians* or the *Euchaitæ*. This Council condemned the Errors of these Hereticks, and wrote a Synodical Letter to *Flavianus* Bishop of *Antioch*: It is not now extant. *Photius* had read it, and he tells us of it in Volume 52 of his *Bibliotheca*.

The same *Photius* speaks in this place of a Synod held against these Hereticks at *Antioch* by *Flavianus*.

There were present in it three Bishops and 30 Priests and Deacons of the Church of *Antioch*. There *Adelphius* a Ring-leader of the Heresy of the *Massilians* was condemned, and they would not receive him tho' he should have abjur'd his Heresy, because they were persuaded that he would not do it sincerely, these Hereticks making no scruple of renouncing their Doctrine with their mouth. *Flavianus* sent an account to the *Osroënians* of what pass'd in this Synod.

Of Sida
&c. 383

Of the Council of Bourdeaux.

Of Bourdeaux,
383.

THIS Council was assembled by the Order of the Emperor *Maximus*, and condemned *Instancius* a Follower of *Priscillian* and had condemned *Priscillian* himself if he had not appeal'd to the Emperor. See what we have said upon this Subject p. 191. 'Tis said, that afterwards there was a Council held at *Triers* where *St. Martin* was present. But this Assembly

of Bishops who came to Court to desire the Condemnation of the *Priscillianists*, deserves not the Name of a Council. See *Sulpitius Severus's* Account of it in his Dialogues of the Life of *St. Martin*. The same *Sulpitius Severus*, at the end of his Second Dialogue, mentions a Council held at *Nismes* in *St. Martin's* time, but he acquaints us with nothing that pass'd in it.

Of Bourdeaux,
383.

Of the Council of Capua.

Of Capua,
390

THE Council of *Capua* was assembled by the Emperor *Valentinian* in the Year 390, to determine the Difference which was between *Flavianus* and *Evagrius*, the Successor of *Paulinus* in the See of *Antioch*. In it *Theophilus* of *Alexandria* and the Bishops of *Egypt* were named for Judges of this Cause. But *Flavianus* would not acknowledge them for Judges, and told the Emperor boldly, who had order'd him to come to *Constantinople*, that he might send him to *Alexandria*. Sir, if they accuse my Manners or my Faith, I am ready to submit myself to the Judgment of my Accusers themselves; but if they would have my Primacy and See, I will have no dispute with any body about it, neither will I resist those who aspire to this Dignity; And therefore give the See of *Antioch* to whom you please. This resolute Answer made the Emperor wonder, who sent him back to *Antioch* to govern his Church. But tho' the Synod of *Capua* had not been assembled but for this Affair, yet in it they treated of other things. *Bonifacius* a Bishop was informed against there, because he had the boldness to affirm that the Virgin *Mary* had Children by *Joseph* after the birth of Jesus Christ.

The Council referr'd this Cause to *Anysius* Bishop of *Theffalonica*, and the other Bishops of *Macedonia*. They forbid him to enter into his Church. This Bishop being disgraced by this Judgment, consulted *St. Ambrose*, whether it were lawful for him to enter into it. This Saint answered him, that he ought to do nothing contrary to the Judgment given by the Bishops of *Macedonia*: And they desiring to ratify their Judgment by the Opinion of the Bishop of *Rome*, wrote an account of it to *Syricius*, who answered them, That the Council of *Capua* having referr'd this Cause, it did not belong to him to judge of it, but to them to determine it. We learn all this from the Letter of *Syricius* which was formerly attributed to *St. Ambrose*.

This Synod treated also of Re-baptization, of Re-ordinations, and Translations of Bishops, as it is observ'd in the 48th. Canon of the Code of the Canons of the Church of *Africa*, which is conceiv'd in these Words, We have declared what was Ordained in the Council of *Capua*, That it was not lawful to use Re-baptization, Re-ordination and the Translation of Bishops. This is all we know of this Council.

Of Capua,
390.

Of the Councils of Rome, and of Milan, against Jovinian.

The Councils.

The Councils.

S Ircius condemned Jovinian and his Followers in a Synod of his Clergy, and his Condemnation was confirmed by a Synod of Milan. We have the Letters of these two Synods. In the first it is determined, that tho' we ought not to despise nor

condemn Marriage, yet Virgins are more to be honoured. The second contains the Proofs of this truth, and in it is shown, that the Blessed Virgin lost not her Virginity by bringing forth Jesus Christ into the World.

Of Rome, &c. 390.

Of the Council of the Novatians held at Sangarus.

Socrates mentions in the 21st. Ch. of the 5th. B. of his History, a Council of the Novatians held at Sangarus about the End of this Century, wherein it was declared a thing indifferent to cele-

brate the Feast of Easter on Sunday or another day, against what was ordained in another Synod held before that at Pazus.

Of Sangarus 390.

Of the First Council of Carthage.

THO' this Council was celebrated in the Year 348. yet we have hitherto delayed to speak of it, that we might give an Idea of all the African Councils of the Fourth Age together. This was a General Council of the African Bishops, and Gratus Bishop of Carthage who was present at the Council of Sardica, presided in it. He spoke first to his Brethren, and said, 'That we must first give thanks to God who hath put an End to the Schism, and inspired the Emperor Constantine, (it must be read Constans) to send Paulus and Macarius into Africa to procure Peace there, and for the Liberty which the African Bishops have enjoyed of meeting together in Provincial Councils, and assembling from all the Provinces of Africa; that afterwards we must examine the Heads, about which it will be necessary to make some Decrees, according to the Divine Laws, and the Instructions of Holy Scripture; but then we must have such a regard to this time of Peace, that we neither weaken the Obligation of the Laws, nor yet prejudice the present Unity by too much severity.

The 1st. Head which he proposed was about Re-baptization. He ask'd, whether that Man ought to be re-baptiz'd who at his Baptism made Profession of believing the Trinity. The Bishops answer'd: God forbid, We declare that this Re-baptization is unlawful, contrary to the Orthodox Faith and the Ecclesiastical Discipline.

The 2d. Head was to remedy the Abuse which the Donatists were guilty of in giving the Name of Martyrs to Fanatics, who laid violent Hands on themselves, or threw themselves head-long from Precipices. Gratus was of Opinion, that they should be forbidden for the future to honour these false Martyrs, and that those Lay-men should be put under Penance, who meddled with Deposing of Clergymen. The Bishops approved his Opinion, and said, that the same was ordained in the Provincial Councils.

In the 3d. they forbid those Persons who profess Virginity, to cohabit or have any familiarity with any Persons of the other Sex, under the pain of Excommunication for the Laity, and of Deposition for the Clergy. The Reason which they give for this Law is excellent: We must, say they, shun the occasions of Sin, remove all kind of Suspicion, and avoid the Snares which the subtilty of the Devil uses to destroy simple Souls which are not upon their guard, under pretence of Charity and Love to our Neighbour.

The 4th. contains the same Prohibition to Widows. In the 5th. the Bishop Privatus remonstrates, that

a Bishop ought not to be permitted to receive a Clergyman belonging to another Bishop, unless he has the permission of his own Bishop; neither ought he to ordain a Lay-man of another Diocese without the consent of his own Bishop. He alledges the Authority of the Council of Sardica to prove that this Order ought to be observ'd.

In the next, another Bishop nam'd Nicasius remonstrates, that it does not become Clergymen to take upon them the charge of Secular Affairs. Gratus confirm'd this Remonstrance by the Authority of Scripture, and the Bishops approved it.

In the 7th. another Bishop propos'd, that a Priest or a Lay-man of another Diocese should not be receiv'd into Communion, unless he had a Letter from his own Bishop.

In the 8th. 'tis ordain'd after the Proposition made by Evagrius, and according to the Opinion of Gratus, that those shall not be ordained, who have been Guardians, or managed several other sorts of business, till their Accounts be made up and ended.

The 9th. forbids them to choose Clergymen to be Treasurers or Collectors of the Publick Taxes.

The 10th. forbids Bishops to invade the Bounds of the neighbouring Dioceses.

The 11th. regulates the numbers of Judges necessary to sit upon a Clergyman. A Deacon who is accus'd ought to be judg'd by three neighbouring Bishops, a Priest by six, and a Bishop ought not be judg'd by less than twelve.

In the 12th, Antigonus Bishop of Madaura complains, that after he had made and sign'd an Agreement with Optantius, (who probably was his Rival in the Bishoprick) by which they agreed to divide the People between them, yet this Optantius continued still, contrary to this Agreement, to win the Affections of the People. The Bishops decree that the Agreement should stand good.

In the 13th. Abundantius Bishop of Adrumetum says, that in the Council of his Province, Priests were forbidden to take Interest. Gratus represented that it was not necessary to make any Canon about this, that they needed only put the Law in Execution which was written in the Gospel; and that if Usury was to be condemned in Lay-men, it was much more damnable in Clergy-men. All the Bishops approv'd his Judgment.

The last Canon enjoyns Clergy-men and Lay-men to observe these Canons, and those which had been made by other Councils, under the pain of Excommunication for Lay-men, and Deposition for Clergymen.

Of the Second Council of Carthage.

FROM the Inscription of this Council corrected by a Manuscript of the Vatican we learn, that it was assembled under the third Consulship of Valentinian and Neoterius, that's to say in the Year

390, on the 14th of June, at Carthage in the Church of St. Perpetua; that Genethlius Bishop of Carthage presided there, and that Bishops came thither from different Provinces. Genethlius opens the Council by

Uuuuuuu 2

giving

Of the Second of Carthage. 390.

Of the Second of Carthage. 390.

The Councils. giving thanks to God for the coming of the Bishops to *Carthage* according to the Letters which he had written to them. He says, that tho' all the Bishops were not present at this Council, yet it was to be believ'd that those who were absent were united in Spirit with it. He recommends afterwards to the Bishops to defend the Faith of the Trinity.

The 2d. Canon renews the Law established in the preceding Council concerning the Celibacy of Bishops, Priests and Deacons.

The 3d. forbids Priests to bless the Chrism, to consecrate Virgins, and to reconcile Penitents at a *Publick Mass*. This is one of the most ancient Monuments where the name of *Mass* occurs to signify the publick Prayers which the Church made at offering the Eucharist.

The 4th. Canon permits Priests to reconcile Penitents who are sick and in Danger, with the Bishop's leave.

The 5th. forbids the making new Bishopricks without the leave of the Bishop of the place.

The 6th. forbids the admitting any Persons of bad Reputation as Accusers of Bishops.

The 7th. confirms the Rule made in many Councils, which forbids a Bishop to receive a Person excommunicated by his own Bishop.

The 8th. declares, that if a Priest excommunicated by his own Bishop, undertake to offer up Sa-

crifices in private, and to set up Altar against Altar, thereby making a Schism, he ought to be anathematiz'd, because there is but one Church, one Faith, and one Baptism.

The 9th. forbids Priests to celebrate *Mass* in all kinds of places: It is call'd in this place, *Agenda*.

The 10th. ordains, that a Bishop accus'd, who would justify himself, if he cannot call together more, ought at least to defend his Cause before twelve Bishops, a Priest before six, and a Deacon before three, one of which ought to be their own Bishop.

The 11th. forbids Bishops to intermeddle in the Dioceses of others.

The 12th. declares, that Bishops shall not be ordained without the consent of the Primate, that's to say, the Metropolitan, and that in a case of necessity three Bishops are sufficient to ordain a Bishop, provided they have the consent of the Metropolitan.

The 13th. is the conclusion of this Council, which ordains, that all the Bishops shall observe the Canons which shall be sign'd by all the Bishops present. Some Criticks have doubted of the Truth of this Council, because the Names of *Aurelius* and *Alypius* are found in it, who were not Bishops when it was assembled: But these Names are not found in the Edition corrected by the *Vatican Manuscript*, but in their places there are the Names of *Genethlius* and *Felix*.

Of the Councils of Cabarsussa and Bagais.

Of Cabarsussa, &c. 393. 394. These two Councils are two Assemblies of *Donatist* Bishops of the contrary Parties: In the first of which *Primianus* Head of one Party, Bishop of *Carthage*, was depos'd, and *Maximian* in the second. *St. Austine* quotes the Synodical Epistles of these two Councils; that of the first in the Commentary upon *Psal.* 36. and that of the se-

cond in divers places of his Books against *Cresconius* and *Petilian*. This Father says, that the first Council was held in the Year 393, and consisted of a 100 Bishops; and yet there are but 43 in the Subscriptions of the Council: The second which was celebrated the next Year, consisted of 310 Bishops.

Of the Council of Hippo.

Of Hippo. 393. This Council was held at *Hippo* under the third Consulship of *Theodosius* and *Abundantius*, that's to say, in the Year 393, on the 5th. of October. Its

Canons were inserted into the Council of *Carthage*, in 397.

Of the Council of Carthage, in the Year 394.

Of Carthage. 394. This Council is mentioned in the Code of the Canons of the *African Church*, where it is observ'd, that it was held under the third

Consulship of *Arcadius*, and the second of *Honorius* on the 24th of June, and that Deputies are nam'd in this Council to attend at the Council of *Adrumetum*.

Of the Councils of Carthage in the Year 397.

Of Carthage. 397. Under the Consulship of *Casarius* and *Atticus*, who were Consuls in the Year 397, according to the *Vulgar Æra*, the Bishops deputed from the Provinces of *Africa* came to *Carthage*; but they were not all present there at the same time: Some came on the 26th. of August, a Day appointed for the Council, others came not till some time after. Nevertheless, *Aurelius* Bishop of *Carthage*, having conferr'd with the Bishops who came first, and received Letters from the Bishops of the Provinces, who had not yet sent their Deputies, caus'd the Canons which the Bishops, with whom he had conferred, thought fit to make, and those which were propos'd by Letters from the Bishops of *Byzacena*, to be read to those that were present. These Canons were received in the Council, which confirmed those which had been made in the Council of *Hippo*.

The 1st. Canon orders all the Churches of *Africa*, to inform themselves every Year by the Bishop of *Carthage*, on what Day *Easter* should be celebrated.

The 2d. ordains, that every Year a Council shall meet, to which every one of the Provinces of *Africa* was to send three Deputies, excepting only the Pro-

vince of *Tripolis*, which could send but one, because of the small number of Bishops in that Province.

The 3d. requires, that the Canons should be read to those who were to be ordain'd, that they might not be ignorant of them.

The 4th. forbids the Ordination of Deacons, and Consecration of Virgins before the Age of 25 Years, and forbids Readers to salute the People, that's to say, to address any Speech to them, when they read the Gospel in the Church.

The 5th. ordains, that the Sacraments should not be given to the Catechumens during the Solemnity of *Easter*, but only the Salt which was usually given them; because if the Faithful do not change the Sacraments during these Feasts, the Catechumens ought much less to do it. 'Tis hard to say, what this Sacrament is, which the Council forbids to give to the Catechumens during the Feast of *Easter*. It cannot be the Eucharist, for that was forbidden to be given them at all times. But the 37th. Canon of the Greek Code of the Canons of the *African Church* explains it, by observing that the Catechumens were forbidden to offer Honey and Milk on any other Day, but *Easter-Day*,

The

The 6th. forbids the giving of the Eucharist to the Dead.

The 7th. regulates the delays of Accusations brought against a Bishop: It orders that their Causes shall be carried to the Tribunal of the Metropolitan; but that a Bishop cannot be excluded from Communion, for not appearing till one Month after he shall be cited by the Metropolitan's Letters, and that if he bring a lawful Excuse for his Absence, one Month more of delay shall yet be given him; but if he appear not in that time, he shall be excluded from Communion till he be acquitted. And if he be not present at last at the Universal Synod which is held every Year, he is to be look'd upon as self condemn'd; he ought not so much as to communicate with his People, while he is excluded from the Communion of other Bishops; that his Accuser ought not to be excommunicated unless he fail to appear on the Day when the Cause is to be heard, and that no Person of a bad Reputation ought to be admitted to accuse a Bishop, unless the business be about Personal Causes which are not Ecclesiastical.

The 8th. regulates the number of Bishops which are requisite to judge Priests and Deacons. It requires five for judging a Priest, and two for judging of a Deacon. It ordains, that the delays shall be observ'd which are contain'd in the fore-mentioned Canon; and as to others of the Faithful, it declares, that the Bishop of the place may take cognizance of them, and judge them alone.

The 9th. ordains, that if a Clergyman being accus'd before the Ecclesiastical Tribunal, remove the Cause to the Civil Magistrates, tho' he even gain the Cause, he shall lose his Place, if it be a Criminal Cause; and if it be a Civil Cause, he shall lose what he had gain'd.

The 10th. declares, that if a Person who has appeal'd from one Ecclesiastical Tribunal to other Ecclesiastical Judges of greater Authority, be by them acquitted, the Sentence given by the former Judges ought not to prejudice the latter, unless they be convicted of being byas'd by Passion, or corrupted by Favour. It adds, that it is never lawful to appeal from those Judges that are chosen, even tho' they were not a sufficient number.

The 11th. forbids the Children of Bishops and Clergymen, to act in profane Shows, or to be present at them, because it is unworthy of Christians to be present in a place where Blasphemies are spoken.

The 12th. forbids Clergymen to give their Daughters in Marriage to Pagans, or Hereticks and Schismatics.

The 13th. forbids Clergymen to make Donations while they are alive, or by their last Will, to such Persons as are not Catholics, tho' they should be of their Kindred.

The 14th. forbids them to emancipate their Children, unless they be advis'd by their Kindred, or the Children be come to such an Age, that the Sins which they commit can no longer be imputed to their Parents.

The 15th. forbids them to be Farmers or Proctors, or to get their Livelihood by dishonest Traffick.

The 16th. forbids them to receive more than they had lent.

The 17th. forbids them to co-habit with strange Women, and permits them only to live with their Mothers, their Grand-Mothers, their Aunts, their Sisters, their Nieces, and those of their Domesticks who dwelt in the House with them before their Ordination.

The 18th. ordains, that none shall be ordain'd Priests, Bishops and Deacons, unless they have converted all those who liv'd in the House with them.

The 19th. declares, that Readers are to be obliged, when they come to Age, to marry, or to make the Vow of Chastity.

The 20th. forbids Bishops to undertake any thing in the Dioceses of their Neighbours.

The 21st. forbids them to detain the Clergy of their Fellow-Bishops.

The 22d. ordains that no Clergyman shall be ordained who has not been examined by the Bishops, and approved by the Suffrages of the People.

The 23d. that in the Prayers the Name of the Father shall not be put in the place of the Name of the Son, that at the Altar the Prayers shall always be addressed to the Father; that those who have composed private Prayers shall not make use of them, until they have conferred about them with Clergymen of good Learning.

The 24th. that nothing but Bread and Wine mingled with Water shall be offered for the Sacrament of the Body and Blood of Jesus Christ.

The 25th. that Clergymen and those who make Profession of Chastity, shall not go to see Widows or Virgins, without the permission of the Bishop or some Priests, that they shall not be with them alone, but with other Ecclesiasticks, or such Persons as the Bishops or the Priests shall appoint them: that Bishops and Priests also shall not visit them alone, but in company with other Ecclesiasticks or Christians of known Probity.

The 26th. forbids the Metropolitan to assume the Title of Prince of the Priests or the Sovereign Priest, and declares, that no other Name ought to be given him but that of Bishop of the First See.

The 27th. forbids Ecclesiasticks to eat or drink at an Inn unless it be in a Journey.

The 28th. forbids Bishops to undertake a Voyage beyond Sea without the consent of the Metropolitan, from whom they should receive Letters commendatory.

The 29th. declares, that the Sacraments of the Altar ought not to be celebrated by any Persons but such as are fasting, except on Holy Thursday: So that if the Memory of one that is dead is to be celebrated in the Afternoon, the Prayers must only be read without Administring the Sacrament.

The 30th. forbids Clergymen and Bishops to make Feasts in the Churches, and orders, that the People shall be hindred from doing it, as much as is possible.

The 31st. leaves Bishops the liberty to regulate the time of Penance.

The 32d. forbids Priests to reconcile Penitents without asking leave of the Bishop, unless urgent necessity enforce the doing of it in his absence. It adds, that Penitents whose Crimes are very publick and known by all the Church, should receive Imposition of Hands in an high Place near the Bishop's Throne.

The 33d. ordains, that when Virgins happen to lose their Relations who took care of them, the Bishop, or in his absence, the Priest, ought to place them in a Nunnery, or commit them to the care of Women of known Probity.

The 34th. that sick Persons shall be baptized, who cannot answer any longer, when those who are by them testify that they desired it.

The 35th. that the Grace of Reconciliation shall not be denied to Sorcerers, Comedians, and other Infamous Persons, nor even to Apostates, when they are converted.

The 36th. hinders Priests from consecrating Virgins without the Bishop's permission, and absolutely forbids them to make the Holy Chrism.

The 37th. forbids Clergymen to dwell in strange Cities, unless the Bishop or the Priests of both places be satisfied, that they have just and lawful Reasons to do so.

Almost all the Canons which we have now mentioned were made by the Council of Hippo, except some which were added by the Bishops of Byzacena. These last are the 35th. and so on to the 47th. in the Code of the African Canons: There is one besides of the Council of Hippo, which is the 47th. in the 3d. Council of Carthage. This contains a Catalogue of the Canonical Books of the Old and New Testament, in the number of which are the Five Books of Solomon, the Books of Tobit, of Judith, of Esther, the Maccabees, the three Epistles of St. John, that

The
Councils.

The
Councils.

of St. Jude, and the Revelations. 'Tis added in the Council of the Bishops of *Byzacena*, that it shall be lawful to read publicly the Passions of the Martyrs.

What concerns the Canonical Books was also repeated in a Council held in 418, under Pope *Boniface*, wherein it was proposed, that the Churches of *Italy* should be consulted about this Canon.

There were two or three Canons besides of this Council which were explained in the Synod of *Carthage*, that we now speak of, whereof the first declares, that a Bishop shall not be ordained but by three Bishops; the second, that those who have no Testimonials, and do not remember that they were baptized, shall be baptized a-new; and the last declares, that the *Donatists* shall be receiv'd only to the Rank of Lay-men.

The other Canons were made in this Council of *Carthage*. The first, as appears by the Code of the Canons of the *African* Councils, is the 48th. wherein *Honoratus* and *Urbanus* Legates from the Province of *Mauritania*, say, that they have for a long time expected those of *Numidia*, and declare, that they approve the *Nicene* Creed, and the Canon which forbids any to celebrate the Holy Sacrifice unless he be fasting. They say that *Syricius* and *Simplicianus* ought to be consulted about the case of Infants baptized by the *Donatists*, whether they may be ordain'd in the Church or no.

In the 37th. the same Legates say, that Re-baptizations, Re-ordinations and Translations of Bishops being forbidden in the full Synod of *Capua*, they beg leave to address themselves to the Governor of their Province, to drive away *Cresconius*, who had removed from *Rhegium* to *Tuburnia*, and would not depart from thence, tho' he had been many times admonished. The Council granted them this Leave.

In the 39th. the same Persons desire, that it may be ordain'd, that the Ordinations of Lay-men cannot be made but by 12 Bishops: But *Aurelius* having remonstrated that this was impossible in some Provinces, it was ordain'd, that three of them at least should meet. But he adds in the next Canon, that if there be any difference, some other Bishops shall be called in to examine what is said against the Person who is to be ordain'd.

The 41st. declares, that the Bishop of *Carthage* shall publish *Easter-day* immediately after the Synod, which shall be assembled every Year at *Carthage*.

The 42d. forbids the erecting a Church in a Bishoprick which was put under the Jurisdiction of a Bishop, without his consent.

The 43. is against those who satisfy themselves with governing their Dioceses without attending at Synods.

The 44th. declares, that Clergymen ought not to be taken from their own Bishops to make them Bishops, without their consent.

In the 45th. *Aurelius* Bishop of *Carthage* remonstrates, that commonly Leave is desired by him from the Bishop of the place to ordain one of his Clergymen; but he desires to know what is to be done if he refuses it.

Numidius observes upon this Proposal, that it was always lawful for the Bishop of *Carthage*, to take those who were desir'd of him and ordain them, tho' they were of another Diocese. *Epigonius* declares in the Name of the Bishops, that it is his Right: But *Posthumianus* remonstrates, that it may happen that a Bishop shall have but one Priest, and it is not just to take him away from him. *Aurelius* answers, that a Bishop may easily ordain many Priests, but that it is more difficult to find fit Persons to be Bishops; and therefore tho' a Bishop should have but one Priest, he ought to give him that he may be made a Bishop. *Posthumianus* replies, that therefore it is just, that another Church, which has many Clergymen, should furnish that which has given the one Priest to be a Bishop; and *Aurelius* answers him, that the Bishop who has many Priests, shall be persuaded to give some of them to him who has given his one Priest to be a Bishop.

The 46th. Canon, which should be the last, declares, that the Bishops which have been ordain'd in a Church, where there was never any before, with the consent of the Bishop of the Place, shall continue in their Bishopricks; but that they shall only govern the People whereof they have been ordain'd Bishops.

After this Canon follows the Approbation and Subscription of the Bishops, which is found in Canon Fifty.

Of the Council of Carthage held in the Year 398, called the Fourth.

Of
Carthage.
398.

There are 104 Canons, which contain the Ordination and Manners of Bishops, Priests, and other Ecclesiasticks, which are attributed to a Council of *Carthage* call'd the Fourth. The Preface declares, that it was held under the Consulship of *Honorius* and *Eutychianus*, that's to say, in the Year 398, and that *Aurelius* Bishop of *Carthage* presided in it. But there is some difficulty about the truth of these Canons; they are neither in the Code of the *African* Church, nor in the Collection of Canons intituled, *The Council of Africk*, nor in the Collection of *Ferrandus*, nor in that of *Dionysius Exiguus*, and there is not so much as one of them cited in these places. In a Manuscript of Cardinal *Barberini*, these Canons are intituled *Ancient Statutes of the Eastern Church*; but this cannot be the true Title, because the Ceremonies of the Ordination of the lesser Orders, as they are described in the Canons of this Council, are agreeable to the Practice of the Western Church, who gave them by delivering the Holy Vessels, and is not agreeable to the Practice of the Eastern Church which never made use of this Ceremony, but conferr'd them by Imposition of Hands. In other Manuscripts they are intituled, *Ancient Statutes of the Church*. They agree well enough to the Church of *Africa*, as appears by the first Canon, where it is ordain'd, that a Bishop shall be interrogated, about the Errors common in *Africa*, whether he believes the Consubstantial Trinity; if he believes the Resurrection of this Flesh; if he believes that 'tis the same God who is the Author of the Old and New Testament, of the Law and the

Gospel; if he held that the Devil is not wicked by Nature, but became so by his own Will; if he did not condemn second Marriages; if he did not find fault with those who eat Meat; if he believed that Baptism pardoned all Sins, Original Sin as well as the other Actual Sins: Lastly, if he held that a Person may be saved out of the Church. These are the Errors of the *Manichees*, *Donatists*, and *Pelagians*, which were common in *Africk*. As to the Article which concerns Original Sin, it is something surprising that it should be found so expressly set down in a Synod held in 398, since *Pelagius* did not publish his Error in *Africa* till 411, and was not condemned till 412. But it may be this Error was already known, tho' *Celestius* was not yet come into *Africa*; and there is no doubt but the Church of *Africk* from that time maintained Original Sin. Howsoever this be, this discovers that these Canons belong to the Western Church, and even to the Church of *Africa*. I see no reason strong enough to convince me that this Preface is supposititious. The other Canons agree well enough with the Discipline of the *African* Church. The Reason why they are not found in the Ancient Collections, may be, because they made a Body of Canons a-part by themselves for Ecclesiasticks. They are cited under the Name of the Council of *Carthage*, by *Isidore*, by *Hincmar*, by *Burchardus*, by *Ivo Carnutensis*, and by *Gratian*.

The 1st of these Canons ordains, that he who is to be promoted to the Episcopal Dignity shall be examined as to his manner of Life, his Learning and his Faith. As to his manners, it commands that Enquiry be made,

Of
Carthage.
398.

The Councils. made, if he be Prudent, Teachable, Moderate, Charitable, Humble, Affable and Merciful: As to his Learning, if he be enlightned and instructed out of the Law of God, if he be skilful in the understanding of the Scriptures, and vers'd in the Knowledge of the Dogmes of the Church: As to his Faith, the Canon requires that he be examin'd whether he believes the Consubstantial Trinity; whether he believes that the Son of God assum'd real Flesh and a Soul, and that there are two Natures and one Person only in Jesus Christ; and whether he affirms, that he was really dead, and shall rise again to judge the Quick and Dead. It adds, that he who is to be ordained must also be ask'd, If he believes that the same God is the Author of the Old and New Testament; If he believes that the Devil was not wicked by Nature, but became so by his own Free-will; If he believes that the same Flesh which we now carry about with us shall be rais'd again; If he be perswaded of a future Judgment, of future Punishments and Glory; If he does not condemn Marriage and second Marriages; If he does not blame the use of Meats; If he communicates with Penitents that are reconcil'd; and if he holds that Baptism blots out Actual and Original Sin. These are the things about which the Fathers of this Council would have him to be examin'd who is to be ordain'd; and they add, that if he be found well instructed in all those Points, he may be ordain'd Bishop with the consent of the Clergy and the Laity, in the Assembly of the Bishops of the Province, by the Authority, and in the Presence of the Metropolitan. That after he has received the Holy Orders of Bishop, he ought not to govern himself according to his Passion or Fancy, but according to the Canons of Councils. They add, that care should be taken, that none be ordain'd but such as are arriv'd at the Age which the Holy Fathers require for the Ordination of a Bishop.

The 2d. ordains, that when a Bishop is ordain'd, two Bishops ought to lay the Book of the Gospels upon his Head and Neck, and hold it there, and that while one of the Bishops pronounces the Blessing upon him, all the other Bishops who are present, must touch his Head with their Hands.

The 3d. that at the Ordination of a Priest all the other Priests should lay their Hands upon his Head, while the Bishop consecrates him, and lays Hands upon him.

The 4th. that none but the Bishop shall lay Hands upon a Deacon, when he is ordain'd, because he is not ordain'd for the Priesthood, but for the Ministry.

The 5th. that the Sub-Deacon who does not receive Imposition of Hands at his Ordination, ought to receive the Patten and Chalice empty from the Hand of the Bishop and the Flagons with Water, and the Bason and Towel, from the Hand of the Arch-Deacon.

The 6th. that the *Acolyth* at his Ordination ought to learn from the Bishop after what manner he should behave himself in his Ministry; that he receive from the Archdeacon a Candlestick with a Wax-Candle, to instruct him, that he is design'd for lighting the Wax-Candles in the Church; and that he also receive an empty Flagon to give Wine for the Eucharist of the Blood of Jesus Christ.

The 7th. that the Exorcist receive at his Ordination from the Hand of the Bishop a Book wherein are written Exorcisms, and that the Bishop speak to him in these Words; *Receive these, and get them by heart, and have thou the Power of laying hands upon the Possess'd and Catechumens.*

The 8th. concerns the Ordination of a Reader, which was made in *Africk* by giving him the Book of the Gospels, and saying to him, *Be thou a Reader of the Word of God.*

The 9th. concerns the Ordination of a Porter, to whom the Bishop gave the Keys, saying unto him, *Behave your self as one that must give an account to God of those things which are lock'd up under these Keys.*

The Councils. The 10th. commands, that Virgins who would be consecrated by the Bishop, should present themselves in Habits agreeable to their Profession and Vocation, like to those which they are to use for the future.

The 11th. declares, that Widows and Nuns who are employ'd about the Baptism of Women ought to be capable of instructing others, and giving an account of their own Faith.

The 12th. that those who are contracted, and present themselves to receive the Benediction of Marriage, ought to be accompanied with their Kindred, and to abstain from the use of Marriage the Night after the Benediction.

The 13th. that the Bishop ought to have a Lodging near the Church.

The 14th. that his Household-Stuff should be of little worth, his Table and Diet mean, and that he ought to acquire Authority by his Faith and his Merit, and not by external Pomp.

The 15th. that he ought not to read the Books of Pagans, nor those of Hereticks, but in case of necessity, and when occasion requires it.

The 16th. and 17th. that he must not take upon him the Care of Widows, of Orphans and Strangers, but that he discharge this Care upon his Arch-Priest, or Arch-Deacon.

The 18th. that a Bishop ought not to be Executor of a Last Will and Testament.

The 19th. that he ought not to plead a Cause.

The 20th. that he ought not to trouble himself with Domestick Affairs, but apply himself wholly to Reading, Prayer and Preaching of the Word of God.

The 21st. that he ought not to dispence with his going to the Synod, unless there be great necessity; and that if he does not go, he must send a Deputy to approve every thing that shall be ordain'd by the Synod, without prejudice to the Truths of Faith.

The 22d. that a Bishop shall not ordain Ecclesiasticks without the consent of his Clergy, and that he shall desire the Testimony and Approbation of the Laity.

The 23d. that he shall hear no Cause but in the presence of his Clergy, and that the Sentences which he shall give in the absence of his Clergy shall be null and void.

The 24th. that he shall be excommunicated who goes out of the Church in Sermon-time.

The 25th. that if the fear of God does not reconcile the Bishops, they ought to be reconciled together by the Synod.

The 26th. enjoyns Bishops to exhort the People of their Dioceses to live in Peace.

The 27th. forbids the Translations of Bishops which are made through Ambition; and as for those which are made for the Good of the Church, it says, they ought to be made upon the Request of the Clergy and People by Order of the Synod: Neither does it permit Clergy-men to remove unto another Church without the leave of their Bishops.

The 28th. declares, that the Synod may examine anew the Condemnation of a Bishop.

The 29th. that a Bishop who accuses a Clergyman or Lay-man ought to exhibit his Information against him to the Synod.

The 30th. forbids Ecclesiastick Judges to judge in the absence of the Party accus'd.

The 31st. declares, that Bishops ought to use the Goods of the Church, not as their own proper Goods, but as such of which they have only the use.

The 32d. declares all Sale or Exchange of Ecclesiastical Goods to be null and void, which is made without the consent of the Clergy.

The 33d. declares, that the Bishops and Priests who are forc'd to go into their Neighbours Churches, shall be received, and that they shall be invited to preach and to celebrate the Eucharist there.

The 34th. that a Bishop being seated shall not suffer a Priest to continue standing before him.

The
Councils.

The 35th. that a Bishop shall sit on a Seat rais'd on high in the Church, or in the Assembly of his Priests; but in his House he shall converse with them as his Colleagues and Brethren.

The 36th. that the Priests who govern the Churches, shall send for the Holy Chrism before *Easter*.

The 37th. that the Deacon should look upon himself as the Minister of the Priest as well as of the Bishop.

The 38th. that he may give the Eucharist to the People in the presence of the Priest, if necessity enforce it, and the Priest be willing.

The 39th. that he shall not sit down but with the Priest's leave.

The 40th. that in a Meeting of Priests, he must not speak but when he is ask'd.

The 41st. that he shall not make use of a Surplice but at the time of Oblation.

The 42d. that a Minister who discharges faithfully his Ministry ought to be preferr'd to a higher Dignity.

The 43d. that Christians who suffer for Religion, ought to be honoured, and their necessities provided for.

The 44th. forbids Clergy-men to suffer the Hair of their Heads or Beards to grow.

The 45th. exhorts them to make known their Vocation by their Modesty in their Apparel and Countenance, and forbids them to distinguish themselves by their Habit or their Shoes.

The 46th. forbids them to co-habit with Strange Women.

The 47th. and 48th. forbid them to walk in public Places, and appear at Fairs.

The 49th. deprives them of their Rewards who are not present at *Vigils*.

The 50th. declares, that those Ministers should be depriv'd of their Ministry who do not do their Duty, or do it negligently.

The 51st. 52d. and 53d. require all Ministers, how able soever they be, to earn their Living by an honest Trade, yet without failing in their Duty.

The 54th. forbids the Advancement of those Ministers higher, who envy the Prerogative of others.

The 55th. commands Bishops to excommunicate those who accuse their Brethren unjustly, and forbids the admitting of them into the Clergy, even tho' they should amend.

The 56th. ordains those Ministers to be degraded who are Traytors or Flatterers.

The 57th. obliges Slandering Ministers to make Satisfaction.

The 58th. declares, that his Testimony is not to be received without Examination, who often goes to Law.

The 59th. that the Bishop ought to reconcile those Ministers that are at difference, and that he who will not obey him shall be punished by the Synod.

The 60th. declares, that a Minister ought to be remov'd from his Ministry, who speaks lascivious words.

The 61st. that those Ministers ought to be reprimanded who swear by the Creatures, and if they continue to do it, they must be excommunicated.

The 62d. that the same severity must be us'd to a Minister who sings at Meals.

The 63d. is against those Ecclesiasticks who break a Fast without inevitable necessity.

The 64th. declares, that he ought not to be accounted a Catholick who fasts on *Sundays*.

The 65th. that the Feast of *Easter* ought to be celebrated on the same day.

The 66th. that an Ecclesiastick, who believes that his Bishop has condemned him unjustly, may have recourse to the Judgment of the Synod.

The 67th. that seditious Persons, Usurers and revengeful Persons, ought not to be ordain'd.

The 68th. that those must not be ordain'd who are in the Rank of Penitents, and that if a Bishop has ordain'd any of them through mistake, they

ought to be depose, but if he knew their condition, he shall be deprived of the Power of Ordination.

The 69th. makes a Bishop liable to the same Penalty, who shall ordain a Widow, or a Woman divorced.

The 70th. enjoins Ecclesiasticks to shun the Society and Feasts of Hereticks and Schismatics.

The 71st. ordains, that the Name of a Church shall not be given to the Assemblies of Hereticks.

The 72d. that none shall pray or sing with them.

The 73d. that those shall be excommunicated who shall communicate or pray with them.

The 74th. that the Bishop shall impose Penance upon him that desires it, without respect to the Quality of the Person.

The 75th. that negligent Penitents shall be later received.

The 76th. declares, that if a Person having desired Penance, perceive himself to be seiz'd with a Disease, and lose his Understanding before the Priest can come to him, Penance shall be granted him upon the Testimony of those who affirm that he desired it, and if it be thought that he will quickly die, he shall be immediately reconciled, and the Eucharist shall be put into his Mouth; but yet if he recover his health, he shall be put under Penance.

The 77th. that Penitents who fall sick shall receive the *Viaticum*, that's to say, the Eucharist.

The 78th. that those who are thus receiv'd, ought not to think themselves absolv'd, if they recover their health, without Imposition of Hands.

The 79th. that if Penitents die in a Journey or at Sea, before the Communion can be given them, yet they shall still be commemorated in the Prayers and Oblations.

The 80th. that Imposition of Hands shall be given to Penitents during all the times of Fasting.

The 81st. that Christian Burial shall be given to Penitents.

The 82d. that Penitents ought to use Kneeling even at those times when the Faithful are exempt from it.

The 83d. that the Poor and Aged must be honoured.

The 84th. that the Bishop ought not to hinder any Person to enter into the Church, whether he be a Heretick, Jew or Pagan, until the Mass of the Catechumens begins.

The 85th. That the Catechumens who would be baptized, ought to give in their Names, and after that be prepar'd for Baptism by abstaining from Wine and Meat, and by Imposition of Hands.

The 86th. that Novices, or those who are newly baptiz'd, ought for some time to abstain from Feasts and Shows, and to live in Continence.

The 87th. contains the Sentence of Excommunication against a Catholick, who carries his Cause, just or unjust, before a Judge of another Religion.

The 88th. excommunicates him who forsakes the Assembly of the Church to be present at Shows.

The 89th. casts those out of the Church who practise Sooth-saying or Enchantments, and who are addicted to *Jewish* Superstitions.

The 90th. declares, that the Exorcists ought every day to lay Hands on the Possess'd.

The 91st. charges the Possess'd to take care that the Churches be swept.

The 92d. declares, that the Exorcists shall feed the Possess'd who continue in the Churches.

The 93d. that Oblations shall not be received from the Brethren that are separated from the Church.

The 94th. that their Presents shall be rejected who oppress the Poor.

The 95th. blames those who refuse to give in Memory of the dead, wherewithall to feed the Poor.

The 96th. says, that in judging a Cause, the Faith and Conduct of the Accuser and Accused must be enquired into.

The
Councils.

The 97th. that the Superior of Nuns ought to be approved by the Bishop.

The 98th. that a Lay-man ought not to teach in the presence of Priests, unless they command him.

The 99th. that a Woman how skilful and holy soever she be, ought not to take upon her to teach in an Assembly.

The 100th. that she ought not to take upon her to baptize.

The 101st. that the young Widows which are weak ought to be maintain'd at the Expence of the Church to which they belong.

The 102d. declares that it is the fault of the Bishop or the Curate of the Parish, if the Widows and Nuns, are forced through necessity, to have too much familiarity with the inferior Ministers.

The 103d. that the Widows who are maintained at the Expence of the Church, ought to be very diligent and constant in the Service of God; that they may edify the Church by their Prayers and Works.

The 104th. excommunicates Widows who marry again, after they have made Profession of Celibacy.

Baluzius has added yet one Canon more to these, which is against those who cause Schisms and Divisions in the Church of Jesus Christ, which is the Pillar and Foundation of the Faith of Christians. There were many Bishops at this Council, and they all subscribed, but there are none now extant, besides the Subscriptions of *Aurelius* of Carthage, of *Donatianus* of Talabreca, or *Telepta*, and of *St. Augustine*.

Of the Council of Carthage in the Year 399.

It was a settled Custom in *Africk*, that National Councils should be held at *Carthage* very often. There was one in 399, in the Month of *April*, which is mentioned in the Code of the Canons of the *African* Church, which informs us, that this

Council sent *Epigonius* and *Vincentius* Deputies to the Emperor, to obtain a Law to forbid the taking of those out of Churches who had fled thither, whatsoever Crimes they had been guilty of.

Of the Council of Carthage in the Year 401, commonly call'd the Fifth.

This commonly thought that this Council was in the Year 398, but it appears by the Code of the Canons of the *African* Church, that the greatest part of the Canons attributed to this Council were made in two Assemblies held in the Year 401, in the Months of *June* and *September*; and therefore we follow this Code in the Abridgment of the Canons of this Council.

Aurelius remonstrates, that it was necessary for relieving the Churches of *Africk*, which were under great necessity and grief, to depute some Bishops into the West, and particularly to *St. Anastasius* Bishop of the Apostolical See, and to *Venerius* Bishop of *Milan*. He represents that the Church of *Africk* was so abused and had suffered so great a Desolation, that it had no Deacon who was sufficiently learned, and much less a Priest; that therefore one might hear every day the Complaints of an infinite number of languishing People, and that if the Bishops did not relieve them they must be accountable to God for the loss of their Souls.

The 1st. Canon of this Council, which is the 57th. in the Greek Code of the *African* Church, confirms what had been ordain'd in a former Synod, that it should be lawful to ordain those, who having been baptized in their Infancy among the *Donatists* were afterwards reconciled to the Church; and it leaves it to the Prudence of the Bishops to consider whether or no they might not receive a whole *Donatist* Church with its Bishop, who should desire to be re-united to the Catholics.

In the 2d. *Aurelius* says, that the Emperors ought to be intreated to destroy the Remainders of Idolatry, and to demolish some Temples which were yet standing.

In the 3d. that they must also be desired to give Orders, that it shall not be lawful to summon a Clergy-man for a Witness before a Secular Judge, who has been Arbitrator or Judge of some Difference.

The 4th. that they must be desired to forbid the Feasts and Dancings which are made to the honour of False Gods.

The 5th. that they must be prayed to hinder the showing of Sports, Plays and Comedies, on *Sundays* and Festivals, particularly at *Easter*-time, when it happens sometimes that more People go to the *Gircus* than to the Church.

The 6th. that they must be intreated to give Order, that no Person shall defend an Ecclesiastick condemned by the Bishops, under the pain of Correction and a Fine.

The 7th. that they must be desired to hinder Comedians who turn Christians from being forced to exercise their Profession.

The 8th. that the Power of enfranchising Slaves in the Church must be desired.

The 9th. declares, that if one *Equitius* a Bishop, be found in *Italy*, who had been condemned in *Africk*, leave shall be desired to make a Process against him.

These are the Canons of this first Assembly in the Year 401.

The other Assembly was held the same Year on the 13th. of *September*. In it were read the Letters of Pope *Anastasius*, who exhorted the Bishops of *Africk* not to dissemble the Vexations which they suffer from the *Donatists*. Nevertheless the Bishops were of Opinion, that they should be treated with gentleness, and that a Letter only should be written to the Governor of Cities, to pray them to cause those Churches to be restored to the Catholick Church, which the *Maximianists* had usurped. This is found in the Canons 66 and 67, of the Greek Code of the Canons of the *African* Church.

The 68th. permits the Bishops for Peace-sake, to receive into the Catholick Clergy, those Clergymen of the *Donatists* who should be converted.

The 69th. declares, that some shall be deputed to the *Donatists*, to remonstrate to them, that they ought to be reconciled to the Church.

The 70th. ordains Bishops, Priests and Deacons to have no more to do with their Wives, under pain of Degradation; for the lesser Orders, it does not oblige them to Celibacy.

The 71st. forbids a Bishop to forsake the Principal Church of his Diocese and make his abode at another.

The 72d. declares, that Children ought to be baptized, when there is no proof, nor testimony that they have been already baptized.

The 73d. renews the Canon which ordains, that the Bishop of *Carthage* shall publish *Easter*-day.

The 74th. forbids him, who has the care of a Church committed to him after the death of its Bishop, to continue there more than one Year; and obliges him to cause a Bishop to be chosen; and if he neglects it, the Canon ordains that at the end of the Year, another Steward shall be chosen for the Church.

The 76th. is against the Bishops who absent themselves without cause from the National Council.

The 77th. is against a particular Bishop named *Cresconius*, who refused to come thither. The Council ordains, that he shall come to the first National

The Councils. African Council, and if he did not, that a Sentence should be pass'd against him.

The 78th. names Deputies for deciding a Difference of a Church in *Africa*.

The 79th. declares, that those Clergymen are not to be admitted to justify themselves who have continued a Year without taking pains to take off the Excommunication which was pronounced against them.

The 80th. ordains, that if a Bishop give Holy Orders to a Stranger, or if he make a Monk of another Monastery, Superior of his own Monastery, he shall be separated from the Communion of the other Bishops, and shall enjoy only that of his own Church, and that he who was made Clergyman or Superior, shall not enjoy that Honour.

The 81st. is against those Bishops who should make Hereticks or Pagans their Heirs, tho' they should be of their Kindred.

The 82d. declares, that the Emperor shall be desir'd to grant the Power of setting Servants free to the Church.

The 83d. is concerning the Care which Bishops ought to take, to hinder the Faithful from honouring false Relicks and false Martyrs.

The 84th. declares, that the Emperor shall be requested to demolish the remaining Temples and Idols.

The 85th. and last gives Power to the Bishop of *Carthage* to dictate and subscribe, in the name of the whole Council, the Letters which the Council thought fit to write and send. These are the Canons

The Councils. of the fifth Council of *Carthage*, which is commonly plac'd in the Year 398, but was indeed in the Year 401, according to the two Codes of the Canons of the *African Church*.

The Reflections which may be made on the Councils of *Africa*, of which we have just now spoken, are these; First, that there were in *Africa* a great number of Bishops; Secondly, that the Title of Metropolitan in *Africa*, was not as in other places, affixed to the Bishop of the Civil Metropolis, but to the Antiquity of the Bishoprick; Thirdly, that the Bishop of *Carthage* had much Authority over all *Africk*; that he enjoy'd great Jurisdictions and Prerogatives; in a word, that he was, as it were, the Exarch or Patriarch of all *Africa*; Fourthly, that Synods were very often held in *Africa*, and they were distinguished into two sorts, one Provincial and the other National or General, which were commonly held at *Carthage*, where the Bishops deputed from the Provinces assembled under the Authority of the Bishop of that City; Fifthly, that they handled Matters of Discipline, and made such Canons as they saw the Juncture and State of Affairs requir'd; Sixthly, that their Discipline, with respect to Clergymen, was very regular and exact; Seventhly, that they endeavour'd to maintain the Ecclesiastical Authority by the Assistance of the Imperial Laws; Lastly, that they made many Canons very useful for all Christians. These Reflections seem'd necessary for explaining what I have said of these Councils, and they may conduce to represent and discover the usefulness of Councils in general.

Of the Council of Constantinople, in the Year 394.

Of Constantinople. **B**alsamon has preserv'd a Fragment of this Council held at *Constantinople* on the 27th. of September in the Year 394. It was compos'd of three Eastern Patriarchs, *Nestarius* of *Constantinople*, *Theophilus* of *Alexandria*, and *Flavianus* of *Antioch*, and of Sixteen Bishops of the East and of *Asia*. In it the Difference was examin'd that was between *Agapius* and *Bagadius*, who both pretended to the Bishoprick of *Bosra*. *Bagadius* had been depos'd by

two Bishops. The Council disapproves this Judgment, and declares, that as a Bishop cannot be ordain'd but by three Bishops, so neither can he be depos'd by less than three. *Theophilus* says, that three Bishops are not sufficient, but all the Bishops of the Province should assemble if it be possible, and all the Synod approv'd his Judgment. This is all we know of this Council.

Of the Council of Alexandria, in the Year 399.

Of Alexandria. **T**heophilus assembled in the Year 399, a Council at *Alexandria*, wherein he condemn'd the Books

of *Origen*. *Justinian* quotes a Fragment of the Letter of this Council in his Epistle to *Menas*.

Of the Council of Cyprus, at the same time.

Of Cyprus. **W**ithin a little time after St. *Epiphanius*, being persuaded by the Letters of *Theophilus*, held

a Council in the Isle of *Cyprus*, and there also caus'd the Books of *Origen* to be condemned.

Of the Council of Turin.

Of Turin. **T**HE Bishops of *Africk* were not the only Bishops who took care to maintain the Discipline of the Church about the end of the Fourth Century: Those of *Gaul* and *Spain* have also left us authentick Monuments of their Pastoral Vigilance. The former in the Canons of the Council of *Turin*, and the latter in those of the Council of *Toledo*, for these two Councils were assembled in the Year 400, or thereabouts.

The Council of *Turin* determin'd several Differences between the Churches and Bishops of *Gaul*.

The 1st. is, that which *Proculus* Bishop of *Marseilles* had with the Bishops of *Gallia Narbonensis*, of which he would be acknowledg'd Metropolitan. The Council, for Peace-sake, granted to the Person, and not to the See of *Proculus*, the Jurisdiction of a Primate over all the Churches in the second *Narbonensis*.

The 2d. Difference was between the Bishops of the Churches of *Arles* and *Vienna*, who contested the Right of Primacy. The Synod declares, that

this Right belongs to him who shall prove that his City is the Metropolis; but in the mean time it ordains, as a Provision for preserving Peace, that the Bishops of these two Churches shall have under their Jurisdiction the Churches which are nearest to their own Cities, and that they shall live hereafter in Peace, without disturbing one another, by usurping the Churches that are remote.

The 3d. Question which was to be determined in this Synod, concern'd four Bishops, who had made Ordinations contrary to Order: The Council remits their Fault, on condition that they will not relapse into it any more, and ordains, that for the time to come, those who shall relapse into it, shall be disabled from coming to Synods, and that those who shall be so ordain'd, shall be depriv'd of the Priesthood.

The 4th. is concerning a Lay-man call'd *Palladius*, who complain'd of a Sentence given against him by his own Bishop, *Triferius*; before whom he was not able to prove a Crime of which he had accus'd

The Councils. **C**us'd a Priest. The Council confirms the Sentence of *Triferius*, leaving him nevertheless the Liberty to show favour to *Palladius*.

It confirms also in the 5th. Canon another Sentence of the same Bishop, given against the Priest *Exuperantius*, who had vomited forth many Calumnies and Reproaches against him.

The 6th. Canon is against those who communicated with *Felix* Bishop of *Triers*, who was of the Faction of the *Ithacians*.

Of the Council of Toledo.

THIS Council was held in the Year 400, and compos'd of Nineteen *Spanish* Bishops assembled at *Toledo*, who having made Profession of the Faith, and condemn'd the Errors of the *Priscillianists*, made Canons concerning Discipline. The first thing which they ordained was, that the Canons of the Council of *Nice* should be observ'd: And afterwards they made 20 other Canons.

In the 1st. they permit the Order of Deacon to be given to married Persons, provided they be chaste, and preserve Continence; but they impose no other

[Continence in these Canons is to be understood of abstaining from the Rites of Marriage.]

Penalty upon a Deacon or a Priest who has not liv'd in Continence, and who had Children before the Law which the Bishops of *Lusitania* made upon this Subject:

They impose upon them no other Penalty, but that they shall not be capable of rising to a higher Dignity.

The 2d. Canon forbids the ordaining of a Person who has done publick Penance: It adds, that if necessity require, he may be made a Porter or at most a Reader; but upon condition, that he neither read the Epistles, nor Gospels, and that if any such Person has been ordain'd Deacon, he shall be only in the Rank of Sub-Deacons, without being capable

[i.e. The Elements of the Eucharist.]

of laying on of Hands or touching Holy Things. 'Tis observ'd afterwards, that a Penitent is he who

having done publick Penance after his Baptism, for Murder, or some other Crime of like Nature, has been publicly reconcil'd at the Altar of God.

The 3d. Canon declares, that if a Reader marry a Widow, he cannot be advanc'd to higher Orders, and that at most he shall only be a Sub-Deacon.

The 4th. that a Sub-Deacon who marries again, shall be put in the Rank of Porters or Readers, without being capable of reading the Epistles or Gospels; that he who shall marry a third time shall be separated from the Church for the space of two Years, and after he is reconcil'd, he shall never rise higher than the Rank of Lay-men.

The 5th. deprives a Clergy-man of Ecclesiastical Orders, who being design'd for the Service of some Church in the City or Country, shall not be present at the Sacrifice which is made there every Day.

The 6th. forbids Virgins consecrated to God to have any familiarity with Ecclesiastical Men, who are not of their near Kindred.

The 7th. gives leave to Clergy-men who have Wives that do not behave themselves well, to bind them and shut them up in their Houses, and forbids them to eat with them till they have done Penance.

The 8th. excludes those from Holy Orders who have been in the Wars after they have received Baptism.

The 9th. forbids Virgins and Widows, to pray with Strangers in their Houses, except in the presence of the Bishop, a Priest or a Deacon.

The 10th. declares, that those must not be ordain'd, who have a dependence upon some Family, or who are engag'd in some Farm, unless those upon whom they depend, consent to it.

The 11th. declares, that if a Man in power has

The 7th. forbids Bishops to take Clergymen from any one of their Brethren, to ordain them in their own Churches, and to receive those into Communion who have been excommunicated in some other place.

The 8th. declares, that those who have been ordain'd contrary to the Canons, and who being ordain'd have had Children, ought not to be advanc'd to higher Orders.

robbed a Clergyman or a poor Monk, and will not appear before the Bishop to give an Account of what he has done, he ought to be excommunicated till he restores the Goods which do not belong to him.

The 12th. forbids to receive a Clergyman from another Bishop, unless he be a Schismatick, and declares all those excommunicated who separate from Catholics to join with Schismatics.

The 13th. ordains, that those who come to Church and do not receive the Communion, shall be admonish'd, that they must either communicate, or be put in the Rank of Penitents, and if they will do neither, they shall be excommunicated.

The 14th. ordains, that he shall be driven away as a Sacrilegious Person, which having received the Eucharist from the hand of the Bishop, does not eat it.

The 15th. declares, that we must neither eat nor converse with a Lay-man or Clergyman who is excommunicated.

The 16th. imposes a Penance of 10 Years for Adultery.

The 17th. declares, that he who has a Concubine and a Wife both together, ought to be excommunicated, but that he ought not to be excommunicated who has only a Concubine; so that it is necessary for every one that is a Member of the Church, to satisfy himself either with one Wife or one Concubine. This Canon may give some trouble to those, who know not that the Word *Concubine*, which is at present odious, was formerly taken for a Woman, to whom the Marriage-Promise was given, tho' she was not married with all the Solemnities which the Laws required in Marriage; as St. *Austine* has explain'd it in the 5th. Chap. of the Book about the Advantages of Marriage.

The 18th. declares, that we ought not to communicate with the Widow of a Bishop, a Priest or a Deacon, if she marries again, and that she ought not to be reconciled until the Point of death.

The 19th. inflicts the same Penalty upon the Daughter of a Bishop, a Priest, or a Deacon, who marries after she has been consecrated to God.

The 20th. is express'd in these Words: Altho' it is observ'd almost every where, not to consecrate Chrism without the Bishop, yet because we are inform'd that in some places the Priests do consecrate it, we have ordain'd that for the future, none but the Bishop shall consecrate the Holy Chrism, and that he shall send it through all his Diocess. And to the end that this Canon may be put in Execution, every Church shall send to the Bishop a Deacon or Sub-Deacon about *Easter*, that he may fetch Chrism for that day. 'Tis certain that the Bishop can consecrate Chrism at all times, which the Priests cannot do without the Authority and Permission of the Bishop. The Deacons cannot administer the Holy Chrism; 'tis only lawful for the Priests to do it in the absence of the Bishop, or by his Order, if he be present.

These are the Ecclesiastical Canons which were made at the End of the Fourth Century, and the beginning of the Fifth.

An Abridgment of the Doctrine of the Fourth Age of the Church.

Of the
Doctrine.

THO' there was nothing taught in the Fourth Age of the Church, which was not believed in the three first, yet it must be confess'd that in it the chief Mysteries of Religion were very much clear'd up and explain'd. As to the Divinity and Attributes of God, there was nothing almost added to what was said by the ancient Fathers, and they were even less handled in this Age than in the preceding. But the Mystery of the Trinity, as we have seen, was the Subject of an infinite number of Books written by the Authors of this Age, and of many Synodical Decisions. The Divinity of the Son of God and the Holy Spirit was established. It was proved, that these two Persons are of the same Substance with the Father; Essence and Substance was carefully distinguished from the Person; many Arguments were urged whereon to ground this Doctrine, and the Objections which the Hereticks propos'd against it, were answer'd.

There was some Difference among the Catholics about the Word, *Hypostasis*; Some would have it said, that the Father, the Son, and the Holy Spirit were three *Hypostases*; and others maintain'd that we ought to say, that they were but one and the same *Hypostasis*; but this seeming Difference consisted only in a Question about a Word, which depended upon the signification of the Word *Hypostasis*, which one Party took for the Person, and the other for the Nature. All the Fathers of this Age acknowledged, that the Word was a Person distinguished from the Person of the Eternal Father, and that his Generation was Eternal; but they did not think of explaining how this Generation is made; and they confess'd, that it is ineffable and incomprehensible: Neither did they insist upon a multitude of subtle Questions concerning the Mystery of the most Holy Trinity, and they always continued in the Simplicity of the Faith, which they established upon the Authority of Scripture and of Tradition. They taught also that the Word appeared to the Patriarchs, and in this sense they said that he was visible. Tho' they treated not so much in this Age of the Mystery of the Incarnation as in the next, yet it was explained very clearly, and not only the Errors of *Arius* and *Apollinarius* were condemned, who denied that Jesus Christ had a Soul or Humane Understanding different from the Divinity; but even the Errors of *Nestorius*, *Eutyches*, and all the other Hereticks were rejected before-hand, who either distinguish two Persons in Jesus Christ, or confound the two Natures and their Properties. They believ'd the Incarnation to be necessary for the Redemption of Mankind, and acknowledged that none can be sav'd without Faith in Jesus Christ. Some taught also that Jesus Christ preach'd the Gospel to those in Hell, but this Opinion was rejected by many. They affirm'd that there were great numbers of Angels and Devils. They determined nothing about the Day of Judgment,

and they did all almost confess, that Men are wholly ignorant of it. They looked upon what the Ancients said concerning the Reign of Jesus Christ upon Earth for the space of a 1000 Years as a mere groundless Imagination. They almost all acknowledged that the Souls which are innocent and purified from their Sins, enjoy Happiness before the Day of Judgment, and that the Souls of the Wicked are condemned to Eternal Fire immediately after their Death: Yet they confess'd that after the Resurrection, their Happiness or Misery should still be increased. They believed that the Souls of Men were Spiritual and Immortal, but they doubted, whether they were immediately created by God, or produced by the Souls of their Fathers and Mothers. They spoke more of Grace than those who lived in the preceding Ages, and yet they ascribed always very much to Free-Will. Original Sin, begun to be better known. They excluded from the Kingdom of Heaven, Children who died without Baptism; but they did not affirm that they should endure the Torments of Fire. They acknowledged the Efficacy and Necessity of Baptism. The Imposition of the Hands of the Bishop, or the Anointing with Holy Chrism, was looked upon as a Sacrament which brought down the Holy Spirit upon the Baptized. They maintain'd against the *Novatians*, that the Church had Power to impose Penance, and to forgive the most Enormous Sins. They taught clearly, that the Bread and Wine of the Eucharist were changed into the Body and Blood of Jesus Christ. They gave the Name of a Sacrifice to the Celebration of the Eucharist, and performed it with particular Ceremonies. They were persuaded that Men ought to be ordain'd to make them capable of discharging the Ecclesiastical Functions. They approved of Marriage, and would have the Persons to be married, contracted in the face of the Church, and in the presence of a Priest who gave a Blessing. They honoured Virginity, and commended those who profess'd it; and look'd upon those as Sacrilegious Persons who violated that Profession. They had much Reverence and Veneration for the Blessed Virgin and for the Saints; they prayed to them, and also honoured their Reliques. They prayed for the Dead. We have often taken notice of their Opinion concerning the Authority of Holy Scripture and Tradition. They taught that there was but one Catholick Church, out of which there was no Salvation, and to whose Authority all Men ought to submit, because it can neither cease to be, nor err in Matters of Faith.

Wherefore one may say in general, that the Doctrine of the Fourth Age was the Belief of the Church of that Age, and so the Church not being capable of changing her Belief, it necessarily follows, that the Doctrine of that time, is not at all different from that which the Church teaches still at this Day.

An Abridgment of the Discipline of the Fourth Age of the Church.

Of the
Discipline.

THE Discipline of the Church consists, either in the Government or in the Policy, or in the Ceremonies, or in the Practices which concern Manners and Christian Perfection. It cannot be doubted but these three Points, and especially the two former, were very much improved in the Fourth Age of the Church. For before this time, the Church which had been continually toss'd and troubled with Persecutions, could never settle one constant and uniform Form of Government, nor celebrate the Mysteries with the Pomp and Splendor of Ceremonies: But when once she was perfectly deliver'd from the Yoke of Tyranny, under which she had groaned before, and established by the Authority of a Christian

Emperor, she made Rules and Laws for the Government of her self, and joined to the Purity of Faith the Magnificence of Ceremonies. Thus tho' there had been some Rules for the Government of the Churches of the First Ages, which were establish'd by Custom and Tradition, and there were already many Ceremonies practis'd; yet it may be affirm'd that these things were very much improv'd in the Fourth Age of the Church, as will easily appear by comparing what was ordain'd and practis'd in that Age, with what was done in the foregoing.

First, as to the Government of the Church. It was in the Fourth Age that the Body of the Churches were perfected, and that certain Rules were establish'd

Of the
Doctrine.

Of the
Discipline.

Of the Discipline. blish'd for Ecclesiastical Decisions. The Distinction, Distribution and Subordination of Churches were settled for the most part according to the Form of the Civil Government. The Civil Provinces form'd the Body of an Ecclesiastical Province. The Bishop of the Civil Metropolis was look'd upon as the first Bishop of the Province. Some Rights and Prerogatives were assign'd to him, and the Care of overseeing the whole Province was committed to him. In every Province there were held twice a Year Provincial Councils, which the Metropolitan call'd together, and over which he presided. When a Bishop died, all the Bishops of the Province were called together to ordain a Successor in his room. He was commonly chosen by the Clergy and People of the vacant Church; the Metropolitan was to be present at this Ordination, and he could not do it unless two Bishops of the Province were with him, and the rest consented to it. As many Civil Provinces made one District, which was call'd a Diocess, so many Ecclesiastical Provinces made one Ecclesiastical Diocess, of which the Bishop of the Principal City was the Head. This Bishop had the Rights, Prerogatives, Privileges of Honour and Jurisdiction over the whole Diocess; he enjoy'd also the Right of ordaining Metropolitans, which belong'd formerly to the Bishops of the Province. The Bishop of the Church of *Rome* was in possession of the Primacy which he receiv'd from Jesus Christ, as being Successor to St. *Peter* Prince of the Apostles. This Primacy gave him great Rights and Prerogatives in the whole Church, to maintain the Faith, and cause the Holy Canons to be observ'd. It happened sometimes, but seldom, that he abused his Power and Authority, but when this happened, the Church was satisfied that she could remedy the Abuse. So when *Liberius* had subscribed to an *Arian* Creed, and condemned St. *Athanasius*, the other Bishops did not think themselves obliged to follow his Example. The Churches of *Alexandria*, of *Antioch*, and some others, had also their Privileges founded upon Ecclesiastical Custom. The Church of *Jerusalem* had a Degree of Honour, and acquired by little and little some Jurisdiction. Lastly, the Bishop of *Constantinople* procured to himself the second Rank of Honour, and in a little time assumed to himself the Jurisdiction over *Thrace*, *Pontus*, and lesser *Asia*. The Suburbicary Churches had in a manner no other Metropolitan but the Bishop of *Rome*. The Churches of *Gaul* and *Spain* were governed by Metropolitans and Provincial Synods. The Churches of *Africa* had no fixed Metropolitan; this Dignity belong'd to the most ancient Bishop of the Province: But the Bishop of *Carthage* had

Of the Discipline. great Rights and Prerogatives, and even a kind of Jurisdiction over all *Africa*. As to the Churches without the *Roman* Empire, they had no certain Form, and they were for the most part govern'd by one Bishop only who had under him many Priests. The Priests took care of the People together with the Bishops: There were also Churches in the Cities and the Country, where they presided over the Assemblies of the People, as Parish-Priests do now. There were also Suffragans who held a middle place between Bishops and Priests: There was no Bishop, Priest, Deacon, or Minister ordain'd, but who was engaged to do his Duty in one certain Church, and this he was obliged to discharge.

As for Ecclesiastical Decisions, a Bishop never judg'd any thing without the Advice of his Clergy. Provincial Councils were commonly held twice a Year, where the Determinations and Differences of the Bishops of the Province were examined: There all Ecclesiastical Differences were first decided, Matters of Faith only excepted. But those who thought themselves injured, quickly had recourse to the Bishop who presided over the Diocess, and to his Synod. The Bishop of *Rome* pretended to have this Jurisdiction over all the rest, and the Council of *Sardica* granted him something like it. But the Eastern Churches and many others maintain'd the Authority of their Diocesan or National Synods: All the Bishops thought themselves Judges of Matters of Faith. When any Question of Faith became a publick Dispute, the Bishops of the great Sees were consulted; and chiefly the Bishop of *Rome*, whose Opinion was of great weight, as well upon the account of his Primacy, as because he answer'd in the Name of all the Western Bishops, and was a Witness of their Doctrine. The General Council of the Eastern and Western Bishops, was looked upon as the Sovereign Judge for deciding all sorts of Ecclesiastical Controversies. Excommunication or Separation from the visible Communion of the Church, was the Ecclesiastical Penalty, which was made use of against all those who were convicted of an Error or a Crime; if they repented, they were put under Penance, and then they might be restor'd to the Communion of the Church; but if they were obstinate, they were wholly cast out. The Churches were united together by Letters of Communion. 'Twas forbidden to receive any one into the Church, who had been excommunicated, by his own Bishop, without his consent. And so those who were excommunicated, were separated from the Communion of all the Churches in the World. If any particular Church, any Bishops, or any other Persons separated themselves from the Body of the Church, or continued separated from it; they were look'd upon as Schismatics. Translations of Bishops were forbidden; they were very rare in the West; but the Ambition of some Bishops made them common in the East. Many Canons were made for hindering Bishops and Clergymen from going to Court. A Bishop was forbidden to meddle with the Affairs of another Diocess, or to ordain any Persons out of his own. Persons of an unblameable Life were made choice of to enter into Holy Orders; they were depos'd when they committed any Crime. In many Churches the Age and the necessary times were prescribed, at which any one could be rais'd to Ecclesiastical Orders. The Bishops, Priests and Deacons, were obliged to Celibacy in the West; which Law was not established in the East. The Church begun then to have great Riches, which came to her from the Liberality of the Emperors and others of the Faithful. The Sacraments were administred gratis; and it was forbidden to take or give any thing for a Spiritual Benefit. Many very useful Canons were made concerning the Life and Manners of Ecclesiastics. In a word, Nothing can be greater or wiser than the

[Whoever has attentively read the foregoing account of the Controversies by which the Church was divided in this Age, and of the Synods that were convened to determine them, can make a very true Judgment whether this is not said (to save himself) by a Man, who having in his other Writings appeared so zealously for the Privileges of the *Gallican* Church against the Pretensions of the Court of *Rome*, thought himself obliged to insert this Period for the satisfaction of his scrupulous Brethren. These Abridgments are designed to be heaps of Conclusions from Premises already laid down in the precedent Work, so that tho' this Proposition were true in it self, it were here impertinent, because it cannot be collected from what went before, which makes me think that this Period belongs more to the Licensees than the Author. I need only appeal to this very History, from which two Conclusions may be certainly drawn. First, That the orthodox Bishops who were persecuted by *Constantius* and *Valens* in the East, were glad to fly to *Rome* for shelter, and would, as all Men naturally do, make the most of the Assistance they found, that possibly they could. Secondly, That every Metropolitan See was equally concerned to preserve its own Rights, and the rest of the Church thought it only a Matter of Discipline, instituted for the sake of Order and Decency, that one Church had the Rights of a Metropolis, rather than another. This last, Mr. *Du Pin* takes pains himself to prove, from whence at least this must be plain, That he must believe that in the Fourth Age of the Church, all the Supremacy that was allow'd to the Church of *Rome* was only Titular out of its own Jurisdiction; and then the Primacy granted to St. *Peter* could not have then been understood to belong to any of his Successors, (even tho' we should allow them to have thought that St. *Peter* had a real Authority)

since the rest of the Church plainly acted without any regard to it, and testified no remorse for it afterwards.]

Of the
Discipline.

Laws which were made at this time, concerning the Government of the Church; but it must be confess'd, that they were not always very exactly observed, and that the Interests and Passions of Men, the Ambition of Bishops, and the Will of Princes, caused them often to be violated, contrary to the Intention of the Church, which used all her Endeavours to maintain them.

When Christians began in the Reign of *Constantine* to perform Divine Service publickly with Pomp and Solemnity, there is no doubt but the ancient Ecclesiastical Ceremonies were then perfected, and that new ones were added to render the Celebration of the Holy Mysteries more venerable to the People. Some of the chief of them were these.

Baptism was administred to Infants and Adult Persons with many Ceremonies. They were dipped three times into the Water. Exorcisms and Anointings were in use. Milk and Honey were given to the Catechumens. The solemn times for administring Baptism were *Easter* and *Whitsunday*, and also *Epiphany* in some Churches. The Adult were prepared for receiving this Sacrament a considerable time before, and there were many Degrees of Catechumens, as we have already observed. After Baptism the Bishop conferred the Fulness of the Holy Spirit, by Imposition of Hands in the Latin Church, and by Unction in the Greek. The Times and Degrees of publick Penance for Crimes committed after Baptism were settled by an infinite number of Canons, yet it was always left to the Discretion of the Bishop, to lessen or increase them. Publick Penance was imposed for all the great Crimes, which the Penitents were either convicted of, or confess'd themselves to be guilty of. Absolution was not commonly refus'd for any Crime; but Penance was never granted twice. The Holy Sacrifice of the Eucharist was celebrated with Ceremonies. The Eucharist was commonly given to the Laity in both Kinds; but upon certain Occasions they gave it in one Kind only. The Bread which was consecrated was ordinary Bread, broken into many Pieces. The Faithful were often present at the Holy Sacrifice; Catechumens and Penitents were debarred from it; the Eucharist was received in the Act of Adoration. The Laity receiv'd also the Bread of the Eucharist into their hands, but the custom of carrying it to their Houses was very rare, and it was commonly spent all in the Church, while they were fasting. The Love-Fests or Feasts of Charity, were removed in most Churches; almost all those that were present at the Sacrifice received the Communion; and so Christians receiv'd the Body of Jesus Christ very often, and yet were perswaded, that they ought to be holy and innocent to receive it worthily. Before the Communion-Office began there were some Prayers which were made for Catechumens and Penitents. The Holy Scripture was read in the Assemblies of Christians, and the Bishop or one of the Priests preached the Word of God. These Assemblies were held in Churches consecrated to God, and built magnificently; they were made very splendid, and Divine Offices were celebrated there with much Pomp and Splendor. Singing of Psalms was also us'd; Wax-Candles were lighted chiefly during the Nocturnal Offices. The Dead were buried with much Ceremony and Pomp. The great Festivals were celebrated with much Solemnity. Processions began to be introduced. Prayer for the Dead was a common Practice in the Church; they were commemorated at the Celebration of the Eucharist. The Invocation of Saints and Martyrs, and the Celebration of their Festivals were common in all the Churches; the use of Crosses was frequent;

the Sign of the Cross was made very often; there were Images in many Churches. A Blessing was given for Marriage; but the Church never gave it for second Marriages, and they even put Bigamists under Penance for some time. Marriages contracted between Persons who could not lawfully marry according to the Civil Laws, were looked upon as null. Divorce for Adultery was permitted in some Churches. Orders were conferred by Imposition of Hands. Bishops had the sole Power of Ordaining Bishops, Priests and Deacons, and of Confirming. Solemn Baptism also, and the Absolution of Publick Penitents was reserv'd to them. The number of lesser Orders was not fixed; there were more or fewer of them in different Churches. There were Deaconesses in almost all Churches. The Mysteries were carefully conceal'd from those who were not yet baptized. The Bishops, Priests, Deacons, and the Laity had their Places in the Churches. In short, Divine Service was performed with much Decency, Modesty, Gravity and Pomp.

Fasting is one of the chief external Practices which concern Manners: The Christians of the Fourth Age were very religious in observing it. Lent was established in all Churches, tho' it was longer or shorter in different Places. The Fasts of *Wednesday* and *Friday* or (*Saturday* in the Church of *Rome*) were also religiously observed. During the time of Fasting, they waited till Night in Lent before they eat any thing, and till three a-Clock in the Afternoon in other Fasts; and all this time they commonly abstained from Meat and Wine in almost all Churches. The Monastick State was established in this Age, and became very common in a little time. There quickly appear'd a great number of Monasteries full of an infinite number of Monks, who retir'd from the World, observ'd Celibacy, liv'd in Obedience, kept excessive Fasts, and perform'd very great Austerities. Many Virgins were also consecrated to God, made a Vow of Virginity, and liv'd in common under the Government of an Abbess. The Monks and Nuns were both under the Jurisdiction of their Bishops. There were very few Monks who were Priests; some were taken out of Monasteries to be made Bishops. There were also some Hermits who dwelt alone in the Deserts. The Christians were constantly at Prayers and gave great Alms to the Poor, assisted the Sick, visited Prisoners, and did several other Works of Charity. They sometimes undertook Pilgrimages to visit the Holy Places; but tho' the Holy Fathers approved the Devotion, yet they feared the Accidents which might happen upon it, and were not of Opinion, that these kind of Journeys should be undertaken rashly and lightly. They did not tolerate superstitious Practices, nor any new Devotions founded upon the Imaginations of private Persons, but they recommended the Practice of Evangelical Councils, and exhorted all Christians to go on to that Perfection which is described in many Places of the Gospel.

These are some part of the Points of Discipline of the Fourth Age of the Church: I shall not stay now to observe many others, nor to prove these by Authentical Testimonies; because my Design is not to make a Dissertation upon this Subject, which would be longer than all this Volume, but only to give a slight *Idea* of the Discipline of that time. Neither shall I undertake to collect or abridge what the Writers of this Age have said of Morality, which would be an infinite Work; and the Reader ought to be satisfied with the Extracts that are made in the body of our Book taken from the finest Passages of the Authors here mentioned.

Of the
Discipline.

Of the Councils held in the Fifth Age.

The Canons of a Council, supposed to have been held at Rome under Pope Innocent I.

Spurious Council &c. **S**IRMONDUS hath published some *Regulations*, written in the Name of a Synod at *Rome*, to the Bishops of *Gaul*; which are certainly ancient, though it be unknown to what time they are to be referred: but because they appeared to *Sirmondus* to be written in the Style of *St. Innocent's* Letters, he believed they might belong to this Pope; however, they are placed immediately after his Letters, and these are the Contents of them.

After a short Preface, in the two first Canons according to *Sirmondus's* Distinction, they speak of Virgins Penance, who having solemnly put on the Veil, and received the Priests Benediction, commit Incest, or contract prohibited Marriages; it is ordained, that they shall do several Years Penance, to bewail their Fault. Penance is likewise imposed upon those that made the single Vow of Virginity, though they made no solemn Profession, nor received the Veil; when they happen to marry, or suffer themselves to be taken away. The third Canon is, concerning the Sanctity of Bishops, of Priests, and of Deacons: they are told, that they ought to give Example to the People; that they are obliged to remain Unmarried: and several Reasons are alledged for it. Priests and Bishops (say they) are to preach Continence to the People: With what confidence shall they do this, if they keep it not themselves? they are obliged to offer frequently the Holy Sacrifice, to baptize, consecrate and administer: To do it with the greater Reverence, they must be Chaste both in Body and Spirit. In the Fourth, those seem to be excluded out of the Clergy, that have born any Secular Offices.

In the fifth Canon, it is observed, that the Church of *Rome* doth not admit to Sacred Orders those who defiled the Sanctity of their Baptism by any carnal Sin. In the sixth, other Bishops are exhorted to follow the Custom of that of *Rome*: because that as there is but one Faith in the Church, so there should be but one Discipline.

It is observed in the seventh Canon, that Priests and Deacons may administer Baptism in the *Easter* Holy-days, in Parishes, in the presence of the Bishop, in whose Name they administer it at that time:

but when Necessity obliges them to baptize at any other time, that must be done by the Priest, and not by the Deacon.

The eighth Canon, about the Benediction of the Holy Oyl, is very obscure. It is probable, that all that is said there, amounts to no more than, that there is no need of several Persons to bless it. The Ninth declares, that it is not lawful now, as it was under the Old Law, to marry a Brother's Wife; nor to keep Concubines with a Wife.

The tenth forbids those to be ordained Bishops, that have exercised Secular Functions, though they were chosen by the People: because their Approbation is of force, only when they chuse one worthy of that Office.

The eleventh Canon speaks very ambiguously concerning a Man's Marrying his Uncle's Wife; or an Aunt's Marrying with the Son of her Husband's Brother.

The twelfth appoints, that a Bishop should be chosen out of the Clergy.

The thirteenth declares, that those who go from one Church to another should be deprived of their Office.

The fourteenth contains that Order so often repeated in the Canons, that a Clerk deposed by his own Bishop, is not to be admitted. This Practice is forbidden in very strong Terms, and upon very good Reasons. If another Bishop's Clerk is not permitted to do the Functions of his Ministry, except he brought his Dimissory Letters; how much rather is it forbidden to receive and admit to the Communion a Clerk condemned by his own Bishop. This would be to partake of another Man's Sin; to offer Injury to a Brother, and suspect him without ground to have done Unjustly.

The fifteenth Canon confirms and renews the Law of the Council of *Nice*, touching the Ordination of Bishops by the Metropolitan, and the Bishops of the Province; and forbids Bishops to meddle with those Ordinations that belong not to them.

The sixteenth is against the Abuse of those Bishops who had ordained some Lay-men that had been Excommunicated by their own Bishop:

The Council of Milevis.

Of Milevis 401. **T**HIS Council was assembled at *Milevis*, a City of *Africa*, the 26th. of *October*, 402. It is one of those the *Africans* called *General*; that is, it was not composed of Bishops only of one Province, but of Deputies from all the Provinces of *Africa*. *Aurelius*, Bishop of *Carthage*, presided there. The Bishops confirmed at first what had been done in the last Councils of *Hippo* and *Carthage*; and then made some New Orders about some particular Contests among the *African* Bishops.

The first is concerning the Precedency of the Older Bishops. Having justified the Equity of following the ancient Order, according to the established Custom of *Africa*, it was ordained, to prevent the Contests that might happen upon that Subject, that they should keep two Lists, which they called *Matriculas*, or Archives of all the Bishops of *Numidia*; the one to be preserved in the City of the Chief See; that is, in *Carthage*, or in that City whose Bishop was Metropolitan by Seniority: and the other in the Civil Metropolis; that is, in *Constantina*. This Order seems to have been made upon the Occasion

of that Contest betwixt *Victorinus* and *Xantippus*, Bishops of the Province of *Numidia*, who both pretended to the Primacy of that Province, as appears by *St. Augustine's* 59th. Letter.

The second Canon is, touching the Accusation formed against *Quodvultdeus*, Bishop of *Centuria*. His Accuser presented himself to the Synod; and caused *Quodvultdeus* to be asked, whether he would have his Cause debated in the Council. The Bishop consented at first; but the next day he was of another mind, and retired. The Bishops ordered, that he should not be admitted to the Communion of the other Bishops, till his Business was decided, yet without depriving him of his Bishoprick; because they thought it unjust to do it before his Cause was judged.

The next Order was, concerning *Maximianus*, Bishop of *Vaga*, who offered to quit his Bishoprick for the Good of the Church; (as it is observed in *St. Augustine's* 69th. Letter.) The Council ordained, that a Letter should be sent both to him, and to his People, to oblige him to withdraw; and, that the People should chuse another.

Of Milevis 401. The fourth Canon is likewise to prevent Contests about the Seniority of the Bishops; enjoying the Bishops ordained in *Africa*, to take Testimonial-Letters of those that ordained them; marking both the Day and the Year of their Ordination.

The last Canon forbids any Man to be admitted

into the Clergy of one Church, who performed the Duty of a Reader in another.

These Canons are in the Code of the *African* Church, from the Eighty sixth, &c. to the ninetyeth inclusively.

Of the Councils held by St. Chrysostome at Constantinople, and at Ephesus, in the Years 400. and 401.

Of Constantinople. 400, 401. Both these Councils examined the Accusations brought by *Eusebius of Valentinople*, against *Antoninus* Bishop of *Ephesus*. The History of them is in the Life of St. Chrysostome, (pag. 8.) of this Volume.

Of Constantinople. 400, 401.

A Council assembled in the Year 403. in a Suburb of Chalcedon, called, The Oak, in which St. Chrysostome was condemned.

A Council at the Oak, &c. 403. The History of this Synod is likewise in the Life of St. Chrysostome, (page. 9.) It is taken out of *Palladius*, and out of the Abridgment of the Acts

of this Council, quoted by *Photius*, Cod. 59th. of his *Bibliotheca*.

The Council of Carthage, in the Year 403.

Of Carthage. 403. UPON the three and twentieth Day of *August*, in the Year 403. was held at *Carthage* a General Council of *Africa*, wherein the Bishops that had been sent to the Churches beyond the Seas, about the *Donatists* business, having reported what they had found, and the Excuses of those Provinces that had sent no Deputies being allowed, a Command was laid upon the Catholick Bishops of each City, to send a sort of a Summons to the *Donatist* Bishops of the same Cities, to oblige them to

enter upon a Conference. And that this might be done uniformly, they prescribed a Form for this Act, which should be made in the Presence of publick Officers. Wherefore the Bishops of this Council desired, that the Proconsul *Septimius*, would send word to the Officers to help them in the Business, and to give them authentick Acts of those Summons. This Petition is registred in the Acts of the third Conference at *Carthage*, in the 183 Ch. of the third Day.

The Council of Carthage, in the Year 404.

Of Carthage. 404. The *Donatist* Bishops having answered these Summons of the Catholick Bishops only with Violences and Threatnings, the Catholicks assembled in a Council held the next Year upon the 25th. of *June*, deputed *Theasius*, and *Evodius*, to the Emperors, to obtain from them such Orders, as might prevent the Violences which the *Circumcellians* exercised against the Catholicks; and to petition at the same time, that *Theodosius's* Law, which imposes ten Pounds Penalty upon such as ordained Hereticks, or admitted them into their Assemblies, might take

place against those who should detain the Protestations of Catholicks; and that the Law might be renewed which disabled Hereticks either to give, or receive Legacies. These were the Contents of the Memorials, given to both those deputed Bishops. *Aurelius* had a Commission to write to the Emperors in the Name of all the Bishops; and they also charged him to write to the Judges, till the Deputies were come back to obtain of them some Protection for the Church; and he is desired to write to the Bishop of *Rome* about it.

The Council of Carthage, in the Year 405.

Of Carthage. 405. THIS Council, assembled upon the 21st. of *August*, made no general Canons for *Africa*, but only regulated some particular Businesses, which the Collector of the *African* Code hath exprell'd in these Terms. 'It was ordained in this Council, that all the Provinces should send their Deputies to the General Council. Deputies were sent with a Letter to *Mizonius*, to let him know, that he might send Deputies with all Freedom. 'It was thought fit to write to the Judges, to in-

' treat them, that they would use their Endeavours to reconcile the *Donatists*, and the *Catholicks*, as had been already done at *Carthage*. And they were ' to write to the Emperor, to thank him for excluding the *Donatists*. But Pope *Innocent* having declared in his Letter which was read in the Council, ' that it was not convenient to send Bishops beyond the Seas; his Advice was approved, and ' they sent only Clerks of the Church of *Carthage*, ' to return the Thanks of the *African* Bishops.

The Council of Carthage, in the Year 407.

Of Carthage. 407. THIS Council, assembled upon the 13th. of *June*, made a great many very useful Regulations.

The Council of *Ilippo* ordained, that a General Council of *Africa* should Yearly be held at *Carthage*. This discharges the Bishops of that annual Fatigue; and leaves it to the Prudence of the Bishop of *Carthage*, to call one, when, and where he thought fit. This is the substance of the first Canon of this Synod, which is the 95th. of the *African* Code. The second ordains, that whoever appeals from an Ec-

clesiastical Judgment, may chuse such Judges as he shall think fit, with the Consent of his Accuser; and that, from their Judgment, there shall be no Appeal.

After this, they admitted the Deputies of the Provinces, and ordered, that five Men should be appointed to see the Canons put in Execution.

The third ordains, that *Vincentius*, and *Fortunatianus*, who were deputed to the Emperor, should ask leave to nominate Advocates from among those that were actually in the Service of the Church, that they

The Councils. they might have Power to maintain the Church's Interests, and to go in to the Judges Courts, as the Bishops did, and make such Remonstrances as they should think necessary.

They discoursed of the Deputies Power at Court; and it was judged convenient, not to prescribe to them what they should say there. The Deputies of the Province of *Mauritania Cæsariensis* complained, that Enquiry having been made after *Primosus* to cite him to the Council, he could not be found.

The fourth Canon, which is the 98th. in the *African* Code, forbids the establishing of Bishops in those Cities that had none before, without the Authority of a Metropolitan, and of a Council of the whole Province.

In the next, the People that are reconciled to the Church, and had a Bishop before their Reconciliation, are allow'd either to chuse one, or to submit themselves to the nearest *Catholic* Bishop. For those who had no Bishop before, they are subjected to that Bishop who converted them, if that Conversion happen before the Emperor's Law was enacted; but if since, then they must have their dependence upon their natural Bishop.

In the sixth Canon, Judges are nominated to examine the Business of certain Deputies, who came not to the Synod, according to their Primate's Order.

In the seventh, it is resolved to write to Pope *Innocent* about the Dispute betwixt the Church of *Rome*, and that of *Alexandria*, that so both those Churches might be at peace, and keep a good Correspondence with each other.

The eighth Canon forbids divorced Persons to be married to others. This Regulation is there judged to be conformable to the Law of the Gospel, and to

the Decision of the Apostle *St. Paul*. But since the Civil Laws gave leave to the Husband, to marry after putting away his Wife, it is said, that the Emperor should be intreated to make another Law against that Custom.

The ninth Canon prohibits the use of other public Prayers, Prefaces, or Recommendations, or practising of another Form of laying on of Hands, besides those which are approved by the Councils, and composed by Men of known Piety.

By the tenth, those are to be degraded from the Honour of Priesthood, that should desire of the Emperor to be try'd by Secular Judges, but they are not restrained from desiring of him to be try'd by Ecclesiastical ones.

The eleventh provides, that those shall be absolutely degraded, who having been excommunicated in *Africa*, repaired to remote Churches, to be admitted to Communion.

The twelfth and last Canon, which is the 106th. in the *African* Code, appoints, that such Clerks, or Bishops as desire to go to Court, shall be obliged to take Testimonial Letters of their respective Bishop, or Metropolitan, directed to the Bishop of *Rome*, and containing the Reasons that bring them thither, that so the Bishop of *Rome* might grant them another Letter to go to the Court. It does not permit that a Bishop, who had a Letter to go to *Rome* only, to have one from the Pope, to go to Court, except a new Business should happen, which he should acquaint the Bishop of *Rome* withal, and which should be mentioned in the Letter that he should give him. It is provided likewise, that in that sort of Letters, shall be set down the Day of *Easter* for that Year, that they may not want Date, or the *Easter* of the Year past, if that of the present is not exactly known.

Two Councils of Carthage, in the Year 408.

Of Carthage. 408. THE former of these Councils is of the 14th. of June, 408. All that is said of it in the *African* Code, is, that *Fortunatianus* was made Deputy against the Heathens, and the Hereticks.

The latter is of the 12th. of October. There they

deputed the Bishops *Restitutus*, and *Florentius* to Court, to ask for Succour against the Heathens, and Hereticks, at the same time that *Severus*, and *Macerius* were executed, and *Theasius*, *Evodius*, and *Victor* were murdered upon their Account.

The Council of Carthage, in the Year 409.

Of Carthage. 409. THIS Council assembled upon the 13th. of June, is not a General Council, but a particular one.

There it was declared, that one Bishop alone could not give Judgment.

The Council of Carthage, in the Year 410.

Of Carthage. 410. UPON the twelfth of June 410. a Council assembled at *Carthage*, deputed five Bishops to the Emperor, upon occasion of a

Law of *Valentinian*, which granted Liberty of Conscience, that it might not prejudice the Laws made against the Hereticks of *Africa*.

The Council of Ptolemais.

Of Ptolemais. 411. ANDRONICUS, Governor of *Pentapolis*, guilty of great Oppression, and Injustice, which he exercised in that Province, was excommunicated by a Synod of Bishops held at *Ptolemais*. There *Synefius* made a Speech against him. But this Governor having ask'd Pardon, and pro-

mised to behave himself otherwise, the publishing of the Sentence of the Synod was suspended. There is an Account of this Matter in the Abridgment of the 57th. 58th. and 72d. Letters of *Synefius*. Mention is made also of Assemblies of some Bishops, in the 67th. Letter of the same Author.

The Conference at Carthage.

Of Carthage. 411. THE *Catholic* Bishops had often demanded, ever since the Year 403. a Conference with the *Donatist* Bishops, to examine the Reasons which these pretended for their Separation from the Church in an amicable manner. The *Donatist* Bishops had constantly refused it, till the Year 406. and then consented to have one. They caused this Design to be authorized by an Order of the Emperor *Honorius*, dispatched at *Ravenna* on the 14th. of Octo-

ber 410. Count *Marcellinus* was nominated President; and for the Execution of that Order, two Rules were made; the one to appoint the Day of the Conference, and the other to fix the manner of Proceedings, and to oblige the Bishops of both sides, to declare whether they accepted of it.

The Conference began at *Carthage* upon the first Day of June 411. The *Donatist* Bishops met there to the number of 278. and the *Catholics* were 286.

The
Councils.

Marcellinus ordered, that seven Bishops of each Party should be chosen to speak, of whom the chiefest of the Catholics were *St. Augustine*, and *Alypius*, and that besides these, seven should be named to assist as Counsellors, and four to over-look, that the Notaries should faithfully set down what should be said. He commanded also, that every one should set his Hand to what he asserted; and that whatsoever was done should be communicated to the People. He ordered, that the thirty six deputed Bishops should be admitted into the Place of the Conference. But the *Donatists* would be all there; and the Catholics were contented, that their eighteen Deputies only should be present.

The first Day was spent in personal Contests, concerning the Bishop's Qualifications. *Marcellinus* confessed at first, that it was above his capacity to be a Judge of that Cause; and that it should rather be decided by those, of whose Disputes he undertook to judge. He caused the Emperor's Letter to be read, whereby he was appointed to be Judge. He promises them not to judge of any thing that should not be clearly proved by either Party. He gave the *Donatists* leave to chuse one to be Judge with him of that Cause.

Nothing remarkable was done in the second Meeting on the 3d. of June. The *Donatists* having desired time to examine the Acts of the first, *Marcellinus* granted it to them, and adjourned the Conference to the eighth Day of that Month.

An Accident happened about the manner of their Session. *Marcellinus* having desired the Bishops to sit down, the *Donatists* pretended, that it was forbidden by Scripture. The Catholic Bishops would not keep their Seats, while the *Donatist* Bishops were standing. *Marcellinus*, out of Respect to the Bishops, caused his Seat to be taken away.

In the eighth Day of the third Session, the *Donatists* disputed long about the Qualities of Opposers,

and Defenders. But at last, *St. Augustine* obliged them to come to the main Question, which was, where was the Catholic Church? The *Donatists* confessed, that that was it, which was spread throughout the whole Earth; and so they had only now to examine which Party was united with the Churches of other Parts of the World: and in this Point, the Catholics had the upper hand. To divert the Question, the *Donatists* desired, that the Acts which they had in their Hands might be read: And so they entered upon the Examination of *Cæcilian's* case. They presented a Memorial, wherein they affirmed, that the faults of every particular Member, infected a whole Community; and consequently, that *Cæcilian* being guilty, the Catholics were in the wrong for keeping with him, and that they had a sufficient Reason to divide from him. This was the Point in Question. *St. Augustine* answered it fully, proving out of Holy Scripture, that the Church upon Earth will always consist of good and evil Members. He confirmed that Proposition by *St. Cyprian's* Authority, and urged the *Donatists* Example against themselves, alledging their Behaviour towards the *Maximianists*. After this, *St. Augustine* concludes, that though *Cæcilian* had been guilty, yet that argued nothing against the Cause of the Church.

Yet *Marcellinus* would have it examined, whether he was really guilty: His Innocence was proved, as well as that of *Felix* of *Aptungis*, who ordained him by Acts of the Judgments given in their behalf, whereby they had been pronounced guiltless of the Crimes lay'd to their Charge.

The fourth Conference being ended, and the Bishops of both sides withdrawn, *Marcellinus* gave Judgment for the Catholics, whom he declared Conquerors; and the Bishops being called in, he read it to them.

The Council of Cirta, or Zerta.

Of Cirta.
412.

THIS Council was assembled at Cirta, or rather Zerta, in June 412. The Council writ a Synodical Letter, to refute the false

Rumours which the *Donatists* had spread abroad concerning the Conference at Carthage. This Letter is the 141st. amongst *St. Augustine's* Letters.

Of Cirta.
412.

The First Council of Carthage, against Cœlestius.

Of Carthage.
411.

CŒLESTIUS came from Rome, to Carthage, with a Design to be there ordained Priest in the Year 411. But his Error being discovered by *Paulinus* the Deacon, who formerly had been a Reader in the Church of Milan, he was put off to a Council of Carthage, held about the latter end of the Year 411, or the beginning of 412. by *Aurelius* Bishop of Carthage. He was particularly asked, Whether he believed Original Sin. He would never acknowledge it as a matter of Faith; and af-

firmed, before the Council, that several Catholics held, that Children were not born in Sin, but in the same State wherein Adam was, before he had offended God. The Bishops of this Council being not able to make him alter his Opinion, excommunicated him, and he was forced to leave Africa. *St. Augustine* relates some Fragments of the Acts of this Council, in the Second Book of *Grace, and Original Sin*. *Marius Mercator* hath also written the History of that Council.

Of Carthage.
411.

The Conference of Jerusalem.

Of Jerusalem.
415.

PELAGIUS, Cœlestius's Tutor, being retired into Palestine, was well received by *John* of Jerusalem, who had protected *Rufinus*, whose Disciple *Pelagius* was: But *Paulus Orosius* being then in that Country, and being well acquainted with *Pelagius*, and Cœlestius's Errors, with the Judgments given against the latter, and with the Writings both of *St. Jerome*, and of *St. Augustine* against them, accused *Pelagius* in a Synod, or rather in a Conference held at Jerusalem the 30th. of July in the Year 415. in the presence of *John*, Bishop of that City, who caused *Pelagius* though a Lay-Man, to come in, and shewed him much respect. *Orosius* having opposed to him both *St. Jerome*, and *St. Augustine's* Authority, it was little regarded. He then accused him of believing, that Man may be without Sin. *John* of Jerusalem affirmed, that if he maintained that Man could be free from Sin, without God's Help, that was indeed impious, but since he

acknowledged that Man needeth Divine Succour, he could not be accused: And he asked *Orosius*, whether he would deny the Assistance of God. *Orosius* professed, that he did not, and anathematized all those that said it; but he saw, that they understood not one another, and that the Interpreter was not faithful; so that he was obliged to say, that *Pelagius* was an Heretick; and that they ought to send him to those Judges that understood Latin; and that *John* having declared himself, his Protector could not be his Judge. After several Altercations it was agreed, that they should write to Pope *Innocent* about it. In the mean time, *Orosius* coming to *John*, Bishop of Jerusalem, seven and forty days after, was called by him Heretick, and Blasphemer; having affirmed, that Man could not be without Sin, no not with God's Grace. *Orosius* gives an Account of this whole Matter, in his Apology; which certainly is an Ancient Monument.

Of Jerusalem.
415.

The Council of Diospolis.

The
Councils.

The
Councils.

HEROS, and Lazarus, two Bishops of Gaul, who had been obliged to quit, the one the Bishoprick of Arles, and the other, that of Aix, and to retire into the East, joined with Orosius, to accuse Pelagius; and drew up a Petition, containing the Errors whereof they accused him, which they pretended to be taken out of his Books, and maintained by Cœlestius his Disciple. This Accusation was preferr'd to a Synod of Fourteen Bishops, held at Diospolis, anciently called Lydda, a City of Palestine. Eulogius of Casarea was President, and John of Jerusalem held the second Place. Though they were absent, yet their Petition was read; (for one of them was very sick at that time) and they questioned Pelagius about the Errors alledged against him. This

Man answered all the Heads of his Accusation, by disowning all the Errors imputed to him, or by giving a Catholick Sense in appearance, to what either Cœlestius, or himself had asserted. Whereupon, the Synod absolved him, as having sufficiently answered the Charge of his Adversaries. St. Augustine produces the Acts of this Council, in the Book of Pelagius's Acts; and there is an Abridgment of them in his 106th. Letter. He makes use also, of the Authority of the Fathers of this Council against Julianus. St. Prosper likewise quotes the Fathers of this Council with high commendation, for condemning Pelagius's Errors. Yet St. Jerome calleth this Council; a pitiful Assembly, because they suffered themselves to be imposed upon by Pelagius's Dissimulation.

Of
Diospolis.
418.

A Second Council of Carthage against Pelagius and Cœlestius.

The Council of Milevis against the same.

HEROS and Lazarus were not contented to accuse Pelagius before the Council of Diospolis, but they gave Orosius Letters directed to the Bishops of Africa; who, as they well knew, were less favourable to Cœlestius and Pelagius. These without receiving those Letters, assembled both at Carthage, and at Milevis; where they condemned the Opinions attributed to Cœlestius and Pelagius, and decreed, that the Authors of such Doctrines were to be anathematized, unless they con-

demned their Errors very clearly. The Bishops of both these Councils writ to Pope Innocent, to authorize their Decision by the Concurrence of the See of Rome: Their Letters were followed by another from five Bishops, who writ by themselves to the Pope about the same Subject. These Letters are the 175th. 176th. and the 177th. among St. Augustine's Letters. The Pope answered them; and approved the Judgment of the African Bishops; as appears by his Letters dated the 25th. of January 417.

Of
Carthage.
and
Milevis.
416.

The Council of Carthage, held about the latter end of the Year 417.

THE Bishops of Africa having received Zosimus's Letter, assembled about the latter end of the Year 417. to deliberate about what they should do. They answered him immediately, that he was to blame, for offering to re-examine the Cause of Pelagius and Cœlestius, which had been judged, and protested against whatsoever he might do in their behalf, without hearing them. This Letter is not extant, but it is mention'd in the 3d. Letter which Zosimus writ to them. After the first step, they collected all that had been done against Cœlestius; and having confirmed the same, they sent it to Pope Zosimus by the Subdeacon Marcellinus: And further, they deputed Bishop Vindemialis to carry it to Court. To this Synod must be referred what Prosper saith in his Chronicon upon the Year 418. and elsewhere, that it consisted of Two hundred and fourteen Bishops. They wrote a long Letter to the Pope; wherein they complained, that he did too

easily believe Cœlestius; telling him, that he should have been obliged to revoke his Errors by Name. They discovered the Evasions which he used to elude the difficulty, by equivocal Terms. They sent him a Memorial of those Errors, whereof they were to exact of him a clear and precise Condemnation; and exhorted him to maintain what was done by his Predecessor. Father Quesnel believes; not without probability, that in this Synod were concluded the Nine Canons concerning Grace; which are commonly ascribed to the Council of Milevis. But if they were proposed in this Council, they were not concluded upon nor subscribed till that which was assembled in May next Year, to which the Code of African Canons attribute them. The Endeavours of the Africans had good Success; for the Emperor Honorius made an Edict against Pelagius and Cœlestius, the last day of April, 418. And shortly after, Pope Zosimus published as we have said, his Sentence against them.

Of
Carthage.
417.

The Council of Carthage in the Year 418.

THE African Bishops willing to confirm what they had done against Pelagius and Cœlestius, assembled upon the first Day of May of the Year 418. and made Eight Canons against the Pelagian Errors, and some other Orders about the Business of the Donatists.

The First pronounceth an Anathema against any who dares affirm, that Adam was created Mortal; so that he must have died, whether he had sinned or not, because his Death was not an Effect of Sin, but a Law of Nature.

The Second likewise declares an Anathema against such as deny, that Children ought to be baptized as soon as they are born; or such as own that they may be baptized, and yet affirm, that they are born without Original Sin.

In some places there is a third Canon, which is an Addition to this; wherein those that affirm, that there is a particular place, where Children dead with-

out Baptism do live happily, are condemned; and to this Notion is opposed what our Saviour saith, that none can enter into the Kingdom of Heaven, except he be regenerate of Water and the Holy Spirit. Photius citeth this Canon in his Collection. It is found in another Manuscript; and in the Code of the Romish Church, published by Father Quesnel. And lastly, St. Augustine seems to own it, when he says, that the difference which the Pelagians made betwixt Eternal Life and the Kingdom of Heaven, had been condemned in an African Council; yet this Canon is not found in the ancient Code of the African Church. The Collectors of this Canon have not own'd it, and in the Chapters about Grace attributed to Pope Cœlestine, the 3d, 4th, and 5th. Canons are cited, which should be the 4th, 5th, and 6th, if this were the third. Perhaps this Canon was added, or look'd upon as an Explication of the foregoing.

The third Canon in the common Editions pronounces

Of
Carthage.
418.

The Councils. nounces Anathema against all that should say, that the Grace which justifies Man through Jesus Christ our Lord, doth only remit Sins committed; but that it is not given to succour Man that he may sin no more.

The Fourth expounds the Nature of this Grace, by condemning those who should say, that it doth no further help us, than as it gives us the knowledge of what we ought to do, but not by enabling us to fulfil the Commandments, which it gives us the knowledge of.

The Fifth is against those that hold, that Grace is given only that we may do that which is good with less difficulty; because one may absolutely accomplish the Commandments by the Power of his Free-Will, without the help of Grace.

The Sixth declares, that St. John did not say merely out of Humility; *If we say that we have no Sin, we deceive our selves.*

The contrary Truth is confirmed in the Seventh Canon, by these Words of the Lord's Prayer, *Forgive us our Trespases, &c.* And they are condemned who affirm, that the Righteous do not say this Prayer for themselves, but for others.

In the Eighth there is a Condemnation of another way of eluding the Force of these Words, by saying, that the Righteous pray out of Humility, but not truly. It is said, that God would never endure that Man who in his Prayers should lye not only to Men, but to God himself; by asking with his Mouth, that God would forgive his Sins, and saying in his Heart that he had none.

After these eight Canons concerning Grace, some Orders are set down.

The First is to reform the Fifth Canon of the Council of Carthage in the Year 407. whereby it was enacted, that those Bishops who converted any *Donatists*, should have the Jurisdiction over them. This Order having bred some Disputes, it was thought fit here to reform it; and it is enjoyn'd, that in what place soever any *Donatists* are reconciled, they shall be of the same Diocese with the Catholics of that place.

When there were two Bishops in the same place, namely, the ancient *Catholic* and the reconciled *Donatist*, it might occasion several Difficulties, which the Council prevents in the next Canon, which enjoins, that the junior Bishop shall make a division of those places where there were many *Catholics* and *Donatists*, and that the Senior shall have his choice. That if there is but one place where the *Catholics* and *Donatists* were intermixt, that Place shall belong to that Bishop of the two, the place of whose residence is the nearest; that if they prove equally distant, the Choice shall be left to the People. And if the ancient Catholics desire to have their own Bishop, and the reconciled, him they had before, then the Majority of Voices shall carry it; but if they be

equal, then the Senior shall have the Precedency. Lastly, If the Places cannot be equally divided; As for example, if the number of Divisions should be odd, then two equal Divisions shall be made, and the Place over and above shall be disposed of, as is said just before.

In the third Rule it is provided, that whosoever hath enjoy'd a place three Years, shall remain in quiet Possession, if there be a Bishop in the Church of that Diocese, where naturally he ought to have been.

The Fourth is against those Bishops who violently took Possession of the Jurisdiction of such places as they pretended to be of their Dioceses, without having the matter in Dispute adjudged by Bishops.

The First ordains, that those that shall neglect to procure the Re-union of places dependent from their Dioceses, shall be put in mind of it by the neighbouring Bishops; that if they are not converted within six Months after such Admonition, they shall belong to the Diocese of that Bishop that can convert them; if it appears that the Bishop of the place hath neglected it. It is added, that if a Contest happens betwixt two Bishops of different Provinces, the Metropolitan of the Province where the place in Dispute is situated shall appoint Judges, or the Parties shall choose one, or three.

This gives occasion for renewing the Canon, which forbids any Appeal to be made from the Judgment of Judges thus chosen.

It is enacted by the seventh Order, that a Bishop neglecting to reconcile the *Donatists* that are in his Diocese, shall be admonished, and if they be not reconciled in six Months, they shall not communicate with him until he hath reconciled them. Provided always, that he who had the Execution of the Emperor's Orders was in his Province.

It is added in the Eighth, that if it be proved, that any Bishop affirmed that these *Donatists* were come into the Communion of the Church, and it was not so, he shall lose his Bishoprick.

The Ninth enjoins, that if the Priests, Deacons, and other Clerks, complain of their Bishops Judgments, they shall be judged by the neighbouring Bishops, with the consent of their own; that if they appeal from this Judgment, it must be the Council of *Africa*, and it excommunicates those that shall make their Appeals to Judges beyond the Seas.

The Tenth contains an Exception from that Prohibition of veiling a Virgin before the Age of Five and twenty, when being in danger of Death, she desires it, or her Parents for her.

Lastly, that they might not too long detain the Bishops out of their Dioceses, they chose three out of each Province, and gave them Power to order all things with *Aurelius*, who is desired to subscribe the Canons and Rules now mentioned; which were also subscribed by all the Bishops.

Of the Council of Tella or Zella, and some other Councils of Africa.

Of Tella. **418.** Among the *African* Councils, is reckoned one held the 22d of February in the Year 418. at Tella or Zella; whereof a Decree is produced which confirms the fourth Letter attributed to Pope *Syriscus*, and under whose Name some Canons are found in the Collection of *Ferrandus* the Deacon. They do not agree about the Name of the place where this Council was celebrated. It is said in the beginning, that it was assembled at Tella; some think that it should be Zella, instead of Tella; because some Canons are quoted under that Name by *Ferrandus*.

Simondus thinks that we should read *Telepta*, because *Donatianus* of *Telepta* presided; yet all Editions constantly call this the Council of Tella, and we read in the *Notitia* of the Proconsular Province of *Africa*, that there was a City called Tella in that Province, which was a Bishop's See. This City differs from *Telepta*, and from *Zella*, which were in the

Province of *Byzacena*. And though *Ferrandus* citeth Canons under the Name of a Council of Tella and Zella, yet it doth not follow, that he believed it to be the same Council; on the contrary, it is probable, that the Canons registred in his Collection under different Names, were made by different Councils.

But it is very likely, as Father *Quesnel* hath observed, that both the Council of Tella, and the Canons registred in *Ferrandus* under that Name, are Supposititious.

For, First, Tella being a City of the Proconsular Province, what likelihood is there that a Council of the Province of *Byzacena* should be called there? and that *Donatianus* the Metropolitan of *Byzacena* should preside in it?

Secondly, Is it credible, that a numerous Council should be assembled in February, at a time that a General Synod of *Africa* was summoned for the Month of May?

Thirdly,

The
Councils.

Thirdly, Wherefore do they suppose that the Legates of the Proconsular Province should assist at a Council of the Province of *Byzacena*?

Fourthly, This Council is supposed to have been assembled to receive the fourth Letter of Pope *Syriscus*. This Letter is Spurious as we have shewed, and though it were not, How unlikely is it, that the *Africans* would go about to confirm it so late? Is there any Example of their so doing? What reason had they to do it? Why should they make use of the Pope's Letter written several Years before to make Regulations by?

In the Fifth place, Some of the Canons in *Ferrandus's* Collection, under the Name of the Council of *Tella*, do not suit with the *African* Customs. That in the 6th. *Ch.* forbids *One Bishop alone to ordain another Bishop, except the Bishop of Rome*. The *African* Bishops had been far enough from approving this Exception so contrary to the Canons, and to Custom.

The
Councils.

The others are taken out of *Syriscus's* Epistle against the *Africans* pertinaciousness, who did not own the Canons of other Churches, except those of the Council of *Nice*, and such as had been made in *African* Councils. As for the other Canons cited under the Name of the Council of *Tella*, or *Zella*, they may be true, and it is probable that they are of another Council; namely, those that are in the 3d. 16th. 65th. 68th. and 218th Chapters. The others are in the 4th. 6th. 30th. 138th. and 174th. Chapters.

There is mention in this Council, of another Council, held at *Thisdry*, under whose Name there are two Canons in *Ferrandus* the Deacon's Collection, *Ch.* 76th, and 77th. In this Collection there are likewise some Canons of other *African* Councils, of which we have no other knowledge. The Learned *Baluzius* collected them in his new Collection of such Councils as were omitted in the preceding Collections. Vol. 1. Page 366. and 367.

Councils of Carthage in the Years 418. and 419. concerning the Cause of Apiarius.

The
Councils.
418. 419.

URbanus Bishop of *Sicca*, a City of *Mauritania Cæsariensis*, and formerly *St. Augustine's* Disciple, did both degrade and excommunicate *Apiarius*, a Presbyter, as one that had been unlawfully ordained. This Man repaired to Pope *Zosimus*, who received him kindly, and admitted him to the Communion. This Pope's Action, contrary to the Rules of the Church, that forbid Bishops to receive those Clerks that are excommunicated by their Brethren, amazed the *African* Bishops. But *Zosimus* seeking an Opportunity to extend his Dominion and increase his Authority, would not let this Occasion slip. Wherefore he sent Legates into *Africa*, a Bishop called *Faustinus*, and two Priests, *Asellius* and *Philip*; not only to cause *Apiarius* to be restored, but also to make them admit of the Canons of the Council of *Sardica*, concerning the Appeals of Bishops to the Sec of *Rome*, and the Judgments of Clerks.

The *Africans* seeing that the Pope undertook to protect *Apiarius*, judged it more convenient to accommodate the business; and so they found this Medium, to put him out of the Church of *Sicca*, and give him leave to do the Functions of his Order any where else. But before they came to a conclusion, suspecting that *Zosimus's* Legates were not come into *Africa* without some Design, they urged them to give an Account of their Commission. At first they would have made some Proposals of their own; but the *Africans* without Hesitation, desired to see the Writings of their Commission, and so they were obliged to read the Memorial of their Instructions; which contained four Heads. the First was, touching Appeals to the Sec of *Rome*. The Second, to hinder Bishops from going to Court. The Third, that Priests should be permitted to have their Causes examined by Neighbouring Bishops. By the Fourth they were commanded, either to excommunicate *Urbanus* Bishop of *Sicca*, or to cite him to *Rome*, except he retracted what he had done. The Second Head admitted no Dispute; because the *African* Bishops had already enacted, that neither Bishops nor Priests should go to Court. They answered the Fourth, by composing the business as we have said; so that only the First and the Third remained to be decided, and they were of great consequence. The Pope's Legates alledged to support their Pretensions, the Canons of the Council of *Sardica*, which allow Appeals to the Sec of *Rome* for Bishops condemned by a Provincial Synod, and permit a Clerk condemned by his own Bishop, to appeal to the Bishops of the Neighbouring Provinces.

Though the *Africans* had no knowledge of these Canons, yet because the Pope's Legates positively urged them, they promised, out of the respect they paid to that Council, to observe the Canons, until

they were inform'd whether they were belonging to the Council of *Nice*, or no. This was their resolution in the first Council held about that business at *Carthage* in Autumn of the Year 418. which they acquainted *Zosimus* withal.

After this Pope's Death, the Bishops of *Africa* being assembled in an Universal Synod at *Carthage* the 23d. day of *May*, to the number of 217. *Faustinus* the Pope's Legate sitting in that Synod, next after *Aurelius* Bishop of *Carthage*, and *Valentinus* Metropolitan of *Numidia*, and *Asellius* and *Philippus* the Priests after the Bishops, the Canons of the Council of *Nice* were read, as they had the Copies of them on both sides. The *Africans* not finding in their Code the Canons which the Pope's Legates affirmed to have been enacted by the Council of *Nice*, *Alypius* proposed, that they should send Deputies to the Bishops of *Constantinople*, *Alexandria*, and *Antioch*, to clear this Dispute, by taking Copies of the true Acts of the Council of *Nice*: This Advice was approved, and they concluded, that in the meantime they should observe the Contents of those Canons: And they resolved to write to Pope *Boniface* about what they had done, and to pray him to write to the *Eastern* Patriarchs, that this Point might be cleared. This being done, they repeated the Creed and the twenty Canons of the Council of *Nice*, according to the Copy which *Cæcilian* Bishop of *Carthage*, had brought from that Council whereat he assisted. They added to these, three and thirty other Canons conformable to those of the Council of *Nice*. The first is only an Advertisement of *Aurelius*, concerning the Canons of the Council of *Nice*. The second is a Confession of the Holy Trinity. The third confirms the Rule of the Council of *Carthage* of the Year 401. concerning the Celibacy of Bishops, Priests and Deacons. It is said, that their Ministry obligeth them to it. *Faustinus* confirms this Order in the fourth Canon. The fifth is against the Covetousness of the Clergy, that usurp upon their Brethren. The sixth reneweth the Law which forbids the Priest to consecrate the Holy Chrism, and to reconcile Penitents publicly, and to consecrate Virgins. The eighth gives a Priest leave to reconcile Penitents in cases of necessity. The ninth provides that the Accusation of one that is guilty of any Crime shall not be admitted against a Bishop. The next is against either Bishops or Priests, who receive a Person excommunicated by his Bishop, without his consent.

Both the tenth and the eleventh pronounce an Anathema against those Priests, who being reprov'd by their Bishops, are so bold as to raise an Altar against an Altar, or make a Schism.

The twelfth settlcth the necessary number of Judges, to decide Ecclesiastical Causes. A Bishop is to

The
Councils.

be judged by twelve Bishops; a Priest, by six Bishops, with his respective Bishop; and a Deacon by three only. The thirteenth Canon reneweth the ancient Laws about Bishops Ordinations; namely, that a Bishop cannot be ordained without the Primate's consent; and that three Bishops at the least must be present at the Ordination. In the fourteenth, there is an Exception of the twelfth for the Province of *Tripolis*, where there were few Bishops, declaring, that in this Province a Priest may be judged by five Bishops, and a Deacon by two: and for the same reason, they say, that one Deputy may serve.

To maintain Ecclesiastical Authority among Clerks, The fifteenth forbids them to make their Complaints before Civil Judges, when they are cited before Ecclesiastical ones, and in case they do, tho' they get the better, yet they must be deposed, if it be a Criminal Business; and if it be a Civil Matter, they shall lose what they have got. It was also provided by these Canons, that if the Sentence of the first Ecclesiastical Judges, was reversed by a Superior Judgment; yet this shall do no Prejudice to the former Judges, except they are convicted of having given Judgment out of Passion or Favour. It is added, that there can be no Appeal from chosen Judges, though they were fewer in Number than is appointed. Lastly, Priests Children are forbidden to exhibit Publick Spectacles, or to be present at any; they declare also, that the same ought to be forbidden all Christians.

The sixteenth forbids Bishops, Priests and Deacons to be Farmers, Attornies, or to get their Living by any fordid Commerce. Readers are obliged to marry when they come to the Age of Puberty, or to make a Vow of Continency. Clerks are not to take use for Money lent. They will not have Deacons to be ordained, nor Virgins consecrated before they are five and twenty Years old. Lastly Deacons are forbidden to salute the People; that is, to speak to the People in Reading, as Bishops were wont do in Preaching.

The 17th. grants to the Province of *Silefia*, that had been separated from *Numidia*, the Right of having a Primate, or Metropolitan, but dependent upon the Primate of *Numidia*. The 18th. enjoyns, that Bishops ordaining either Bishops or Clerks, shall make them understand the Canons. It forbids the giving the Eucharist to the Dead, and renews the Order of the Council of *Nice*, about the Celebration of Provincial Councils.

The 19th. ordains, that whosoever accuses a Bishop, must do it before his Metropolitan; who shall cite him to appear within a Month before him, and before the Judges whom he hath chosen: that in the mean time the Bishop shall not be suspended from the Communion: that if at the Month's end he gives good Reasons for his not appearing, he shall have another Month; but if he doth not appear at his second Summons, he shall be suspended from the Communion until he hath justified himself: and, that if afterwards he comes not to the Universal Council, he shall be look'd upon as having condemned himself: that the Accuser is not to be kept from Communicating, if he appears upon all Set-days; but upon his withdrawing, he shall be suspended, but yet so as not to hinder his Prosecution. Lastly, they forbid the admitting of a noted Person to form an Accusation, except it be concerning his particular Interest.

The 20th. gives Rules for the Judgment of Priests and Deacons; but other Clerks are left to the sole Judgment of the Bishop.

The 21st. forbids Clergy-mens Sons to marry Heretical or Heathenish Wives.

The 22d. hinders Clerks to give their Estates to Hereticks though they were their Relations.

The 23d. forbids Bishops to go out of *Africa* without leave from the Metropolitan of their respective Province from whom they are to receive a formed Letter, or a Letter of Recommendation.

The 24th. prohibits the Reading of any other besides Canonical Books in the Church, whereof the Catalogue there set down agrees with that of the Council of *Trent*. It is noted at the latter end of this Canon, that the Contents thereof are to be notified to *Boniface*, and the Bishops of *Italy*, that they may confirm it: and that the *African* Church hath learned from her Fathers Tradition, that the Books expressed in that Catalogue, ought to be read in the Church.

The 25th. confirms the Law of Celibacy, for the Superior Orders; and it extends it to Subdeacons, but other Clerks are left at their liberty.

The 26th. forbids the Selling the Goods of the Church, or of Bishops, without the Metropolitan's leave, unless there be an urgent Necessity; in which case they are to advise with the nearest Bishops.

The 27th. provides, that Priests and Deacons shall not be put to publick Penance; and, that such as were re-baptized, shall not be promoted to the Priesthood.

The 28th. forbids those Priests and Deacons who find fault with the Judgments of their own Bishops, to seek for Judges out of *Africa*; but they are permitted to have their Cause examined by neighbouring Bishops, but with the Consent of their own Bishop: wherein this Canon differs from that of *Sardica*, which gave Clerks leave indifferently to chuse neighbouring Bishops for their Judges, without seeking for the Consent of their own Bishop.

The 29th. declares, that he condemneth himself, by suffering himself to be excommunicated by an Ecclesiastical Judgment, who neglects to appear, and yet doth not forbear Communicating before he is heard.

The 30th. saith, that if the Accuser hath some reason to fear any thing in the place where the Accused dwelleth, he may chuse a place hard-by to produce his Witnesses.

The 31st. punishes those Clerks who refuse to be promoted to Superior Orders by their Bishops, by depriving them of the Functions of their Ministry.

The 32d. declares, that the Bishops, Priests and Deacons, who being poor when they were ordained, have afterwards purchased Estates out of the Church's Revenue, ought to be dealt withal like those who detain other Mens Estates unlawfully gotten, except they bequeath them to the Church: but they are permitted to do what they please with such Estates as come to them either by Succession or by Donation. Finally,

The 33d. and last forbids Priests to sell the Church's Goods unknown to the Bishops: and the Bishops, without acquainting the Council and their Priests with it: even the Metropolitan is not permitted to usurp what belongs to his Church. This is what was enacted in the first Session of this Council. Afterwards the Canons of the former *African* Councils were read, in the same order in which we see them in the Code of the *African* Church.

The last Session of this General Council was upon the 28th. of *May*, of the same Year. Several Bishops complained, that they were kept there too long, and so desired to return to their Dioceses: wherefore they nominated Deputies of each Province to compleat what remained yet to do; but before they separated themselves, they added six Canons more to the former.

The 1st. forbids the receiving the Accusation of an accused Person.

In the 2d. they would not have such admitted for Accusers as are Slaves, or Freed-men, nor infamous Persons, as Mimicks, or Stage-Players, no more than Hereticks and Heathens.

In the 3d. it is provided, that if the Accusation consist of several Heads, and the Accuser cannot prove the first, he shall not be suffered to propose the rest.

The 4th. prescribes the Qualifications of Witnesses, according to what hath been said of Accusers; that is, that whosoever was not qualified to be an Accuser,

The
Councils.

The
Councils.

Accuser, could not be admitted for a Witness: adding, that the Domesticks of an Accuser could not be Witnesses, nor such as were under the Age of thirteen Years.

The 5th. provides, that if a Bishop declares that such a Person hath confessed a Crime to him alone, and that Person denies it, and refuses to do Penance; that Bishop ought not to think that Injury is done to him, if the thing is not believed upon his Word, though he saith, that he will not communicate with that Person, out of a Scruple of Conscience. The next Canon adds, that in this case, if the Bishop will not communicate with that Person, the other Bishops shall not communicate with that Bishop; that so Bishops may not offer to say what they cannot prove. These Canons shew, that Crimes were confessed to Bishops; and that the Bishops excommunicated Men, and put them to publick Penance for those Crimes, though they were secret ones; but that the Bishop could not oblige those outwardly to do publick Penance, who had confessed their Crimes secretly to him, unless he had other Proofs to convict them.

After this, *Aurelius* concluded the Synod, putting off to the next day the writing to *Boniface*. All the Bishops subscribed and approved what had been done and read in the Synod.

The next day they composed the Letter to *Boniface*; wherein the *African* Bishops gave him an Account of what had been done about the Memorial of Instructions which *Zosimus* had given to his Legates; and promised him to see the two Canons of the Council of *Sardica* executed, concerning the Appeals of the Clergy, and the Judgments thereupon, until they had received out of *Greece* the true Copies of the Council of *Nice*; upon Condition, that if these Canons were not there, they would not endure this new Yoke, which seemed to be an Effect of Ambition; and that they should be suffered to enjoy their ancient Privileges.

These Copies were not long in coming; they received them in *November* of the same Year, with obliging Letters from *St. Cyril*, and *Atticus* of *Constantinople*; but they did not find the Canons alledged by *Zosimus's* Legates, but only the Confession of Faith, and the twenty ordinary Canons. They had no sooner received them, but they sent the same to Pope *Boniface*.

This seemed to have put an end to the Dispute; and indeed, it was not spoken of any more in *Boniface's* time, but it was renewed under the Pontificate of Pope *Caelestinus*. For this *Apiarius*, to whom the *African* Bishops had shewed Kindness for the Pope's sake, instead of behaving himself wisely, gave great occasions of Complaint against him; so that they were obliged to condemn him. He failed not, to procure his Restoration, to apply himself to the same Means that had before proved effectual: he went to Pope *Caelestinus*, who received him kindly, and admitted him to Communion: he wrote in his behalf to the *African* Bishops, and sent *Faustinus* to procure his Restoration. The *African* Bishops met

to judge him. At first he rejected their Judgment, under pretence of maintaining the Privileges of the See of *Rome*, and demanded to be admitted to the Communion, since *Caelestinus*, to whom he made his Appeal, had admitted him. This Opposition, backed by *Faustinus*, did not hinder the *African* Bishops from undertaking the Examination of the Crimes laid to his Charge. At the third time of their Meeting, *Apiarius* confessed, that he was guilty of the Crimes he was accused of, so that there was no more need of Pleading. But the *African* Bishops seeing of what Importance it was, to prevent that for the future the *African* Councils should not be thus imposed upon, they writ a Letter to Pope *Caelestinus*. In which having related in what manner *Apiarius's* Business was concluded, they intreated him earnestly to hearken no more to those that should come from *Africa*, and not to admit any more to his Communion any Man that was excommunicated by the *African* Bishops. 'For (say they) your Holiness may take notice, that it was so decreed in the Council of *Nice*; and though mention is made there only of Clergy and Laity, yet there is a great deal more reason to observe this Rule, with respect to Bishops; and it would prove a great Disorder, should your Holiness allow Communion against the Rules to Bishops excommunicated in their Provinces. Likewise, your Holiness ought to reject those Priests, and other Clergy-men who apply themselves to you, to avoid the Punishment which they deserve; so much the rather, because we nowhere read that the Canons have taken away this Privilege from the *African* Church; and that according to the Decree of the Council of *Nice*, the Judgment of Priests, and of other Clerks, belongs to the Metropolitan. For the Fathers of that Council were wise and just enough to see that all Causes ought to be decided in these very places where they have their birth; and that each Province shall not want the Light of the Holy Spirit, which is necessary to direct and enable them to do Justice to their People; so much the rather, that every one who thinks himself wrong'd by the Sentences of Judges that are put upon them, may have their recourse to a Synod, of that Province, or even to a National Council. Were it not great rashness in any one of us, to believe that God can inspire by his Spirit one single Person to do Justice, and deny the same to a great number of Bishops assembled in a Council? And how can it be imagined, that Judgment given out of the Country, and beyond the Seas, can stand, since it is often impossible to transport Witnesses? they add, that they had sent to Pope *Boniface*, *Caelestinus's* Predecessor, the true Copies of the Council of *Nice*, where the Canons alledged by *Faustinus* are not found. They advise him to send no more Clerks into *Africa* to see his Judgments executed, lest he should seem to introduce into the Church, which breaths nothing but Humility, the Pomp and Vanity of the Age; and then they intreat him, not to suffer *Faustinus* to abide any longer in *Africa*.

The
Councils.

The Council of Ravenna. in 419.

Of
Ravenna.
419.

THIS Council was assembled at *Ravenna*, in April, 419. by Order of *Honorius* the Emperor, to judge betwixt *Eulalius* and *Boniface*, who disputed about the See of *Rome*. For since the Bishops could not agree, the Emperor purposed to call another more numerous Council, to which he invited Bishops out of *Gaul* and *Africa*. In the mean while it was ordered in this, that *Eulalius* and

Boniface should keep out of *Rome*; and that *Achilleus*, Bishop of *Spoleto*, should take care of the Church till the Contest was ended. But *Eulalius's* Precipitation justified *Boniface's* Right, and was the cause that no other Council met upon that Subject. You may see what was said about it in the Account of Pope *Boniface*.

Of
Ravenna.
419.

The Council of Carthage, in the Year. 420.

Of
Carthage.
420.

What we have said hitherto concerning the Councils of *Africa*, celebrated in the beginning of the Fifth Century, sufficiently

shews, that the Vigilancy of those Bishops made them meet often, and gives reason to conjecture, that Yearly Councils were held at *Carthage*; but we

Of
Carthage.
420.

Bbbbbb 2

have

The Councils. have not the Acts of all those Councils. *Possidius*, in *St. Augustine's* Life, intimates, that in 420. there was a Meeting of Bishops at *Carthage*, where a young Virgin confessed that she had suffered infamous things from the *Manichees*. *St. Augustine* relates the same thing in his Treatise *Of Heresies*, ch. 46. and the Au-

thor called *Prædestinatus*, hath not forgot to reckon this Meeting among the *African Councils*; but it may be that it was only an Assembly of Bishops, like that wherein *St. Augustine* caused *Heraclius* the Priest to be elected his Successor, which cannot be called a Council. *The Councils.*

The Council of Constantinople, in the Year 426.

Of Constantinople. **T**his Council was assembled by *Theodosius's* Command, to ordain *Sisinnius* Bishop-Elect of *Constantinople*, in the room of *Atticus*. *Theodorus* of *Antioch* was present, and there condemned the *Massalian* Heretic by a Synodical Letter: And *Neon's* Opinion was, that as many as should be convicted of favouring that Sect, should be expelled,

without hope of Re-admission, whatsoever Promises they might make. The reason of that extraordinary Severity came from this, that those Hereticks made no scruple of Abjuring their Sect, even with the most dreadful Oaths. This Synod is mentioned in the Council of *Ephesus*, where the Synodical Letter is confirmed, p. 3. *Act. 7.*

The Council of Carthage, in the Year 427. against Leporius.

Of Carthage. **L**eporius, Priest and Monk of *Marfeilles*, embu'd with *Pelagius's* Errors, having likewise maintained that which *Nestorius* published not long after, was driven out of *Gaul*: God's Providence directed him to *Africa*; where he was undeceived of his Errors by *Aurelius* and *St. Augustine*, who most charitably instructed him. After he was fully persuaded of the Truth, they made him subscribe a Confession of Faith; wherein he sharply condemned those Errors which he had published, concerning the Person of *Jesus Christ*, and made a clear Profession of

the Faith of the Church. *Aurelius*, *St. Augustine*, and some other Bishops, being assembled, signed that Profession, and wrote a Letter to *Proculus* of *Marfeilles*, and the other Bishops of that Country, whereby they attested *Leporius's* Conversion, and intreated them to receive him charitably. This *Leporius* having been present at the Assembly which *St. Augustine* called at *Hippo*, to chuse *Heraclius* for his Successor, held at the latter end of the Year 426, could not be sent back before 427. *Of Carthage.*

The Council of Constantinople, in the Year 428.

Of Constantinople. **N**estorius having been chosen Bishop of *Constantinople*, in 428. after *Sisinnius's* Death, *Philip*, an ancient Priest of the Church of *Constantinople*, found fault with some of *Nestorius's* Sermons, and refused to communicate with him. This provoked *Nestorius*, who caused him to be cited

to his Council, and persuaded *Cælestius* to accuse him. But *Philip* being come to the Council, and *Cælestius* not appearing, *Philip* remained fully justified. This Council is spoken of in the Memorial which *St. Cyril* gave to *Possidonius*, and which was carried to *Rome*. *Of Constantinople.*

Of the first Council of Ephesus, and of the other Assemblies of Bishops touching the Affair of Nestorius, which were precedent to, or followed after this Council.

Of Ephesus. **A**bout the End of the Year 428, *Nestorius* Bishop of *Constantinople*, having permitted his Priest *Anastasius*, and *Dorotheus* a Bishop to preach arrogantly, that the Virgin *Mary* ought not to be called the Mother of God, and having himself maintained the same Opinion in several of his Sermons, brought a great deal of trouble into his Church. The People being much offended at this Doctrine, rose against their Bishop; *Eusebius* afterward Bishop of *Dorylaeum*, and some others of the Clergy published a Protestation against him, wherein they declared him an Heretick, and accused him of reviving the Error of *Paulus Samosatenus*; the Priests also taught the contrary Doctrine. *Proclus* Bishop of *Cyzicum* preach'd against *Nestorius's* Opinions, but without naming him. Lastly, the Clergy, the Monks, and People combined against *Nestorius*; but on the other-side *Nestorius* and his Party stoutly maintained what they had asserted, and still preach'd the same Doctrine; and being upheld by the Authority of the Prince, they cruelly handled those that opposed their Designs.

This Dispute soon spread it self into *Aegypt*; whether *Nestorius's* Party had sent a Collection of his Sermons. The Monks of *Aegypt* were the first that moved these subtle Questions, and debated them among themselves. *St. Cyril* Bishop of *Alexandria*, who was of the contrary Judgment, perceiving that several of them defended the Party of *Nestorius*, wrote a large Letter to these Monks, in which having admonished them, that it were much better not to meddle with such abstracted Questions, which

cannot be of any advantage; he declares himself against the Doctrine of *Nestorius* without naming him, proving by several Reasons, that the Virgin *Mary* ought to be called the Mother of God. This Letter being seen at *Constantinople* anger'd *Nestorius*, who order'd a certain Person named *Photius* to answer it, and gave out a Report that *St. Cyril* governed his Church badly, that he affected a Tyrannical Power, stirred up Sedition against the Emperor's Officers, and was a Maintainer of the *Manichees*. *Of Ephesus.*

Nestorius's Letters were carried to *Rome*. *St. Cælestine*, and the Bishops of *Italy* wrote to *St. Cyril*, to know whether they were *Nestorius's* or not. *Nestorius* seeing, that *St. Cyril* declared himself openly against him, complained much of his Carriage, and resolved to have no Commerce with him for the future. *St. Cyril* to pacify him, wrote a Letter to him, wherein he tells that he was grieved to hear, that he was angry with him for the Letter, which he wrote to the Monks of *Aegypt*; but he ought to consider, that it was not that Letter, that had raised such Disturbances in the Church, but the Papers which went about under his Name, that had caused so great a Scandal; that some Persons would not call *Jesus Christ* God, but the Organ and Instrument of the Divinity; that it was this that obliged him to write; that he had been sent to from *Rome*, to know, who was the Author of those Writings; that all the West was in an Uproar about them; that he might appease the Disturbances by explaining himself; and retracting what was attributed to him; that he ought not to refuse to give the Virgin *Mary* the Title of the

The
Councils.

p. 1. 6. 7.

the Mother of God, because by this means he would restore the Church's Peace.

This Letter was carried to *Nestorius* by one of *St. Cyril's* Priests, who was very urgent with him for an Answer to it. He gave him one, but without an Explication of his Doctrine, and telling *St. Cyril*, that though he had acted contrary to the Rules of Brotherly Charity, yet he would forget it, and did by this Letter give him the tokens of Union and Peace.

p. 1. c. 16.

St. Cyril having informed *Nestorius*, that his Writings were carried as far as *Rome*, and that they met with an unwelcome reception there, *Nestorius* thought it his Duty to write to *St. Cælestine* about it. And to do it the more handsomely, he took an Occasion to write to him about four *Pelagian* Bishops, *Julian*, *Florus*, *Orontius*, and *Fabius*, who had fled to *Constantinople*, and had presented their Petitions to the Emperor, in which they complained of the ill usage they had received in the West. He assures the Pope, that he had answered them according to his Office and Duty, although he was not informed of their Case; but that he ought to make it clear, that they may have no cause to importune the Emperor, and stir him up to have compassion on them; for if it be true, that they were condemned for endeavouring to make a new Sect, they deserved no manner of Pity. He adds, that having found at *Constantinople* some Persons who corrupted the Orthodox Faith, he laboured to recover them by gentle means, although their Heresie came very near *Arius* and *Apollinaris's*, for they confounded and mixed the two Natures in *Jesus Christ*, making the Divine Nature to be born of *Mary*, and the Flesh of *Jesus Christ* to be changed into his Godhead; that upon this ground they gave the Virgin the Mother of *Christ*, the Title of the Mother of God; that this term, although it be improper, might be endured upon the account of the Union of the Word with the Manhood, if it be not understood of the Divine Nature, and if we do not suppose, that the Virgin *Mary* is the Mother of the Word of God, which is intolerable. He sent this Letter with the Copies of his Sermons by *Antiochus*.

p. 1. c. 3.

St. Cyril not being satisfied with *Nestorius's* Answer, wrote another Letter to him, wherein he delivers to him his own and the Church's Doctrine. And to gain the greater Credit to his Explication, he grounded it upon the Creed made by the *Nicene* Council, where it is said, *That the only Son of God begotten of his Father from all Eternity, came down from Heaven, was made Man, suffered, rose again from the Dead, and is ascended into Heaven*. He says, that we ought to be contented with this Decision, and believe, that the Word of God was Incarnate, and was made Man; that he saith not, that the Nature of the Word was changed into Flesh, nor the Flesh into the Nature of the Word, but that the Word was united by an Hypostatic Union to the Manhood; insomuch, that the same *Jesus Christ* is both the Son of God, and Son of Man, yet without any confusion of the Natures; that it may not be said, that the Virgin hath brought forth a Man into the World, into whom the Godhead is since descended; but that from the instant of his Conception the Godhead was united to the Manhood; insomuch, that it may be said, that God is born according to the Flesh, and in the same Sense that he hath suffered, and is dead, not as though the Word hath suffered in him, but because the Body, which he assumed, hath suffered, and was laid in the Sepulchre. In fine, that it is in this Sense that we say, that the Virgin is the Mother of God, because she brought into the World the Body of *Jesus Christ*, to which the Godhead is Hypostatically United. *St. Cyril* having thus explain'd himself, exhorts *Nestorius* to embrace these Sentiments, that he may preserve the Peace of the Church, and an uninterrupted Union among the Bishops.

p. 1. c. 9.

This Letter raised the Dispute. *Nestorius* was highly offended, and in his Answer to it accuses *St. Cyril* of putting a false interpretation upon the Words of the Council of *Nice*, and broaching several Errors. He

The
Councils.

says, that he explains the Council of *Nice* ill, because this Council doth not say, that the Word was born, suffered or is dead; but it says this of our Lord *Jesus Christ*, the only Son of God; words which equally agree to the Humanity and Divinity. He commends *St. Cyril* for acknowledging the distinction of the two Natures in *Jesus Christ*; but he accuses him of destroying this Truth consequentially, and making the Godhead passible and mortal. He owns the Union of the two Natures, but he holds, that upon the account of that Union we may not attribute to either of them the Qualities that belong to the other only; and he affirms, that as often as the Scripture speaks of the Death and Passion of *Jesus Christ*, it appropriates them to the Humane, and never to the Divine Nature. Lastly, he tells him, that he hath been surprized by the Clergy, infected with the Heresie of the *Manichees*, who were at *Constantinople*, and had been deposed in a Synod for it.

Upon this Occasion it was, that the Adherents of *Nestorius* published the Book, which *Photius* wrote against *St. Cyril's* Letters to the Monks, with another Piece bearing this Title, *Against those, who upon the Account of the Union debase the Godhead of the Son by Deifying the Manhood*. These Writings were sent to *St. Cyril* by *Buphas Martyrius* a Deacon of *Alexandria*, and *St. Cyril's* Agent at *Constantinople*.

Nevertheless *Anastasius* the Priest pretended not to disapprove wholly of *St. Cyril's* Letter to the Monks, and alledged this Reason, that he confessed in that Letter that no Council had mentioned the term of the Mother of God. *St. Cyril* being afraid that those of his Party who were at *Constantinople*, should be ensnared by this Artifice, wrote a large Letter upon that Subject, wherein he labours to prove that *Nestorius* and his Party divided *Jesus Christ* into two Persons. He advises them to give this Reply to those that accuse them of troubling the Church, and not submitting to their Bishop. That 'tis their Bishop that is the cause of this trouble and scandal, because he teaches strange Doctrine. In the next place he complains of his behaviour towards him, and of the Calumnies they made use of to defame him. He says, that he is ready to defend himself before any Judicature, but yet he was not against Peace, provided the Orthodox Faith be secured. Lastly, He tells them that he had sent them again the Petition, which they had sent to him, but he had changed and mollified the Terms, lest *Nestorius* should say that he had accused him before the Emperor; that in that which he had framed, he had rejected *Nestorius*, as being his Enemy; he desires them to present this Petition if need be, and says, that if *Nestorius* goes on still to persecute him, he will send some wise and prudent Persons to defend his own and the Church's cause, being resolved to suffer the utmost rather than abandon it. He wrote also at the same time two Letters to justify himself, that he had engaged in this affair against *Nestorius*, because he thought himself obliged to do it for the defence of the Faith. He says, that 'twas not he, but *Nestorius* that was the Cause of the Trouble, and that 'twas not he, but *Nestorius* that had hindred, that Peace was not again restored to the Church.

Art. 1.
p. 6. 12.

p. 1. c. 10.
11.

Nestorius not receiving an Answer from Pope *Cælestine*, wrote another Letter to him, in which he earnestly desires him to give him an Answer about the Case of those Bishops, of whom he wrote to him. He speaks also of those pretended Hereticks, who confounded the two Natures in *Jesus Christ*, and attributed to the Manhood that which agrees only to the Divine Nature, and to the Godhead that which belongs to the Humane Nature only. This Letter was carried to *Rome* by Count *Valerius*.

Cælestine had not returned an Answer to *Nestorius's* first Letter, because he thought it necessary to translate and examine the Sermons, which he sent him. It is probable, that this Task was imposed upon *Cassian*, and indeed, the Books of this Author against *Nestorius* were made about this time, and are written as we have observed, against one of *Nestorius's* first

The
Council.
p. 1. c. 14.

Sermons. St. Cyril suspecting that *Nestorius* might have written to *Rome*, sent *Possidonius* thither with a Letter, in which he relates all that had passed to that time in the business of *Nestorius*. About the end of the Letter, he tells St. *Cælestine*, that he did wait for his Judgment to determine, whether he should receive *Nestorius* to Communion, which for that reason he had neither hitherto granted him, nor absolutely refused. Lastly, he exhorts him to let them know his Opinion in the East, that all the Churches might be united, and joyn together in one and the same Doctrine.

Nov. Col.
Conc. rom.
p. 378.

With this Letter he sent some Papers, which contain'd the principal Heads of *Nestorius's* Doctrine. Besides this he gave *Possidonius* a Paper of Instructions, which is published by M. *Baluzius*, in which he lays down *Nestorius's* Doctrine after this manner. The Doctrine, or rather the Heresie of *Nestorius* is, to believe, that the Word of God foreseeing, that the Person, who was to be born of *Mary*, should be Holy and Great, did therefore make choice of him to make him to be born of a *Virgin*, and bestowed such Graces upon him, as that he was rightly called the Son of God, our Lord, and Christ; that he made him dye for us, and then raised him from the Dead; that this Word was Incarnate, because he always was with the Man, as he also had been with the Prophets, but in a more special manner. That *Nestorius* confessed, that he was with him in the Womb of the Virgin, but he will not acknowledge that he was a God by Nature, but he was called so upon the account of the extraordinary Favour which God had always shewed him, and that it was the Man that died and rose again. After this manner St. *Cyril* delivers *Nestorius's* Doctrine; which being done, he thus explains his own. We believe and confess, that the Word of God is immortal, yea Life it self; but he became Flesh, and being united with a Body, as the Scripture says, and because his Body suffered, we say, that he hath suffered, although he be of a Nature † incapable of Sufferings; and because his Body is risen, we say, He is risen. But *Nestorius* is not of that Judgment, for he says, that it is the Man, who is raised, and that it is the Body of the Man, which is offered to us in the Holy Sacrament. We believe on the contrary, that it is the Flesh and Blood of the Word, that giveth Life to all Things. He says afterward, that *Nestorius* had suborned *Cælestius* to accuse *Philip* of being a *Manichee*, but *Cælestius* not daring to appear, *Nestorius* had found out another pretence, and deposed *Philip* for having celebrated the Sacrament in his House, although all the Clergy of *Constantinople* said, that it was a thing ordinarily done, as often as occasion required.

* enlivened

† impassible.

Possidonius departed to go to *Rome* with these Instructions, but had order not to deliver St. *Cyril's* Letter to the Pope, unless he understood, that *Nestorius's* Letter was come to his Hands.

p. 1. c. 22.

Before *Possidonius* was arrived at *Rome* St. *Cyril* wrote to *Acacius* Bishop of *Berea*, that his Friend *Nestorius* had given Scandal to all the Church, by suffering *Dorotheus* to deny, that the Virgin was the Mother of God, and maintaining that Doctrine. And that because he would not abet that Error, *Nestorius* had declared himself against him, and filled the World with Calumnies against his Reputation. He tells *Acacius*, that he was sorry that such a subtle and difficult Question had e'er been started and preached to the People, for which Moral Discourses and Instructions were much more suitable. *Acacius* answered, that he approved of this Judgment of St. *Cyril*, and that he was as thoroughly persuaded as himself, that such things ought not to be disputed; but he advised him not to reprove, with so much passion, a word, which *Dorotheus* had spoken unawares and inconsiderately, for fear of embroyling the Church, and desires him to appease this Quarrel by his Silence, intimating to him, that it was the Opinion also of *John* Bishop of *Antioch*.

Vid. c. 23.

Possidonius being arrived at *Rome*, Pope *Cælestine*

who had received Instructions from both sides, had assembled a Council in *August*, Anno 430, in which after they had read, and examined *Nestorius's* Writings, his Letters, and St. *Cyril's*; they disapproved *Nestorius's*, and approved St. *Cyril's* Doctrine. We have a Fragment of the Acts of this Council, related in *Arnobius's* Conference with *Serapion*, which contains some part of St. *Cælestine's* Judgment, where some Passages of St. *Ambrose*, St. *Hilary* and *Damasus* are cited to prove, that it may said, that the Son of God was born of a Virgin, that God was made Man; and that there is but one Son of God. They did not think it fit in this Council to condemn *Nestorius* presently; they order'd, that it should be signified to him, that if within ten days after Notice of this Sentence, he did not condemn the New Doctrine, which he had introduced, and did not approve the Doctrine of the Churches of *Rome* and *Alexandria*, yea, of the Universal Church, he should be deposed and deprived of the Communion of the Church; and they also declared, that all the Clergy and Laity, who had separated from *Nestorius*, since he taught this Doctrine, were not excommunicate.

The
Councils.
i. A.
Council at
Rome.

In order to the Execution of the Decree of this Synod, Pope *Cælestine* wrote to St. *Cyril*, and by his Letter gave him Commission to execute in his stead, as having his Authority, and being in his Place, the Sentence given against *Nestorius*. He wrote also a Letter to *Nestorius*, in which he opposes his Doctrine; tells him, that the Bishops of whom he spake in his Letter, are *Pelagians*, who were condemned because they would not acknowledge Original Sin, and gives him Notice of the Judgment given against him, declaring to him at the same time that he had commissioned St. *Cyril* to execute it in his Name. He also certified the Clergy of *Constantinople* of it, as also the Bishops of the chief Sees, as *John* Bishop of *Antioch*, *Juvenal* Bishop of *Jerusalem*, *Rufus* Bishop of *Thessalonica*, and *Flavian* Bishop of *Philippopolis*, to whom he sent a Circular Letter. These Letters are all dated *Aug. 17*, Anno 430.

Act. Cont.
p. 1. c. 15.
Ibid. c. 18.

Ibid. c. 19.

Ibid. c. 20.

St. *Cyril* before he would do any thing against *Nestorius* wrote a Letter to *John* Bishop of *Antioch*, and *John* Bishop of *Jerusalem*, to let them know how things had passed in the West, and exhorting them to join with him either to make *Nestorius* change his Opinion, or execute the Judgment passed against him by the Western Bishops, if he persisted in it.

Ibid. c. 21.
24.

John Bishop of *Antioch* having received St. *Cyril* and *Cælestine's* Letters, and having communicated them to six Bishops, which were then present with him, of whom *Theodoret* was one, foreseeing the trouble which *Nestorius* would raise, exhorted him by a Letter which he wrote on purpose, giving him all marks of Friendship, not to wonder at St. *Cælestine's* and St. *Cyril's* Letters, but yet not to flight this Affair, and advised him not to reject the Term of the Mother of God, which several Holy Men had already made use of; and so much the rather, because this Dispute had already created great Disturbances in the Church, and was likely to make greater, because he saw, that the *West*, *Aegypt*, and perhaps *Macedonia*, were determined to separate themselves, unless they were satisfied about it; that heretofore *Theodorus* of *Mopsuestia* had recanted the way of Expressions which he had used publicly, that he might not give an occasion of Scandal. Lastly, he says, that he did not invite him to make a shameful Retraction, but knowing that several Persons had heard him say, that he did not reject the good Sense which might be given to this Term, *The Mother of God*, and that he would willingly call her by that Name, if some Persons of Authority in the Church were of that Judgment; he exhorts him to use it, since no Ecclesiastical Author had condemned it, and several had used it. *Nestorius* answered *John* Bishop of *Antioch*, that many abusing the Term of *the Mother of God*, and others not being willing to call the Virgin by any other Term than *the Mother of Man*, he thought it safest to choose the Term of *the Mother of Christ*.

Collect. of
Lupus. c. 3.

Notwith-

The Councils.
2. A.
Council in Egypt.

Notwithstanding this, St. Cyril called a Council in November, Anno 430. in Egypt. In it they resolved upon the Execution of the Judgment pronounced by the Western Bishops against Nestorius, and they deputed four of them to signify it to him, with a Synodical Letter, that in case he did not revoke his Errors, and profess the Doctrine of the Church within the time prescribed by St. Cælestine's Letter, he should be degraded from his Priesthood. This Letter is dated Nov. 3. Anno 430. St. Cyril joyned to it a Confession of Faith, which he would have him make, and his twelve famous Anathema's.

The Confession of Faith, which he propounded to him, was that of the Council of Nice, to which he added an Explication of the Doctrine of the Church concerning the Incarnation more at large; to this Effect, That the Son of God was made Man, and born of a Virgin, yet without any change of the Natures, either of the Flesh into the Godhead, or of the Divine Nature into the Manhood, without any alteration or mixture; yet so, as that the Word being united with the Manhood, by an Hypostatick Union, makes but one Christ; that we may not divide the two Natures, nor look upon them as united merely by an Union of Dignity, Authority, or Affection; that we may not say, that he dwells in the Son of Mary as in another Man, nor call Jesus Christ a Man carrying a God; nor use these Expressions, nor any like them, *I honour him who is invested with the Divine Nature, for his sake, who hath invested him with it; I adore the Invisible because of the Visible, &c.* But we must acknowledge, that the Son of God hath suffered in his Visible Flesh, that he is sacrificed for us, is dead; and lastly, that the Virgin having brought forth a God hypostatically united with the Manhood, ought to be called the Mother of God. This long Con-

St. Cyril's twelve Anathema's mentioned, are laid down at large) is attended with twelve Anathema's.

The First is against him that doth not confess, that the Person, who in Isaiah is called Immanuel, i. e. Jesus Christ, is a true God, and that the Virgin is upon that account the Mother of God, because she brought into the World the Word incarnate according to the Flesh.

The second is against him that doth not acknowledge, that the Word of the Father being hypostatically United to the Flesh makes one Jesus Christ with his Flesh, and that he is altogether God and Man.

The third is against him, that divideth the Natures after the Union, or allows them only an Union of Dignity, Authority, and Power, and not a natural Union.

The fourth is against those, who attribute that which is spoken of Christ in Holy Scripture, to God or Man separately.

The fifth is against him who calls Jesus Christ, a Man bearing-God, and not a true God, and the Natural Son of God, because being Incarnate he partakes of the same Flesh and Blood with us.

The sixth is against him that asserts, that the Word of God is the God of Christ.

The seventh is against him, who says, that Jesus Christ, as he was Man, was moved by the Word, and was clothed with his Glory, as being a Person distinct from him.

The eighth is against him who asserts, that we ought to worship the Manhood with the Word, and will not give the same Adoration to Immanuel, i. e. to Word Incarnate.

The ninth is against him who says, that Jesus Christ did Miracles by the power of the Holy Spirit, and not by his own.

The tenth is against him, who affirms, that it is not the Word that is our High-Priest and Apostle, who was sacrificed for us, but it is the Man, who dyed for himself, and for us.

The eleventh is against him who denies, that the Flesh was the Living Flesh of the Word, but the Flesh of the Man united with the Godhead by a Moral Union, because it dwells, and inhabits in it.

The twelfth is against him, who will not say, that the Word hath suffered truly in his Flesh, and that he dyed, and rose again according to the Flesh.

The Councils.

About this time also St. Cyril wrote his three Treatises about the Incarnation. One of which he dedicated to the Emperor, and the other two to the Empresses Eudocia and Pulcheria, in which he explains, and proves his Doctrine at large.

Before the Sentence of Cælestine, and St. Cyril's Letter were signified to Nestorius, he fore-seeing the Storm, which was about to fall upon him, desired Theodosius that he would call a Council. And since his Anger against the Monks of Constantinople, who were not of his Party, increased every day more and more, they also petitioned, that a Council might be assembled; and in the sequel addressed the Emperor, praying him, that the Governor of Constantinople would restrain the Outrages committed against them, till the Matter were determined by a Council. Theodosius seeing, that a Council was desired by both sides, and believing it necessary to appease the Troubles of the Church, appointed it at Ephesus on Pentecost in the following year. The Circular Letter, which he wrote to invite the Chief Metropolitans to it, bears date Nov. 19. Anno 430. In it he says, that it was his Duty to provide for the Peace and Welfare of the Church, to hinder, that it be not troubled with Schisms and Divisions, to provide that Religion be preserved in its Purity, and that the Clergy and Bishops live an unblameable Life. In this Letter he doth not alledge any particular Reason, why he called this Council, but only tells the Bishops, that it was for the Good of the Church, and that they that did not come to it, could not be excused neither before God nor Men.

The Fame of St. Austine induced the Emperor to require him in particular; and for that end wrote to him, although he was a Bishop but of a small City: but the Emperor's Letters not being received in Africa till about Easter, Anno 431. St. Austine was then dead, and the other African Bishops being encompassed with so many Enemies, could not come to the Council.

The Emperor wrote a Letter particularly to St. Cyril, to tell him, that he looked upon him as the Author of this Trouble, and therefore commanded him peremptorily to be present at the Council. He also particularly blam'd him for disturbing the Church, creating Divisions in the Royal Family by writing to the Empresses severally, for meddling with an Affair that nothing concerned him; for acting imperiously, and imprudently.

Nestorius also wrote to St. Cælestine against St. Cyril, and informs him, that Theodosius had appointed a General Council, and prays him to accommodate the Differences which were between those, who called the Virgin the Mother of God, and those who would give her no other Title than the Mother of a Man, by calling her the Mother of Christ.

In the mean while the four Bishops, deputed by the Council of Alexandria to signify to Nestorius the Judgment passed against him by the Synod of Rome, arrived at Constantinople, and delivered the Letter of the Council into his own Hands in the presence of his Clergy, Decemb. 7. Anno 430. which was the Lords-Day. He put off their Answer till the next Day; but when he saw what it contain'd, he would see them no more, but still continued to preach after the same manner, as he had done before. He sent John Bishop of Antioch a Copy of the Letter, Confession of Faith, and 12 Anathema's of St. Cyril's; and desired him to set some Person to write against them, and himself opposed 12 other Anathema's to them.

In the first, he pronounces Anathema against him that says, That he that is called Immanuel in Scripture, is a God only, and not a God dwelling with us; that is to say, United to our Nature, which he took of Mary, against him that calls the Virgin the Mother

The Councils.

of God, and not of *Immanuel*, or that says, *That the Word is changed into Flesh.*

The second is against them that said, *That by the Union of the Word and Flesh, the Godhead hath received some alteration, or that it is united to the Flesh in part only; or that said, That the Godhead and Manhood in Jesus Christ are of the same Nature.*

The third is against those who said, *That Jesus Christ is one Son only made of two Natures, without any Mixture.*

The fourth is against them who take that which is spoken concerning the Person of Jesus Christ in Scripture, as agreeing to one Nature only, and so attribute the Sufferings to the Word of God.

The fifth is against those who dare affirm, *That there is but one Jesus Christ according to Nature.*

The sixth is against him who gives the Word, who was Incarnate, any other Name than that of Christ, or who makes the Nature of Man to be Uncreated, as that of the Word is.

The seventh is against him that saith, *That the Person, who was born of Mary, is the only Son of God, and is not contented to say, That he became the Son of God by an Union with the only Son of God.*

The eighth is against him who believes, *That we must honour the Form of a Servant for it self, and not because it is united with the Nature of the Word.*

The ninth is against him who saith, *That the Form of a Man in Jesus Christ, is Consubstantial with the Holy Spirit; and, That it had not the Power of doing Miracles by the Union that it had with the Word.*

The tenth is against them who affirm, *that the Word was sacrificed, and suffered for us, and not Immanuel.*

The eleventh is against them who said, *That the Flesh of Jesus Christ is enlivening of its own Nature as it is Flesh.*

The twelfth is against them, who attribute to the Word the Sufferings of the Flesh of Jesus Christ.

These Anathema's of Nestorius being published at Constantinople, were confuted by Marius Mercator, and John Bishop of Antioch caused Andrew Bishop of Samosata, and Theodoret to write against St. Cyril's. He wrote also himself Circular Letters to condemn them.

The time for the assembling of the Council drawing nigh, the Bishops began their Journey to present themselves at Ephesus. St. Cyril went with almost 50 Bishops of Egypt; and being landed at Rhodes, he wrote the News of it to his Clergy and People. He arrived at Ephesus five or six Days before Pentecost, which was that Year upon June 7. Nestorius also came about the same time with 10 Bishops. Juvenal also arrived with some Bishops of Palestine. But John Bishop of Antioch, who was obliged to assemble his Bishops to Antioch, who were almost 12 Days Journey distant from thence, and had above 30 Days Journey by the Land thither, could not get there so soon. He wrote a Letter of Excuse to St. Cyril, and assured him, that he would be at Ephesus within five or six Days.

The Emperor sent Count Candidian to the Council, that he might assist at it in his stead; not to meddle with Questions or Controversies, which concerned the Faith, but to drive away the Monks and Laity, which came to Ephesus in throngs, and might raise Disturbances there; to maintain the Order and Freedom of the Council without suffering any Heats or Contests; to hinder the Bishops from going from Ephesus to Court, or elsewhere; and to oblige them to define and determine the Questions in debate before they started any others. And this did the Letter sent to the Council declare to be the substance of his Commission, wherein 'tis also said, that shall not bring any Criminal, or Pecuniary against the Bishops of the Council, neither in the Council, nor before the Judges of Ephesus; and that he hath permitted Count Irenaeus, Nestorius's Friend, to accompany him, nevertheless without allowing him any Share in the Commission granted to Candidian.

Fifteen Days being past from the Day appointed for the Synod, the Eastern Bishops having also sent two Bishops, who had assured them, that the rest would soon be there, and that they would not take it ill, if the Council began without them. St. Cyril, and Juvenal Bishop of Jerusalem, and the Bishops of Egypt and Asia, met in the Great Church of St. Mary. Ju. 22. although the Legates of the Holy See were not yet come; and notwithstanding the Opposition of 68 Bishops, who required them to stay till the arrival of the Eastern and Western Bishops. St. Cyril was President of this Council. We shall examine by and by, whether it was in his own, or in the Pope's Name. The Number of Bishops, if we may believe what they have written themselves, was near 200. The Orientals count but 50 out of Egypt, 30 Asian Bishops, and some others. The Subscriptions make it * evident, that there were 160 who signed it, because there were some of those, who at first opposed the holding of the Council, who did nevertheless joyn in it.

After Peter the Chief Notary had in a few Words declared the Cause of the calling of this Council, they made him read the Emperor's Circular Letter sent to the Metropolitans. Afterward Memnon having observed, that there had sixteen Days passed since the day fixed by the Emperor's Letter, St. Cyril said, that it was high time to begin the Council, and required that such Papers should be read as were useful for that end, and chiefly, Candidian's Commission, which he had already perused; 'tis true, but he said after, that he did it against his Will, and to know the Emperor's mind only, and not to begin the Council. But he demanded, that they should stay till the Eastern Bishops were arrived, saying, that it was the Emperor's design to make it a General † Council, and not a particular and separate Assembly. But because they had no regard to his advice, he retreated, and immediately entered his Protestation against the Council.

St. Cyril and the other Bishops did not give over their Proceedings; and Theodorus Bishop of Ancyra having represented it as a thing necessary, to * call Nestorius before they read any thing, three Bishops arose, and said, that Yesterday they had been with Nestorius, and the six or seven Bishops which were with him, and that they had advised them to come to the Council; but they could get no other Answer from them, but this, that they would think of it, and would come to it, if they judged it convenient: Wherefore they sent others with a Summons in Writing to cite him to the Council. Florentius the Tribune, being accompanied with a Clerk of Nestorius's answered them, that he will come to the Council when all the Bishops are met. These Bishops having reported this Answer to the Council, they sent other Bishops to cite him the third time, according to the Canons, but they were not suffered to enter into Nestorius's House, and they could get no other reason from the Guards that were at his Gate, but this, that they had Order to keep any Person from entering that came from the Synod. This being reported to the Council, they began to enter upon the Discussion of their business. And after they had rehearsed the Nicene Creed, they read St. Cyril's second Letter to Nestorius, which was unanimously approved by them; the Answer of Nestorius to it being also read, was rejected, and they pronounced an Anathema against it, and the Author of it. They caused also St. Celestine's Letter, St. Cyril's third Letter, and his Anathema's to be read. Then they heard the Testimony of Theodotus of Ancyra, who deposed, that since he was at Ephesus, he had heard Nestorius say, that it was an Impious Assertion, to say, *That a God could be an Infant of two or three Months Old.* Acacius also, Bishop of Melitina, averred that he heard one of the Bishops, which were of Nestorius's company say, *That he that suffered for us, was a distinct Person from the Word.* After these Testimonies, they produced many passages of the ancient Fathers, and several pieces of Nestorius's Writings.

The Councils.
Coll. of
Lupus,
ch. 7.

Coll. of
Lupus,
ch. 7.

* Credibile.

Art. 1.

† Col. of
Lupus, c. 9.

* Cite.

Coll. of
Lupus, ch.
4.

Art. Conc.
p. 1. c. 33.
and 34.

Ibid. c. 36.

Ibid. c. 35.

Writings. They also read the Letter of *Capreolus* Bishop of *Carthage*, brought by *Bessulas* his Deacon; wherein he tells the Council, that the state of the *African* Church was such, that he could not call a Synod to choose Deputies for the Council; and that they were so beset with their Enemies, that it was impossible for them to get to it; that the Emperor's Letter came not to them till *Easter*, and if they had had free passage, they could not have got to the Council so soon; so that he was contented to send his Deacon *Bessulas* with a Letter of Excuse, but did conjure them not to suffer any Novelty to creep into the Church, and to confirm the ancient Doctrine, and the Catholick Faith.

The Council judging *Nestorius* sufficiently convicted by these Records, which they had read, pronounced Sentence against him in these words: 'The most Impious Heretick *Nestorius* refusing to appear at our Citation, and not suffering the Holy Bishops, which we sent to him, to enter into his House, we were obliged to examine his Cause; and having convicted him of dispersing and teaching an Impious Doctrine, as hath been proved, as well by his Letters, and other Writings, as by the Sermons which he hath preached in this Metropolis, which hath been confirmed by sufficient Testimonies, we have been forced, according to the Letter of St. *Cælestine* Bishop of *Rome*, to pronounce against him this heavy Sentence, which we cannot do but with grief; Our Lord *Jesus Christ*, against whom *Nestorius* hath blasphemed, declares him by this Synod deprived of his Episcopal Dignity, and separated from the Communion of the * Episcopal Order.

So that *Nestorius* was cited twice in one Day, his Cause examined, his Letters and Writings read and rejected, the Letters and Writings of St. *Cyril* approved, Witnesses heard, and the Condemnation of *Nestorius* pronounced by 200 Bishops, or thereabouts, at one Session only. It is true, it lasted a long time, for St. *Cyril* observes in a Letter, that they met very early in the Morning, and made an end very late by Candle-light.

The next day the Sentence pronounced against *Nestorius* by the Synod was signified to him, by a Letter from the Council. In the Direction of it he is called, *Another Judas*. As soon as this was done, they wrote in the name of the Synod to the Emperor, and Clergy of *Constantinople*. St. *Cyril* wrote also in his own name to the Clergy of *Constantinople*, and *Alexandria*, and sent the Emperor the Acts of the Council.

Nestorius was not idle on his part, but wrote a Letter to the Emperor in his own name, and in the name of 16 Bishops, who signed his Letter, that being come to *Ephesus*, according to the Orders of the Emperor to be present at the Council, he waited for the Bishops, who were to come thither from all parts, and particularly for the Bishop of *Antioch*, and the Metropolitans of his Dioceses: as also for the Bishops that were come out of *Italy* and *Sicily*. But perceiving that the *Egyptians* were very impatient under this delay, believing that they did it out of design, they had offered to come to the Synod, if Count *Candidian* would cite them to it, but he would not do it, because he had heard that *John* Bishop of *Antioch*, and the Eastern Bishops would soon come. Nevertheless the Bishops of *Egypt* and *Asia*, would hold a Council alone, and had filled the City with trouble; that *Memnon* Bishop of this City had granted them the Great Church for this tumultuous Assembly to meet in, although he had denied them the Licence to go into St. *John's* church. He desires the Emperor to give Orders, that they be not wronged and abused, and that they celebrate a Lawful Council, not allowing any Monk or Layman, nor any Bishop not summoned to be present at it, but only two of the most Eminent and Learned, chosen out of every Province, or if he did not think it fit, to permit them to return home again safe. *Candidian* also sent the Emperor a Relation of

what had passed, much like the Account *Nestorius* had given him; He also gave the Council Notice, that he had written to him, and made his Declaration against the Meeting of the Council; and ordered, that they should wait for the arrival of *John* Bishop of *Antioch*.

Five days after the Deposition of *Nestorius*, *John* Bishop of *Antioch*, and the other Eastern Bishops arrived. They were but 26, which being joyned with the 10 Bishops which were with *Nestorius*, made but 36 in all, if we believe St. *Cyril's* Relation. Nevertheless in the Subscriptions of their Letters we find more than 50 set down by their Names, and the Names of their Cities. The Council sent some Bishops to meet *John* Bishop of *Antioch*, and desired him not to communicate with *Nestorius*, who was deposed. But *John* Bishop of *Antioch* was so far from hearkening to them, that as soon as he arrived, he held a Council* in the place of his Abode. Here *Candidian* declared, that he had done all he could to hinder the Bishops, who were assembled with *Cyril* and *Memnon*, from doing any thing before the coming of the Eastern Bishops; that they had required of him, that they might read the Emperor's Letters, saying, they knew not the Emperor's Orders that he had done it against his Will merely to prevent any Sedition; but at his departure he had admonished them to do nothing rashly; but not having regard to his Advice, they had done what they pleased; after they had driven him out of the Council, and refused to hear the Bishops which *Nestorius* had sent to them. He then read the Emperor's Letter, and when that was done, *John* Bishop of *Antioch* demanded, if he had done any thing more. He said, that they had deposed *Nestorius*, and had published and fastened up his Deposition. *John* Bishop of *Antioch* went on, and asked him, If it were done regularly; if *Nestorius* were present, and convicted; or whether he was condemned without being heard. *Candidian* answered, that it was all transacted without Examination, and contrary to the Rules. *Candidian* having given this Testimony, he went out. The Bishops accused *Memnon* of shutting up the Churches against them, and St. *Cyril* of reviving the Error of *Arius* and *Nestorius* in his twelve Chapters. Upon this Accusation they pronounce the Sentence of Deposition against St. *Cyril* and *Memnon*, and excommunicated all those who had Communion with them, till they should confess the Faith of the Council of *Nice* without adding any thing to it; pronouncing Anathema against St. *Cyril's* Chapters, and obeying the Emperor's Orders, who commanded them to examine this Question without tumult and noise. This Sentence was signified to the Bishops, against whom it was given; and because they minded it not, they protested against *Cyril* and *Memnon*, because they still held a Council after they were deposed, and contrary to the prohibition of *Candidian*. These Bishops immediately sent the Emperor word by Writing what they had done. There were two remarkable Circumstances in this Letter. The first, that St. *Cyril* had written to *John* Bishop of *Antioch* two days before the beginning of the Synod, that he would stay till he came. The second, that they could not get thither sooner, because of the length and tiresomeness of the Voyage, which they were forced to make by Land. They wrote also to the Clergy, Senate, and People of *Constantinople*, to the Emperress and to the People of *Hierapolis*.

The Relation of *Candidian* being received at *Constantinople* first, *Theodosius* ordered, that all that had been done by St. *Cyril's* Synod, should be looked upon as Null and Void, and that the whole Council should proceed to a new Judgment; forbidding the Bishops to go from *Ephesus*, till he had sent some of his Officers to the Synod to know how things had passed there. This is the Subject of the Emperor's Letter, dated *June 19*, brought to *Ephesus* by *Palladius*. This was signified to the Bishops of both sides. St. *Cyril*, and the Bishops of his Party answered, that

The
Councils.

Candidian had not given a true Relation of things to the Emperor, and desired him to send for him to *Constantinople* with five Bishops of the Council, that he might be informed of the truth of all their Proceedings. This Letter was not subscribed by all the Bishops, because *Palladius*, who was to carry it, was very urgent to be gone.

John Bishop of *Antioch*, and the Bishops of his Party wrote also by this *Palladius* to the Emperor; and having related all that had passed a second time, they prayed him, that only two Bishops out of every Province should be allowed to be at the Synod with their Metropolitan. They also complained, that the Church of *St. John* had been shut against them; in so much that they were forced to pray abroad, and had been abused in their return. Lastly, they humbly implore the Emperor to remove *Cyril* and *Memnon*, the Heads of this Persecution from *Ephesus*. A little after they sent Count *Ireneus*, to whom they gave another Relation against *St. Cyril*, concerning the Violence, which they pretend he had done them, by keeping them out of *St. Paul's* Church, by throwing of Stones at them. They also gave him Letters to the Governor of *Constantinople* and to the Officers of the Emperor, that they would maintain their Cause. *Nestorius* wrote also in his own Name to an Eunuch of the Emperor, that he did not refuse to call the Virgin *Mary*, *The Mother of God*, provided that they would condemn the Error of *Apollinaris* which is maintained by *St. Cyril*.

A.D. II.

July 10. *Philip* and *Arcadius* Legates of the Church of *Rome*, arrived at *Ephesus*, and joyning themselves with *St. Cyril* and his Synod, according to their Instructions, by which they were ordered to act in conjunction with him, they held a Session the same Day, in which they read *St. Cælestine's* Letter, dated *May 8*. first in Latin, and after in Greek, which shews us, 'twas the Custom to read the Letters of the Holy See in the Tongue wherein they were written. The Substance of it was this, that the Holy Spirit is present in Synods, and all Bishops being the Apostles Successors are obliged to maintain and defend the Doctrine, which they have received from them, and to imitate the Zeal and Vigilance of their Predecessors; that they ought to have the same Spirit as they have but one Faith; that the Question in hand obliges them to arm themselves with a fresh Zeal, because the Person of Jesus Christ is endangered by it; that he hopes, that he, who hath united the Synagogue, and the Church, will re-unite the Minds of Christians, restore the Church's Peace, and make the Truth and ancient Faith to triumph; He exhorts them to continue in that Love so much commended by *St. John*, whose Reliques they have among them; that they ought to pray to God with one Heart and Voice, that he would direct them by the Light of his Holy Spirit, and give them Courage to defend the Word of God zealously, and procure the Peace of the Church. Lastly, he tells them, that he sent them the Bishops *Arcadius* and *Projetus* and *Philip* a Priest, to be present at all the transactions of the Council, and put in execution what he had already ordained. After this Letter was read, the Legates of *St. Cælestine* demanded, that they would communicate to them the Acts of what was already done, which was granted them. We find at the end of this Act two other Letters of *St. Cælestine's*, the one of which is directed to *Theodosius*, and the other to *St. Cyril*. He exhorts the former to protect the ancient Faith, and he answers to the latter who had consulted him, whether he might still receive *Nestorius*, the time which he had fixed for his Retraction, being passed; He answers him, I say, that we must always receive a Sinner, whensoever he returns, and that we must endeavour to appease the troubles raised in the Church. He tells him likewise that he earnestly desired, that *Nestorius* might repent, and that he may be again received. These two Letters bear date, the one *May 7*. and the other *May 15*.

The next day they met, to read over again the Acts of the first Session of the Council to *Cælestine's* Legates. When they heard them, they approved them, gave their Judgment against *Nestorius*, and subscribed his Condemnation. When this was done, they framed a Letter to the Emperor, wherein they tell him, that the Legates of the Bishop of *Rome* had assured them, that all the Western Churches agreed with them in their Doctrine, and had condemned with them the Doctrine and Person of *Nestorius*. So that this Matter being thus ended as the Emperor desired it for the benefit of the Church, and of the Faith, they desired him to give them leave to withdraw, to secure them from the Persecution they were threatened with, and suffer them to ordain a Bishop at *Constantinople* in the room of *Nestorius*. They wrote at the same time to the Clergy and People of *Constantinople*, to exhort them to put some Person into the See of *Constantinople* in the place of *Nestorius*, lately deposed by the Council for his impious Doctrine.

The
Councils.
Act. III.

The Judgment of *Nestorius* being thus finished, *Cyril* and *Memnon* cast about them how they might provide against the Sentence of Deposition pronounced against them by the Eastern Bishops. The Council therefore being assembled the fourth time, on *July 16th*. *Cyril* and *Memnon* presented a Petition against *John* Bishop of *Antioch*, wherein they say, That the Council being assembled in the City of *Ephesus* to confirm the Faith of the Church, and to condemn the Heresie lately invented by *Nestorius*, had acted regularly, and in the usual Forms; that they had cited *Nestorius* three times to render a Reason of his Doctrine; but this Heretick refusing to appear, the Council had attentively examined his Writings, and had condemned him according to the Rules of the Church-Discipline; that after this Judgment given, and an Account of it sent to the Emperor, *John* Bishop of *Antioch* had come to *Ephesus*, where he assembled himself with the Bishops of *Nestorius's* Opinion, of whom some were deposed, and others were Bishops only in Name, having no See, and that in this Assembly, which had no Authority to judge any Man, he deliberately pronounced a Sentence of Deposition against them, although he could not do it, the Bishop, whom he principally pretended to judge, being in a See superior to his own. But yet although he might have undertaken this Judgment, yet he ought to have followed the Canons and Rules of the Church, to have admonished them, and cited them before the Council; but contemning all these Rules, he had rashly and inconsiderately, pronounced a Sentence of Deposition against them, immediately after his arrival, without letting them know for what reason he condemned them; that it was a matter of consequence not to suffer the Laws of the Church to be despised; that one Bishop dared to do such things to another, who ought to have the Precedence; that he would not dare to attempt the like against the meanest Person of the Clergy; these Considerations forced them to desire the Council to summon *John* and his Associates, to give an Account of their behaviour before the Synod. *Hefychius Juvenal's* Deacon read this Petition, and *Juvenal* presided upon this Occasion, because *St. Cyril* taking upon him the Person of an Accuser, could not preside in it, nor his Notary give his Opinion in it.

The Synod having respect to the Demand of *St. Cyril* and *Memnon*, sent twice some Bishops to *John* Bishop of *Antioch*, and the Bishops of his Party, but they were not suffered to enter; and the only Answer which was made them, was, that they would not have any thing to do with Persons which they had excommunicated. Then the Council pronounced, that all that had been done against *Cyril* and *Memnon*, was null, and ordered, that *John* Bishop of *Antioch* should be cited a third time, and if he did not appear, he should be condemned.

The same Day *John* caused an Abusive Libel to be fastned in a publick Place, not only against *Cyril* and

The Council. and Memnon, but also against all the Bishops of their Council, declaring Cyril and Memnon deposed for Heresie, and the other Bishops Excommunicate for favouring them, till they should forsake them, and re-unite themselves with the Eastern Bishops.

457. The next Day the Council being assembled again, St. Cyril made his Report concerning the Libel of John Bishop of Antioch, and declared that he condemned Arius, Apollinaris, and the other Hereticks, as well as Nestorius, and the Followers of Pelagius and Celestius. Whereupon he required that John Bishop of Antioch should be cited the third time. And they sent three Bishops and a Notary to him. John Bishop of Antioch received them by his Arch-deacon, who would have given them a Paper as from the Council, but they declared that they came not to receive any Paper, but to cite John Bishop of Antioch. This Arch-deacon went to tell his Bishop so, and being returned, presented them again with his Paper; and because they would not receive it, he said to them, *Let no body come from you, and we will send no body from our side; we have sent our Resolutions to the Emperor, and we wait his Orders, to know what we shall do.* The Bishops insisting upon it, and desiring him to hear what the Synod had given them in Charge to say, He answered, *You have refused to receive the Paper which I have tendered to you, and I will not bear the Orders of your Synod.* This being said, he withdrew himself. The Bishops told Asphalius and Alexander the Priest the Reason of their coming, and then returned to give the Synod a Relation of the whole Matter, who declared John Bishop of Antioch, and the 36 Bishops his Adherents to be separated from the Communion of the Church, and then gave the Emperor an Account of what they had done, praying him to confirm it by his Authority, and consent to all that they had done. They also wrote a Synodical Letter to St. Celestine, in which they relate all that had passed at Ephesus; and tell him, that they had read and approved his Synodical Decrees against the Pelagians and Celestians in the Council. He sent him also a Copy of the Acts of the Council. This Act was concluded with a Sermon preached by St. Cyril at Ephesus, against John Bishop of Antioch.

The Eastern Bishops on their side wrote to the Emperor, that Cyril and Memnon having been deposed by their Synod, could not be absolved by Bishops excommunicated; and they prayed the Emperor to send for them to Constantinople, or at least to Nicomedia, and not to permit any Metropolitan to bring more than two Bishops of his Province, because a great Multitude is only fit to cause Disturbance; that their Adversaries had brought with them a great number of Bishops, contrary to the Intentions and Orders of the Emperor; that as for themselves they had obeyed them exactly, by bringing only three Bishops out of each Province, and had sent no Bishop to Court, as their Adversaries had done, but contented themselves with writing to him, because they would not disobey his Orders. They sent this Letter by Count Irenæus.

457. The 6th Session of the Council was held July 22. Because the Eastern Bishops accused the Bishops of the Council of introducing another Creed, besides that of the Council of Nice; they read it in this Session, declared their Approbation of it in general, and owned that it contained a Sound and Orthodox Doctrine. But they added, that several Persons, who pretended to acknowledge it, putting false Interpretations upon it, they had been forced to produce the Testimonies of the Holy Fathers, to discover the true Meaning of it. Then they read over again the Testimonies of the Fathers, which they had quoted already at the Condemnation of Nestorius. This done, that they might fasten the Reproach which was laid upon them, upon their Adversaries themselves, they caused Charisius a Priest, and a Steward of the Church of Philadelphia, to present a Petition against one James a Priest, a Friend of Nestorius, accusing him

for making the *Quartodecimans*, who returned to the Communion of the Church, to sign a Confession of Faith different from the *Nicene Creed*, and full of Heresie. He alledged that Form of Faith, which M. Mercator attributes to Theodorus of Mopsuestia, although there be not the least word spoken of it in that Session, that, among other things, it maintains, That the Holy Spirit hath not derived his Subsistence from the Son, that we adore the Son of Man in Jesus Christ, because of its inseparable union with the Word; that there is but one Son, which is the Word; to whom the Manhood being inseparably joyned, partakes of his Dignity, and is called God; and Lord after a particular manner. This Creed, and the Names of those that signed it being read, the Council made this famous Declaration: 'That it is 'not allowable to any Person whatsoever, to alledge, 'write, or make a different Creed from that which 'was made by the holy Fathers assembled at Nice; 'and that all those, who are so audacious as to make, 'or alledge, or offer any other to be signed by such 'as turn themselves, or are converted to the Church, 'whether they be Jews, Pagans, or Hereticks, if 'they be Bishops or Clergymen, they shall be degraded from their Dignity; and if they are Laymen, they shall be accursed. Then they read the Extracts of Nestorius, and Peter the Chief Notary observed, that he owned, that he was the first that had spoken in that manner. This Act concluded with a Sermon of St. Cyril.

The Council having nothing more to regulate concerning Doctrine, in the 7th Action, which was held July ult. (It is in the Acts *Pridie Calendarum Sept.* but it ought to be read *Pridie Calend. Aug.* for this day was past before Count John arrived, and St. Cyril was seized) they discussed matters of Discipline. 457. VII. Reginus, Zeno, and Evagrius Bishops of Cyprus presented a Petition to the Council against the Bishops of Antioch, complaining that the Bishops of Antioch endeavoured to make the Bishops of the Isle of Cyprus subject to their Jurisdiction, and that the Bishop of Constantia, Metropolitan of Cyprus, being lately dead, the Bishop of Antioch had obtain'd Letters from Dionysius the Prefect, directed to Theodorus Governor of the Isle, prohibiting them from ordaining a Bishop in that City without the Permission of the Council of Ephesus. These two Letters were read, and the Bishops of Cyprus having shewn, that it was the design of John Bishop of Antioch, to ordain the Bishop of Constantia, they asked them if it were the Custom, and being answered, that it was never practised, the Synod ordered, that according to the Canons of the Council of Nice, the Bishops of Cyprus should enjoy their ancient Rights, and ordain the Bishop of Constantia, according to their ancient Custom. On the Occasion of this business they made this general Rule, 'That the ancient Custom should be observed in all 'the Provinces, and that no Bishop should attempt 'to bring under his Jurisdiction a Province which 'hath not heretofore been subject to him, nor his 'Predecessors, and that if any one hath endeavoured 'it, or hath kept any Province by Force, he shall 'be forced to resign it, and restore it to him to whom 'it belongs, that the Canons be not violated, and 'Haughtiness of Worldly Power may not creep in 'to the Church, under the pretence of the Priesthood, and so we lose the Liberty, which Jesus 'Christ hath purchased for us by his Blood; he who 'is the Saviour of all Men.

In this Act they also made six Canons, which contain nothing extraordinary concerning Discipline. In them they order only, that the Bishops which are, or shall be joyned to Nestorius, shall be deposed. They decree the same Punishment against those that embrace the Doctrine of Nestorius or Celestius, or that communicate with Persons excommunicated or Deposed, or who shall contemn or abuse that which is done by the Synod. On the other side, they restored them who have been Excommunicated or Deposed by Nestorius: And they enjoyned all the

The Councils. Clergy, not to obey those Bishops who have or shall embrace the *Nestorian* Party.

The Synod also in this Act granted a Letter in favour of *Eustatius*, who having been ordained Metropolitan of *Pamphylia*; and finding himself oppressed with Troubles, was brought by some cunning Intrigue to give a Writing, wherein he renounced it. The Council ordered, that altho' *Theodorus* had been ordained in his place, yet he should enjoy the Name and Dignity of a Bishop. Nevertheless with this Charge, that he should not ordain, nor administer Sacraments by his own Authority in any Church.

In the same Act they confirmed the Synodical Decree of *Sisinnius*, against the *Messalians* or *Euchitæ*, and ordain'd, that they who would not subscribe the Form of the Faith composed by this Synod, should be excommunicated or deposed. They also defend their Book, concerning an Ascetick or Monastick Life.

Lastly, *Euprepius* of *Byza*, and *Arcadiople*, and *Cyril* Bishop of *Cele*, desired them to preserve the ancient Custom of the Province of *Europe*, in which one Bishop had several Cities in his Diocese. The Council ordain'd, that there should be no Innovations in this Case, but the Churches should still be governed as they were heretofore.

While these things were transacting at *Ephesus*, it was strongly debated at *Constantinople*, what they should do, about what had passed on both sides there. The Lot of all was, as I may say, in the Emperor's hands, and the Success of the Council depended upon the Resolutions taken at Court. The Council sent three Bishops to him, the Eastern Bishops contented themselves to send Count *Irenæus* only. He arrived there but three days after the Deputies of the Council, who had prepared their Minds to favour them. But when *Irenæus* was come, he appeared before the Emperor in the presence of the Deputies of the Council, and did so much that he had almost persuaded the Emperor to think, that the Synod held by St. *Cyril* ought not to be accounted a lawful Council; so that he had almost confirmed the Decrees of the Eastern Bishops, and banished St. *Cyril*. But *John*, the Emperor's Physician, and a Friend of St. *Cyril* being come in, quite changed the state of things by engaging the greatest part of the Ministers; some of whom were of an Opinion, that what was done on both sides, was lawful; others thought, that it was necessary to declare all null, and to send for some Bishops, who were unconcerned, to examine the Matters of Faith, and all that passed at *Ephesus*. In this difficulty *Theodosius* took their part who approved of the Deposition of *Nestorius*, as also of St. *Cyril* and *Memnon*; upon the account of factious combining, and conspiring one against another; being persuaded, that as to what concerned the Faith, they had all Orthodox Sentiments, and all agreed in the Doctrine of the *Nicene* Council. In this he followed the Judgment of *Acacius* of *Berea*, who wrote it to the Synod. The Emperor being thus determined, he wrote to the Bishops of the Council, and sent Count *John* to put this Order in Execution; and to re-unite all the Bishops in one Council, having removed *Nestorius*, *Cyril*, and *Memnon*.

John was no sooner come to *Ephesus*, but he commanded the Bishops of both Parties to come to him at his Inn. *John* Bishop of *Antioch*, and *Nestorius* came thither, accompanied with the Bishops of his Party, and St. *Cyril* with his. There was none but *Memnon* who was missing. Immediately there arose a contest among them. The *Egyptian* Bishops maintain'd that *Nestorius* ought not to be present at the reading of the Emperor's Letter, and that St. *Cyril* ought; but *John* Bishop of *Antioch*, and his Party held the contrary. This Dispute having continued a long time, Count *John* compelled *Nestorius* and St. *Cyril* to withdraw: And then he read the Emperor's Letter to the other Bishops; and told them, that it was the Emperor's Will, that *Nestorius*, *Cyril*, and *Memnon* should be deposed. *John* Bishop of *Antioch*'s Party consented to it, but the others main-

tained, that St. *Cyril* and *Memnon* ought not to be looked upon as deposed. Count *John* to prevent the trouble that was likely to ensue, committed *Nestorius* to the Custody of Count *Candidian*, and St. *Cyril* to Count *James*'s, and sent *Memnon* word of his Sentence of Deposition; and having sent for him, also put him in Custody to Count *James*, and then gave the Emperor an Account of what he had done; telling him, that the Minds of the Bishops seemed so much exasperated one against another, that he could find no means to reconcile them.

The Eastern Bishops gave Count *John* a Letter to send to the Emperor. In it they desired, that he would condemn St. *Cyril*'s 12 Chapters; and that he would be contented to have the *Nicene* Creed without any Additions signed by them. They wrote also to *Acacius*, and sent a Synodical Letter to the Clergy and People of *Antioch*, wherein they bragged that it was reported, that all they had done was confirmed by the Emperor's Authority. These Letters are in *Lupus*'s Collection, Chap. 17, 18, and 19.

The Bishops of the Council on their part wrote also to the Emperor, to complain of his Sentence, and to assure him, that they wondered at his Religion, who was persuaded that St. *Cyril* and *Memnon* had been justly condemned. They told him at the same time, that they would not communicate with the Eastern Bishops, unless they would condemn *Nestorius*, and earnestly besought him to release St. *Cyril* and *Memnon*; and that he would get Information of the whole Affair from Persons unsuspected. They wrote also to the Bishops which were at *Constantinople*, and to the Clergy of that Church, complaining of the ill Usage they met withall, and that they underwent many Hardships by being kept at *Ephesus*. Wherefore they desired them to pray the Emperor to free them from that Prison, and to remove them to *Constantinople*, or send them home to their own Churches again. They represent the sad Condition that they were in, in the Memoir, which they sent to the Abbot *Dalmatius*. St. *Cyril* also wrote himself to the Clergy, and People of *Constantinople*, and to the three *Egyptian* Bishops residing there. The Letter of the Council with the Relation was carried by * a Beggar in his † Staff; this was de-

livered to *Dalmatius*, who was an Abbot in great reputation for Sanctity, who presented it to the Emperor, to whom he was well known. He also read the Letter of the Council to the People of *Constantinople*, and the People cry'd out Anathema to *Nestorius*. The Clergy of *Constantinople* presented a Petition to the Emperor, in the behalf of St. *Cyril* and *Memnon*. *Dalmatius*, and the Bishops who were at *Constantinople*, gave the Council an Account of what they had done by Letter. In fine, the Emperor resolved, and ordered, That they should send some Bishops of both sides to *Constantinople*, that the Affair might be terminated by the cognizance of the Cause. There were eight deputed by each side. On the Council's side, *Philip* a Priest, the Pope's Legate, with these Bishops, *Arcadius*, who was also a Legate for the Holy See, *Juvenal* Bishop of *Jerusalem*, *Flavian* Bishop of *Phillippi*, *Firmus* Bishop of *Cæsarea* in *Cappadocia*, *Theodotus* Bishop of *Ancyra*, *Acacius* Bishop of *Melitina*, and *Euoipius* Bishop of *Ptolemais*. The Commission which the Council gave them was, That they should demand the Restoration of St. *Cyril* and *Memnon*; and that they should not re-unite with *John*, and the Bishops of his Party, till they had subscribed the Condemnation of *Nestorius*, begged Pardon for what they had done, and St. *Cyril* and *Memnon* were restored. With these Instructions the Council gave them a Letter to the Emperor, for the Justification of St. *Cyril* and the Council. The Eastern Bishops sent also eight Deputies, viz. *John* Bishop of *Antioch*, *John* Bishop of *Damascus*, *Hime-* *rius* Bishop of *Nicomedia*, *Paul* Bishop of *Emesa*, *Macarius* Bishop of *Laodicea*, *Apringius* Bishop of *Chalcis*, and *Theodoret* Bishop of *Cyprus*, †. They

were

The Councils.

* A trusty person in the habit of a Beggar † Which was made of an hal-low Rod.

† Hella-dius Bishop of Tarsus was, perhaps, the 8th Bishop for the Eastern.

The
Councils.

were left at Liberty to act as they saw convenient, but they recommended it to them to endeavour to make St. Cyril's twelve Chapters should be rejected as Heretical. The Emperor, a little after, gave a second Order, commanding, That *Nestorius* should withdraw into his Monastery, and that *Cyril* and *Memnon* should continue in restraint till their Cause was examined. The Præfect wrote to *Nestorius*, that he might retire to his Monastery, and that he had taken Order, that he should be furnished with Carriages. *Nestorius* received this Order with a seeming Joy, and told the Præfect, That he accounted this Order of the Emperor a Kindness, believing nothing more honourable than to be forced to retreat for the defence of Religion; but he pray'd him to take effectual care, that the Emperor do condemn St. Cyril's Chapters by his Publick Letters. This Retirement of *Nestorius* discovered, that there was no hopes of his Restoration, and that the Cause of the others was yet dubious.

The Deputies arrived at *Chalcedon* about the end of *August*, where they received an Order to stay, for they could not come to *Constantinople* because of the disturbances which the Monks raised. From hence the Deputies of the Eastern Bishops sent a Petition to the Emperor, wherein they desired, that he would not allow any other Confession of Faith, but that of the Council of *Nice*; and that he would be Judge of the Contests between them, and that they might set down their Reasons on both sides in Writing; Or at least, if he were not at leisure to examine this Affair, that he would dismiss all the Bishops to their Dioceses. They complained also, in this Memoir, of the attempts of *Juvenal* Bishop of *Jerusalem*, upon *Phœnicia* and *Arabia*. But they said, that they would not have any thing done against him for Peace sake, and for fear of troubling the Church with Personal Contests.

Sept. 4.

The Emperor a little after came to his Country-House near *Chalcedon*, and sent for the Deputies to him, and heard them with an abundance of Patience. The Legates for the Eastern Bishops thought they had an Advantage: And therefore spake against St. Cyril's Chapters, and accused *Acacius* of having said, that the Godhead was passible; and did so much by their Insinuations, that the Emperor and his Council seemed favourable to them. The Bishops of St. Cyril's Party spake more modestly, and contented themselves to intreat the Emperor to send for St. Cyril, that he may give an Account himself both of his Faith and Conduct. The Emperor propounding it to both sides, to deliver him their Judgment in Writing, the Deputies for the Eastern Bishops said, that they had no other Confession of Faith, but that of the *Nicene* Council, wherefore they signed that, and presented it to him. They wrote all that had passed to the Bishops of their Party, who in their Answer shew the great Joy that they had for the good Success they were likely to have; telling them, that their Adversaries domineered as before, judged Causes, sent their Sentences of Deposition every where, ordained Bishops, and disturbed the Churches. They exhort their Deputies to oppose Novel Opinions courageously, and to insist upon the Condemnation of St. Cyril's Chapters. They joyned to this Letter a Petition to the Emperor in which they give him thanks for his favourable reception of their Deputies, and implore him not to suffer them, who are condemned for nothing but rejecting St. Cyril's Heretical Chapters, to remain under Condemnation.

While both Parties waited for the Success of this Affair, Men's minds were much divided at *Constantinople*; the People heard the Eastern Bishops very favourably; they preached and prayed not in the Churches, for they could not be admitted into them, but in an House; on the contrary, the Clergy and Monks were very much exasperated against them. The Emperor, who had at first favoured them, began by little and little to be disaffected to them. He propounded it to them to receive *Cyril* and *Memnon*, but they would not agree to that Proposition;

and when they attempted to speak to him of *Nestorius*, he would not suffer them: His Council was absolutely engaged. *Acacius* Bishop of *Berea* in a Letter printed in *Lupus's* Collection, Ch. 41, accuses St. Cyril of changing the Judgment of the Court, by bribing the Eunuch *Scholasticus* with Money; and says, that this Eunuch being Dead, and having left a great deal of Money, the Emperor found an Account of several Sums of Gold received of St. Cyril, which were conveyed to him by *Paul*, St. Cyril's Nephew. But we have little reason to believe what *Acacius* Bishop of *Berea* says, because he was none of St. Cyril's Friend: But 'tis ever manifest, that the Emperor changed his mind in a very short time, and resolved all on the sudden to have another Bishop Ordained at *Constantinople*. Wherefore he carried the Deputies of the Council along with him to *Constantinople* that they might ordain a Bishop. The Deputies of the Eastern Bishops hearing this, sent a Petition to the Emperor, in which having accused their Adversaries of rebelling always against the Orders of the Emperor; they tell him, that being summoned to *Chalcedon*, they had requested first of all, that they would keep close to the *Nicene* Creed, and reject the Heretical Chapters of St. Cyril; that being cited a second time, they were ordered to discourse of those things that were in Controversie; and as they prepared themselves for this Dispute, they heard, that his Majesty was returned, and had carried along with him to *Constantinople* the deposed and excommunicated Bishops, to make them celebrate the Sacraments, and ordain a Bishop, and had left them at *Chalcedon*, them, who had never attempted any thing but for the defence of the Faith; that they thought themselves obliged to tell him, that if he allowed Hereticks to ordain a Bishop at *Constantinople*, before their Doctrines were examined, he would infallibly create a Schism, because it will never be endured; that Communion be kept with Hereticks, and that not only the Eastern, but also all the Churches of the Dioceses of *Pontus*, *Asia*, *Thracia*, *Illyria*, and *Italy*, will never admit of the Heretical Doctrine of *Cyril*.

The only Answer that the Emperor gave them, was, that he permitted them, and the other Bishops that were at *Ephesus*, to return to their Dioceses. As soon as they received this Order, they presented a third Petition, in which they speak with a great deal of Freedom. They complain, that having been cited to confirm the Faith of their Ancestors, they were kept at *Chalcedon*, and sent back again without doing any thing; that he had favoured them who had ever been rebellious against his Orders, and so had raised these Troubles; that he ought to think, that the Eastern Bishops are his Subjects as well as others; that he ought to protect the Faith, into which he had been baptized, and for which the Martyrs have poured out their Blood; that Faith, with which he had conquered the Barbarians, and which was necessary to subdue *Africa*; that the Church would be rent in pieces, if he suffered St. Cyril's Doctrine to be settled; that they were obliged to put him in mind, how much he would offend God, if he suffered Persons of Heretical Opinions to perform the Offices of Priests; that they were much troubled to see, that the greatest part of the People, who are now of Orthodox Sentiments, will by this means be infected with Heresie; that their Duty obliged them to admonish him of these things; and to pray him earnestly to put them in order; that if he did it not, they had discharged their Conscience, and do protest against them that this fault may not fall upon them. This Petition did not change the Emperor's mind, insomuch that they were forced to beg of him themselves that he would permit them to withdraw, which they obtain'd. At their departure they wrote to the Eastern Bishops, how things had passed.

The Result of the Emperor's Judgment was, that *Nestorius* was justly deposed; that St. Cyril and *Memnon* should keep their Sees; that all the Bishops

[8] Eeeeeeee

should

The
Councils.

should return again to their Churches; that neither of them both are Hereticks; and that they should be exhorted to reunite. These are the Contents of the Emperor's Letter to the Bishops assembled at *Ephesus*, published by M. *Cotelerius*, and put by M. *Baluzius* into his Collection of Councils. The Emperor tells them, that desiring nothing so much as the Peace of the Church, he had done his utmost endeavour to hinder their Disagreement, and to reunite them again; but not being able to bring that about, nor to make them hold a Conference about the Doctrines of Faith, he had ordered, that the Eastern Bishops should return into their own Country, that St. *Cyril* should go to *Alexandria* again, and that *Memnon* should remain at *Ephesus*; and that as long as he lived, he would not condemn the Eastern Bishops, they not being convicted of any Error, and no Body caring to enter the Lists with them. That if they desired Peace, they might write to him; but if they yet stood out, they had nothing to do but to return home. Thus the Council of *Ephesus* ended. St. *Cyril* returned to *Alexandria*; and arrived there *Octob. 30*. *Nestorius* retired into the Monastery of *Euprepius* at *Antioch*; and *Octob. 25*. *Maximian* was ordain'd in his place by the Bishops, which were at *Constantinople*, four Months after the Deposition of *Nestorius*. This *Maximian* was a Monk, who was thought worthy to be made a Priest, and was accounted a very pious Man, though not learned. The Synod which ordain'd him, communicated it to the Bishops of *Epirus*, to St. *Celestine* and St. *Cyril*. He wrote also himself to these two last. The Emperor wrote for him to the Pope. St. *Cyril* returned an Answer to the Synod, and *Maximian*. *Celestine* wrote four Letters, the first to the Emperor, the second to the Synod that ordained *Maximian*, the third to *Maximian*, and the last to the Clergy of *Constantinople*. He shewed much Joy that *Nestorius* was condemned, and said that he earnestly desired that Peace might be restored. He prays the Emperor chiefly to endeavour it. These Letters are dated *March 25. Anno 432*.

The Deputies of the Eastern Bishops, who were at *Chalcedon*, wrote also before their departure to *Rufus* Bishop of *Thessalonica*, to engage *Illyria*. This Bishop was not at the Council of *Ephesus*, but as on the one side *Flavian* Bishop of *Philippi* had assumed the Title of his Deputy, so on the part of the Eastern Bishops *Julian* Bishop of *Sardica* sat in the Council, and had received a Letter from *Rufus*, who recommended the defence of the Faith of the Council of *Nice* to him, and not to suffer any Novelty to be introduced. The Deputies of the Eastern Bishops made use of this Opportunity to write to *Rufus*, that they have resisted the Doctrine of St. *Cyril's* Chapters, and would not consent that any thing should be added to the *Nicene* Creed: That they had for this Reason condemned St. *Cyril* and *Memnon*; the one as an Heretick, and the other as a Favourer of Heresie, and have excommunicated those, who defend them till they should condemn St. *Cyril's* Chapters, and profess the Faith of the *Nicene* Council: that all the Lenity, which they had used, could do no good with them, but still these Bishops continued to maintain these Heretical Doctrines, and therefore had made themselves subject to the punishment inflicted by the Canons, and particularly by the fourth Canon of the Council of *Antioch*. Then they accused St. *Cyril* for being of the Judgment of *Arius* and *Apollinaris*, and attributing that to the Godhead of Jesus Christ, which is said of his Humane Nature. As for themselves, they say, that they are resolved to hold to the Doctrine of the Council of *Nice*, and to follow the Faith of the Holy Fathers: that this is the Judgment not only of the Eastern Bishops, but also of the *Asian* Churches, and it is not to be doubted but that the *Italians* will oppose the Novelties, which they endeavour to bring in. They also accuse St. *Cyril* and *Memnon* for breaking the Canons by Communicating with Excommunicated Persons, and with the Followers of *Pelagius* and *Celestius*, and the *Eu-*

chitæ, or Enthusiasts. They pray them therefore not to receive St. *Cyril* and his Adherents to their Communion, nor to receive their Letter.

The end of the Council did not at all conduce to the Peace of the Church, but on the contrary the Minds of Men appeared more discontented than ever, and the Eastern Bishops, who had had the worst of it, sought to revenge themselves. In their return they wrote to *Theodotus* Bishop of *Ancyra* against the Letters of the Bishops of the Council. At *Tarsus* they confirmed what they had done, and deposed not only St. *Cyril* and *Memnon*, but also six of the Deputies of the Council of *Ephesus*, viz. *Juvenal* Bishop of *Jerusalem*, *Flavian* Bishop of *Philippi*, *Tir-mus* Bishop of *Cæsarea*, *Theodotus* Bishop of *Ancyra*, *Acacius* Bishop of *Miletene*, and *Euoipius* Bishop of *Ptolemais*. Afterward being come into the East, they met again at *Antioch*, confirmed what they had done a second time, and from thence wrote to the Emperor, that they held no other Faith than that of the *Nicene* Council; that they abhorred St. *Cyril's* Chapters, and earnestly besought him to provide, that they be not taught in any of the Churches. *Theodore* wrote also in his own Name to the People of *Constantinople*, which were well-affected to their Party, to confirm them in the Opinions which he had heretofore taught them, and to prove themselves innocent from the Errors laid to their charge, by professing that there is but one Christ, and by opposing St. *Cyril's* Sentiments, as being the same with the *Apollinarians*. There was in the farthest part of the East, a certain Bishop, who was of St. *Cyril's* Judgment: It was *Rabulas* Bishop of *Edeffa*, whose Zeal carried him so far, that he not only condemned *Nestorius*, but also publicly pronounced *Anathema* against *Theodorus* of *Mopsuestia*, and all that were not of St. *Cyril's* Judgment. Being of these Principles, he persecuted those, who would not come over to his Opinion, who fled to the other Bishops. *Andrew* Bishop of *Samosata* hereupon consulted with *Alexander* Bishop of *Hierapolis*, and shewed him, that it was necessary to declare himself. This was the reason that made *John* Bishop of *Antioch*, and some other of the Eastern Bishops, to write to the Bishops of *Ostroëne*, that they should not communicate with *Rabulas*, till being summoned before them, they had pardoned him upon his making Satisfaction, or he had been punished according to the Rigour of the Laws.

But as the Party of *Cyril* were ill used in the East, so those of the *Nestorian* Party, and the Eastern Bishops met with no better usage in *Asia*, *Cappadocia* and *Thracia*. *Maximian* chosen Bishop of *Constantinople*, who began already to exercise his Jurisdiction over the Churches of these Dioceses, would have himself acknowledged by all the Bishops; and deprived them, who would not communicate with him. *Firmus* Bishop of *Cæsarea* in *Cappadocia*, the Metropolis of *Cappadocia Prima*, came to *Tyana*, and ordain'd a Bishop in the place of *Eutherius*: but he getting some help, forced him, whom *Firmus* had ordain'd, to renounce his Ordination. They also attempted to depose *Dorotheus* Metropolitan of *Martianople*, and ordain *Saturninus* in his place. They also endeavoured to deprive *Helladius* Bishop of *Tarsus*, because he would not put the Name of *Maximian* into the *Dypticks*. Lastly, all places were full of deposed and exiled Bishops, and the Church was in terrible Trouble and Confusion.

The Emperor *Theodosius* being desirous to remedy these Disorders, which increased daily, wrote to *John* Bishop of *Antioch*, that he might put an end to these Troubles by signing the Condemnation of *Nestorius*, and pronouncing *Anathema* to his Doctrine; and by this means all this Trouble would cease: that St. *Cyril*, St. *Celestine*, and the other Bishops would communicate with him; and that this may be brought to pass, he commanded him to come to *Nicomedia* with some of his Clergy only, assuring him, that St. *Cyril* had also Orders to be there, and that he had told them, that they should not come to Court, till they

The Councils.

The Councils.

Collect. Lupus, c. 38. ibid. c. 65, 136, 141, 174, 201. ibid. Socr. l. 7. c. 34. Liberat. in brev. c. 6. Coll. of Lupus, c. 39.

Ibid. c. 45. Ibid. c. 44.

Ibid. c. 45. Ibid. c. 46. Ibid. c. 48. Ibid. c. 49. 3. Part of the Council of Ephesus, c. 24.

they were reconciled, and had procured Peace to the Church by their Re-union. He forbids them in the mean while to attempt either to dispossess, or ordain any Bishop. The Emperor wrote to St. *Silvanus* Bishop of *Iconium*, and *Acacius* Bishop of *Berea*, that the one should labour to procure the Peace of the Church by his Prayers, and the other by his Care. This Letter was written in the beginning of the Year 432. The Count *Aristolaus* was sent to execute these Orders, and wrote to *John* Bishop of *Antioch* to come to *Nicomedia*. *John* suspected that the design was to carry him from thence to *Constantinople*, and therefore being unwilling to do any thing without the advice of his Brethren, he wrote to *Alexander* Bishop of *Hierapolis*, that if it were in his Power to go, or not, it was necessary to deliberate together, what they should answer; and if he were carried away by force, he ought at least to take his leave: that he was too weak to undertake so great a Journey: that he was afraid they would make some attempt upon his Life by the way. Then he desires *Alexander* to come to the Synod, which was shortly to meet at *Cyrrus*, according to the Custom, that they might take Resolutions together what they should do. He adds, that the Propositions which they had brought, were more impious; that St. *Cyril's* Chapters had some appearance at least of Error, but at present they demanded no more than to condemn them that taught that there were two Natures in Jesus Christ.

Aristolaus used no compulsion to carry *John* Bishop of *Antioch*: but finding him inclinable to Peace, suffered him to call a Synod, which was held at *Antioch*, where they declared that they would remain steadfast to the Faith of the Council of *Nice*, which needed no Explication; that they understood it in the Sense, in which St. *Athanasius* had explained it in his Letter to *Epiſtetus*, and that they rejected the Letters, Chapters, and other Decisions lately made, as being only fit to raise Disturbances.

They made also five other Propositions, but this was the principal, and all the Eastern Bishops resolved for the Peace of the Church to receive St. *Cyril* to their Communion, if he did approve this Proposition, provided that they were not obliged to subscribe the Condemnation of *Nestorius*. This was the Judgment not only of *John* Bishop of *Antioch*, but also of *Alexander* Bishop of *Hierapolis*, *Theodoret*, *Andrew* Bishop of *Samosata*, and other Zealous Defenders of the *Nestorian* Party. *Acacius* Bishop of *Berea* was commissioned to make this Proposition to *Aristolaus*, that he might communicate it to St. *Cyril*. This Count went immediately to *Alexandria*, and made this Proposition to St. *Cyril*, who would not accept the Proposition of the Eastern Bishops, but on the contrary in his Letter to *Acacius* insisted upon it, that he not only could never reject that, which had been done at *Ephesus* against the Blasphemies of *Nestorius*, but likewise that he could not unite again with the Eastern Bishops, unless they would condemn *Nestorius* and his Doctrine, and treat him with disgrace as an Heretick. Nevertheless to give the Eastern Bishops some Satisfaction, he pronounced *Anathema* against the Errors of *Arius* and *Apollinaris*, and declares that he believes that the Body of Jesus Christ is animated with a Rational Soul; that he allows not of any Confusion, Conversion or Mixture between the two Natures of Jesus Christ; that he confesses, that the Godhead is impassible, but holds, that Jesus Christ, the Son of God, hath suffered according to the Flesh for us. He adds, that his twelve Chapters were only designed to oppose *Nestorius's* Errors; and when the Peace is made, he will easily satisfy any Objections, which they can form against them.

This Letter being delivered to *Acacius* of *Berea*, with another from *Aristolaus*, which was brought by *Maximus*, sent on purpose from *Alexandria* about this Affair, *Acacius* also having afterwards received two other Letters from St. *Cyril*, and one from the Bishop of *Rome*, as also a second Letter from the Emperor, all which exhorted him to further the

Peace of the Church; he sent to *Alexander* Bishop of *Hierapolis*, and *Theodoret*, a Copy of St. *Cyril's* Letter; and wrote to them at the same time; That he thought that they ought to be contented with this Explication, which was very exact, and conformable to their Sentiments, and that he prayed them to approve the Answer which *John* Bishop of *Antioch*, and the other Bishops assembled at *Antioch* gave St. *Cyril*, and the Conditions of Peace to which they would agree. *Alexander* Bishop of *Hierapolis* and *Theodoret*, were of different Judgments about the Letters of St. *Cyril*, yet they both agreed that they ought not to conclude a Peace upon this Condition alone. *Alexander* Bishop of *Hierapolis* took notice, that the Letter of St. *Cyril* contained also some Errors, and maintained that the Word ought to be thought only to have suffered according to the Flesh. *Theodoret* on the contrary believed it Orthodox, and looked upon it as a tacit Retraction of the Doctrine of the twelve Chapters, although there were some terms intricate and obscure: But he much disapproved St. *Cyril's* Conduct in rejecting the Proposition, which had been offered by the Bishops of the Council of *Antioch*, and he thought it impossible to make any Peace so long as St. *Cyril* would oblige them to sign the Condemnation of *Nestorius*. He was very willing, that they should condemn those in general, who affirm, that Jesus Christ is a mere Man, who divide Jesus Christ into two Sons, or deny his Godhead; but he could not endure to condemn a Person, whom he thought to be of Orthodox Sentiments, at the same time, that he approved of sound Doctrine. *Andrew* Bishop of *Samosata*, *Maximus* Bishop of *Anazarbun*, *Helladius* Bishop of *Tarsus*, *Eutherius* Bishop of *Tyana*, were of the same Judgment with *Alexander* Bishop of *Hierapolis*; and although they were averse from the Proposition of Peace made by St. *Cyril*, yet they would not agree to *Theodoret's*. This is seen by the Letters which these Bishops wrote one to another, and to *Acacius* Bishop of *Berea*, Mediator of the Peace.

John Bishop of *Antioch*, who earnestly desired a Peace, being troubled to see these impediments on both sides, thought, that the best way to remove them, was to send a Bishop, being persuaded, that things would be cleared by a Conference, and that an Accomodation might more easily be effected *viva voce*, than by Writing; besides, by this means the more Zealous would not be obliged to subscribe any thing, and yet would be comprehended in the Peace. Therefore he chose *Paul* Bishop of *Emesa*, who had subscribed for *Acacius* Bishop of *Berea* in their Council of *Ephesus*, to undergo this Charge. He wrote also at the same time to *Alexander* Bishop of *Hierapolis*, that he ought to yield; that the Objections which he made were very subtle; that it was not a time to dispute Philosophically, but to redress the troubles of the Church, and the pressing dangers with which it was threatened; that *Archilaus* Bishop of *Euphratesia* was likely to be condemned to bear a great Fine.

Alexander, Bishop of *Hierapolis*, could not agree to this Proposition, and took that very ill which *John* had written to him. *Dorotheus* Bishop of *Martianople* approved of their sending *Paul* Bishop of *Emesa*; but he particularly recommended it to them, that they should oblige them to subscribe, That there are two Natures in Jesus Christ, without Confusion or Mixture.

John Bishop of *Antioch* gave *Paul* Bishop of *Emesa* a Letter for St. *Cyril*, in which he tells him, That his twelve Chapters were the Source and Original of the Division; but his Letter to *Acacius* had made them clear, and corrected what was amiss in them; that it needed no further Explication, and that if the Peace were once concluded, they might explain themselves better. He was pleased, that St. *Cyril* approved of St. *Athanasius's* Letter to *Epiſtetus*, and says, That that alone was sufficient to discover the true Sense of the Doctrine of the Council of *Nice*.

Paul Bishop of *Emesa* being come to *Alexandria*, having

The Councils.
C. 55. 1b.
Collect. of
Lupus,
c. 51. 52.

ibid. 50.

ibid. c. 53.
c. 58.
c. 62.

c. 58. 62.

p. 3. c. 26.

The Councils.

C. 57, 58;
59, 60.

c. 60. 61.
In Lupus's
Collection
from c. 54
to c. 74.

c. 77. 138.
c. 78.

c. 80.

having had one Conference with St. Cyril about what passed at *Ephesus*, delivered the Letter of *John* Bishop of *Antioch* to him, who was much displeased with him for it; because it revived the complaints, which were made against the twelve Chapters, and reflected upon what was done in the Council of *Nice*. Nevertheless the Emperor was intent upon a Peace, and resolved to have one at any rate. *Paul* Bishop of *Emesa*, a subtle and prudent Man, excused the Letter of *John* Bishop of *Antioch*, and said, That he had no design to offend St. Cyril, and that it ought not to be any hindrance to the Union. St. Cyril insisted upon the Condemnation of *Nestorius*, and *Paul* Bishop of *Emesa* satisfied him by acknowledging that *Nestorius* had been justly deposed, and that *Maximian* was a lawful Bishop, and giving him a Declaration of it in Writing. *Paul* Bishop of *Emesa* having subscribed it, requested, that he would be contented with his Subscription, as done in the Name of all the Eastern Bishops. But St. Cyril required, that *John* also should subscribe a certain Writing, which he would send him. *Paul* Bishop of *Emesa* demanded also, That the Bishops deposed by *Maximian* should be restored, viz. *Helladius* of *Tarsus*, *Eutherius* of *Tyana*, *Himerius* of *Nicomedia*, and *Dorotheus* of *Martianople*, but St. Cyril would not give his consent to it.

c. 85.

Nevertheless the common report at *Constantinople* was, That St. Cyril had retracted his Opinions, and done all that the Eastern Bishops required of him; insomuch that St. Cyril was obliged to relate the whole Transaction to his Legates; How he had obliged *Paul* to sign the Condemnation of *Nestorius*, before he communicated with him, and how he had not sent a Letter of Communion to *John* Bishop of *Antioch*, but upon condition, that before it be given him he should sign a Writing, which he did send him, containing the Condemnation of *Nestorius*.

c. 101, 103.

John Bishop of *Antioch* deferring his Answer for some time, St. Cyril was something troubled, fearing lest his Deputies should have given his Letter of Communion to *John* Bishop of *Antioch*, before he had signed the Condemnation of *Nestorius*. *Epiphanius* the Arch-Deacon, and Coadjutor of St. Cyril, wrote about it to *Maximian*, and earnestly intreated him to see that their design be put in Execution, and to persuade the Emperor to compel *John* Bishop of *Antioch* to subscribe against *Nestorius*, and command, that no mention be made of him for the future.

p. 3. Act of the Council. 30.

• N. B.

John Bishop of *Antioch* having received St. Cyril's Letter, returned him an Answer, and changing something in the Form of Faith, which St. Cyril had sent him, said, 'That without adding any thing to the Confession of Faith made by the Council of *Nice*, unless by way of Explication and Declaration, he confessed, That our Lord Jesus Christ, the Only Son of God, was perfect God and perfect Man, having a Body, and a reasonable Soul, born of his Father from all Eternity, according to his Godhead, born of the Virgin in time according to his Manhood, consubstantial with the Father according to the Divinity; because he hath united the two Natures after such a manner, as that they are but One Christ, One Son, One Lord. And in this Sense of the Union without Mixture it may be said, That the Holy Virgin is the Mother of God, because the Word was Incarnate, was made Flesh, and was united in the Moment of his Conception to the Body, which he took from her. And as to the Terms attributed to our Lord in the Gospels and Writings of the Apostles; some of which, Divines make common, as agreeing to the Person only, and others they apply separately upon the account of the distinction of the two Natures, and apply some to the Divine, and others to the Humane Nature of Jesus Christ.

Having given his Approbation of this Faith, he declares, that for Peace sake, and to take away all occasion of Scandal, he did acknowledge that *Nestorius* was justly deposed; that he condemned the No-

vel Expressions, which they endeavoured to introduce; that he approved the Ordination of *Maximian*, and he communicated with all the Orthodox Bishops.

The Council.

This Letter being carried to *Alexandria*, St. Cyril did readily unite himself with *John* Bishop of *Antioch*; and to satisfy *John* Bishop of *Antioch*, and the Eastern Bishops for his part, he wrote them a Letter, in which having declared how joyful he was at this Re-union, and approved their Confession of Faith; he condemns the Errors they had accused him of, and acknowledged, that there is not either Mixture, or Confusion, or Conversion of the two Natures; that the Nature of the Word is neither diminished, nor become passible. He approves of *Athanasius*'s Opinion, but he observes, that there are two Editions, wherein the Letter to *Epiphanius* hath been corrupted. *Paul* Bishop of *Emesa*, and St. Cyril, being thus agreed in the main, *Paul* Bishop of *Emesa* made a Sermon Dec. 25. 432. in which having explained his Doctrine about the Incarnation, and confessed that he believed the Virgin the Mother of God, he was interrupted by the Acclamations of the People; So that he preached the remaining part on Jan. 1. following, and St. Cyril approved *Paul* Bishop of *Emesa*'s Discourse in a short Sermon.

Act of the Council. p. 3. c. 31, 32.

John Bishop of *Antioch* having received this News with this Letter of St. Cyril, he wrote Circular Letters to the Eastern Bishops; in which he tells them, That St. Cyril had made a plain Confession of the Orthodox Faith, approved the Form of Faith which he had sent him, and had freed himself from the Errors with which he was accused, and had removed all Objections against him; that by this means, all the Churches were again united in one Communion. He exhorts all the Bishops to joyn in this Peace, and says, That they that stand out, will discover, that they have acted not through Zeal for the Faith, but through Passion. He sent them with this Letter a Copy of his Letter to St. Cyril, and of St. Cyril's to him. *John* Bishop of *Antioch* wrote also particularly to *Theodoret*, before *Paul* Bishop of *Emesa* was returned. Lastly, he sent a Letter of Communion in his own Name, and in the Name of the Eastern Bishops, to St. *Sixtus*, St. Cyril, and *Maximian*, in which he assures them, that he approved of the Deposition of *Nestorius*, condemned his impious Doctrine, and consented to the Ordination of *Maximian*; and St. Cyril on his part wrote to *Maximian*, St. *Sixtus*, and *John* Bishop of *Antioch*. While these things passed in the East, St. *Sixtus* Bishop of *Rome*, who succeeded St. *Celestine*, had ordered things in the same manner almost at *Rome*, having approved of what the Council had done against *Nestorius*, yet without coming to any disagreement with *John* Bishop of *Antioch*, and the Eastern Bishops, and exhorting St. Cyril to endeavour after Peace, and to receive them, if they would approve of the Orthodox Faith.

p. 3. Act of the Council. c. 27.

Since there were always some Persons, who carried themselves with Passion, or indiscreet Zeal, this Peace was not generally approved. St. Cyril was accused by some of being too remiss; insomuch, that he was forced to justify himself by several Letters, and to demonstrate, that the Confession of the Eastern Bishops was Orthodox. This is the Subject of his Letters to *Acacius* Bishop of *Melitine*, to *Eulogius*, to *Donatus*, and *Maximus*, who refused to communicate with *John*, and the other Eastern Bishops.

This Agreement of *John* Bishop of *Antioch* displeased a great many of his Brethren. *Theodoret*, who was one of the most moderate of that Party, did not at first disapprove the Conditions of the Peace, not knowing, that they exacted the Condemnation of *Nestorius*, but he wrote to *John* Bishop of *Antioch*, that he ought not to conclude a Peace, till those who had been deprived were restored. He wrote also the same to *Theodosius*, and several other Bishops. *John* Bishop of *Antioch* wrote about it to the Em-

Collect. of Emph. c. 87. c.

88. c. 91. 95. c. 96. 92. 94. 95. c. 96. c. 97. c. 91.

peror,

The Councils. peror, to satisfy him. But *Alexander* Bishop of *Hierapolis*, *Andrew* Bishop of *Samofata*, *Meletius* Bishop of *Mopsuestia*, declared from the beginning, That they disapproved of this Peace, and reprov'd two things chiefly in it, viz. The Condemnation of *Nestorius*, and the Approbation of the Term, *The Mother of God* without any Explication. *Theodoret* likewise knowing, that he had condemned *Nestorius*, disallowed the Agreement, and joined with *Andrew* of *Samofata*, and *Alexander* of *Hierapolis*. He invited them to come to *Zeugma* to deliberate about what was fit for them to do. *Alexander* would not go, but answered, That such a Meeting was needless; that 'twas evident, that *St. Cyril* was more to be blamed than ever; that he required that *Nestorius* should be peremptorily condemned, but would not condemn the three Chapters. He complains of the proceedings of *John* Bishop of *Antioch*, and accuses him of having betrayed his Faith, and condemned an innocent Person. *Andrew* Bishop of *Samofata* was more moderate, and advised *Alexander* to agree, without requiring *St. Cyril* to condemn his twelve Chapters, since it sufficeth, that he hath made Profession of the Orthodox Faith, and we must use some condescension for the benefit of Peace. But *Alexander* absolutely refused, and declared, That he would not communicate with *St. Cyril*, nor with those who join'd him. *Andrew* Bishop of *Samofata*, and *John* Bishop of *Germanicia* had much ado to bring him to any Accommodation, for he told them, he took this Proposition ill, and condemned their Carriage. *Maximian* Bishop of *Anazarbum* told them, That he was also very much surprized at their proceedings. *Theodoret* was willing to come to an Agreement, for he thought *St. Cyril's* Confession was Orthodox, but he would not give up *Nestorius*. He wrote his Opinion to *Helladius* Bishop of *Tarsus*, and the People of *Constantinople*. *Helladius* Bishop of *Tarsus*, *Eutherius* Bishop of *Tyana*, and the Bishops of *Cilicia* met at *Anazarbum*; there they confirmed the Condemnation of *St. Cyril*, and excommunicated those who had received him to their Communion, till he should condemn his Chapters, as they had agreed the first time they were assembled. After they had taken these Resolutions they wrote to *St. Sixtus*, that *St. Cyril* hath taught the Heresie of *Apollinaris* in his twelve Chapters, which was condemned at *Rome* by Pope *Damasus*; that he hath condemned *Nestorius* at *Ephesus* unjustly, and on the contrary *St. Cyril* and *Memnon* were justly deposed; that the Emperor having convened the Bishops of both Parties, their Adversaries would not enter into a Conference with them about the Points of Faith; that they taught Errors, and falsly imposed them upon those that were not of their Judgment; that *John* Bishop of *Antioch* had himself condemned *St. Cyril's* Chapters, but hath since prevaricated by receiving *St. Cyril* and *Memnon* to Communion; that he alone hath absolved them from the Anathema pronounced against them by several Bishops; and not content with this, he condemned *Nestorius*, and all that he hath asserted, as impious, without marking any particular. They pray the Pope to inform himself of these things, and to assist them; that they would pour out Floods of Tears at his Feet, if the Fear of those Wolves, which are ready to enter into their Flocks, did not constrain them to continue with them, and watch over them.

It was to no purpose for them to think to engage the Pope to them, for knowing the Peace he had approved the Conditions, Sept. 15. 433. and had written about them to *St. Cyril*, and *John* Bishop of *Antioch*.

John Bishop of *Antioch* being angry, because *Alexander* and some other Bishops of the East and Asia; not only refused to be included in the Peace, but separated themselves from him upon that Account; after he had written to them several times, he implored the help of the Imperial Authority, to force them to submit to his Will. *Proclus* having been

ordain'd Bishop of *Constantinople* in the room of *Maximian*, in the beginning of the Year 434, he took that occasion, writing about that Ordination to the Prefect *Taurus*, to desire him to assist him with his Authority against the Bishops, who refused to joyn in Communion with him. He sent also to *Constantinople* one named *Verius*, who obtain'd an Edict against them from the Emperor, directed to *Domitian* the Questor. *John* Bishop of *Antioch* certified *Alexander* in particular of the Emperor's Will, telling him, that he would not allow any of the Bishops to come to *Constantinople*. The Letter was delivered to *Alexander* by one of the Emperor's Officers, but he would not receive it; but hearing it read only, he promised to obey the Emperor's Orders. *Alexander* Bishop of *Hierapolis*, and the Bishops of *Euphratesia*, whose Metropolitan he was, wrote a Circular Letter to all the Bishops of *Syria*, the two *Cilicia's* and of *Cappadocia Secunda*, in which they complain of *John* Bishop of *Antioch*, as well because he hath condemned *Nestorius*, as because of the troubles he involved them in, and his daily attempts against them. *Alexander* in signing this Letter, discovers, that it was a year since he communicated with him, which shews, that it was written in 434. *Helladius* Bishop of *Tarsus*, Metropolitan of the upper *Cilicia*, and four Bishops of the same Province answered them, That they had a design to call a Synod, but being hindred by the approaching Festival, they comforted them by advising them to have recourse to their Prayers. *Meletius* Bishop of *Mopsuestia*, and the Bishops of the Lower *Cilicia* comforted them also by a Letter, and exhorted them to remain steadfast. But *Alexander* Bishop of *Apamea* wrote to *Alexander* Bishop of *Hierapolis*, that he desired to speak with him, certainly that he might persuade him to the Peace; but not being able to come to *Hierapolis* by reason of the Feast, he prayed him to come to some Monastery half way to meet him. All these Writings would not keep him from persecuting the Bishops, who would not communicate with *John* Bishop of *Antioch*. *Theodoret* complains in a Letter written to the Governor of his Country, That they had stirred up Tumults in his Diocess, that they had thrust out *Abibus* Bishop of *Dolechia*, and had ordained in his place a Priest called *Athanasius*, who had been heretofore convicted of a wicked Life; that they had also ordained in another Church one named *Marinian* known to be a debauched Man, and that this Ordination had been made contrary to the Canons, without the Authority of the Metropolitan, by strange Bishops. That they had hindred *Athanasius* from entering the Church of *Dolechia*, and made him promise upon Oath, that he would not accept of it, but that he had not long after possessed himself of it, without any regard had to his Oaths.

Abibus being thus deprived, presented a Petition to *Alexander* Bishop of *Hierapolis*, and to *Theodorus*, a Bishop of his Province, wherein he complains that he had been driven out of his See by Force, and declared, That he had never voluntarily quitted his Bishoprick, as they had divulged. These Bishops wrote to the Empreſſes against those violences, which *John* Bishop of *Antioch* used against those that would not be of his Judgment. They complain, that he had ordain'd two Bishops in their Province contrary to the Canons; and that he had put one into a Church which was in the Diocess of *Hierapolis*. They implore these Princes to obtain of the Emperor to forbid these Ordinations contrary to the Rules, and allow the Bishops in their Province to celebrate them according to their Custom, and to leave the Church of *St. Sergius* to depend upon the Bishoprick of *Hierapolis*.

Nevertheless, there came a second Order from the Court to *Titus* a Count and Imperial Vicar, and sent in the Emperor's Name by Count *Dionysius*, Master of the Horse, who enjoyned him to bid *Helladius* Bishop of *Tarsus*, *Maximian* Bishop of *Anazarbum*, *Alexander* Bishop of *Hierapolis*, and *Theodoret*, to re-

The Councils.

C. 123.
124.
C. 140.
C. 126.

C. 127.

C. 130.

C. 131.

C. 132.

C. 133.

C. 135.

C. 142, so
146.

The
Council.

turn to the Communion of *John* Bishop of *Antioch*, upon the Penalty of being immediately deprived of their Churches. *Helladius* wrote about it to *Melitus* Bishop of *Mopsuestia*, and desired to know what he should do; *Melitus* answered him, *That he ought to remain steadfast*. *Theodoret* also wrote about it to *Alexander* Bishop of *Hierapolis*, and tells him, *That as for himself, he was not afraid of his Menaces, and that he was willing to retire; but his Monks had much disturbed him, by representing it to him as his Duty not to be against the Peace, and that they had proposed it to him to go to Gindarus, where they would procure John Bishop of Antioch to come that they might discourse of an Agreement; that he had yielded to this Proposition, but had refused to go to Antioch.*

C. 148.

Alexander answered him, *That he was resolved never to communicate with Cyril: That what had been commanded since from Constantinople, confirmed him in that Resolution: That though all the Dead should rise to persuade him the contrary, he would do nothing: That he was ready to leave his Bishoprick, and had already done it, had not he feared he should pass for a Deserter, and a Coward for forsaking his Flock*. *Theodoret* answered, *That he seemed to be acted with too much passion; that he ought to condescend so far as he might safely without approving any thing that is not true. That he ought to examine the Synodical Letter of John Bishop of Antioch, and St. Cyril; and if he found it Orthodox, he might communicate with St. Cyril, nevertheless not approving what had been done at Ephesus; that he had heard, that he brought this Proposition out of the East; that Proclus Bishop of Constantinople was of sound Principles; that Helladius and Eutherius had told him so: that he could wish, that they could meet with John Bishop of Antioch at some distance from Antioch, on condition, that those whom he hath unduly ordained, should be excluded; that he was troubled that John Bishop of Antioch having in his Letter made Confession of the Orthodox Faith, had condemned Nestorius, who had no other Opinions than those which John did explain; that that which comforted him, was, That he had not absolutely condemned his Doctrine, but particularly all that he had said, or written against the Doctrine of the Apostles.*

C. 149.

Alexander replied, *That he did not separate from John Bishop of Antioch upon the account of the Ordinations, which that Patriarch had unfitly made, but because he hath betrayed his Faith, and communicated with an Heretick: that he was resolved not to communicate with any of those, who held Communion with St. Cyril, although they should condemn his Chapters. And to shew to what an height the Bishop of Constantinople had driven things, he sent him the beginning of his Synodical Letter, where he speaks of the Seditions which sprung from the corrupt Seeds of Nestorius's Doctrine.*

C. 151.

Theodoret did not yield to this Council, but on the contrary, he thought himself obliged to admonish his Metropolitan *Alexander* friendly, *that it was necessary to consider upon a Peace; that he saw the Churches would certainly be ruined; that their Flocks would become a Prey to Wolves; that he was afraid that they must give an Account to God for being backward to it; that by comparing the Advantage of Peace with the Disadvantages that might redound to the Church, he found it would lose more by holding out, than by a small Compliance.*

But *Alexander*, who was never to be wrought upon, gave him an angry Answer, *That he would not have him write any more to him about it. And for an Answer to Theodoret's Maxim, he told him, that the only way to compare the Benefit and Damage that might be done, is to chuse the part that Truth is on: that Deprivation, Banishment, Death, and disgraceful Revilings of Men, are nothing to eternal Torments: that he did not wonder that Theodoret inclined to a Peace, being persuaded that St. Cyril was Orthodox; but as for him, who thought him an Heretick, he could not communicate with him. Whereupon he cites the Examples of Meletius Bishop of Constantinople, Eusebius Bishop of Samosata, of Barsus, and of many other Bishops, who have been deposed because they would not*

communicate with Hereticks. He sent him a Letter from *Parthenius* a Priest, who assured him, that *Nestorius's* Adversaries had not at all altered their Mind.

The
Council.

Theodoret seeing that there was no way to change the Resolution of his Metropolitan, consulted his own Affairs alone; and going to *Antioch*, entered into Communion with *John*, but without any Subscription, or Approbation of the Condemnation of *Nestorius*, to whom he wrote a Letter to excuse himself, as also to *Helladius* Bishop of *Tarsus*. The Bishops of *Cilicia Secunda* followed his Example, and wrote a Synodical Letter to *John* Bishop of *Antioch*, in which they acknowledged, *that his Letter to St. Cyril was Orthodox; that they had separated themselves from him out of a Suspicion that St. Cyril's Chapters were Heretical, but their Fear was taken away by that Exposition of Faith. The Bishops of Cilicia Prima and Isauria yielded also, but they could never alter the inflexible Resolution of Alexander Bishop of Hierapolis. Theodoret himself wrote again to him, and to his Friends, to persuade him, but he answered his Letters with Anger, and sharp Reflections, shewing always an unconquerable Resolution and Obstinacy. Meletius Bishop of Mopsuestia was the only Man of the Cilician Bishops that imitated him. John Bishop of Antioch deposed him, and ordained in his Place Chromatius, and presented a Petition to the Emperor to persuade him to remove him from his See.*

C. 150.

C. 176.

But they behaved themselves better towards *Alexander* Bishop of *Hierapolis*. *Theodoret* having done what he could to bring him over, even by desiring *Nestorius* to write to him, interceded for him to *John* Bishop of *Antioch*, and desired him to let him alone, shewing him, that it would be of no ill Consequence, nor prejudice his Cause, because he would be quiet, whereas if he provoked him, 'twould cause more trouble. But *John* Bishop of *Antioch*, who was resolved to make all the Eastern Bishops subject to him, wrote to *Alexander* by Count *Titus*, and *Dionysius* Master of the Horse, *That they had born patiently hitherto in respect to him; but if he did still continue in his Resolution not to communicate with John of Antioch, they could not wait any longer, nor dissemble. He answered with his ordinary stiffness, That he could not communicate with a Bishop who had received Hereticks to his Communion, and that he was willing to go without any noise or stir whither they pleased. After this, Titus gave Orders to Libianus Judge of Euphratesia to expel Alexander, if he still remain'd in his Resolution, and to put in his place such a Person as the Synod of Bishops should ordain. This Order being made known to Alexander, he retreated, and Libianus telling Titus, that he had executed his Orders, represents to him, and John Bishop of Antioch, the Affliction that the Church of Hierapolis was in, having lost their Bishop, and prayed them to have some Regard to it.*

C. 180.

C. 185.

John Bishop of *Antioch* wrote hereupon to the Clergy, and People of *Hierapolis*, *That he had used all manner of ways to convert their Bishop Alexander; That he had prayed, and solicited him several times not to hinder the Peace by his obstinate Refusal; And that he was yet willing to receive him, if he would comply, and enter into Communion with him. Lastly, they thrust out, and banished all the Bishops, which refused to communicate with John of Antioch. Irenaeus hath given us a Catalogue of them, after he hath related the Order, which was given against him, and against another called Photius, Adherents of Nestorius: Alexander Bishop of Hierapolis, banished to Phamosis in Egypt, where there are Mines: Abibus Bishop of Dolochia, who was one of the first that was driven out of his Diocess, and another ordain'd in his place by John Bishop of Antioch: Dorotheus Bishop of Martianople Metropolitan of Mæsia, who was sent to Caesarea in Cappadocia: Valeianus and Eudoclus, Bishops of the Province of Mæsia, subject to the Metropolis of Dorotheus who withdrew themselves voluntarily from their Churches: Meletius Bishop of Mopsuestia, Bishop of Cilicia Secunda, banished to Melitina,*

C. 186.

C. 190.

litina, a City of *Armenia*, where *Acacius* Bishop of that City made him suffer much: *Zenobius* Bishop of *Zaphyria* in *Cilicia Prima*, who left his Church in the same manner, and was afterwards banish'd to *Tiberias*, from which he was also driven: *Anastasius* Bishop of *Tenedos*, *Pausanias* Bishop of *Hypate*, *Basil* Metropolitan of *Larissa* in *Thessalia*, *Julian* Bishop of *Sardica*, who retreated themselves, and suffered much: *Theodosius* Bishop of *Chios*, who died in his own Church, and would never communicate with those who had received *St. Cyril*: *Acilinus* Bishop of *Barbalissa*, who was expell'd from his Bishoprick for refusing to communicate with *John*, but he was after re-united to him without the condemning of *Nestorius*: *Maximianus* Bishop of *Demetrias* in *Thessaly*, who separated himself immediately after the Condemnation of *Nestorius*. Thus ended the long and boisterous Contest between the eastern Bishops, which lasted two Years compleat after the Peace made between the B. of *Antioch* and *St. Cyril*. Lastly, *Nestorius*, who was the Author and Subject of all these Troubles, was himself last of all sacrific'd to it, being remov'd from his Monastery, and banish'd to *Oasis* by the Emperor's Edict publish'd in 435, and by another Edict in *August* in the same Year: His Books were condemn'd to be burnt, and all Persons forbid to read them.

Peace seem'd by this Means to be restored to the Church, all the Bishops being of the same Communion, but there still remained some Seeds of Division in Mens Minds. The eastern Bishops had a secret Grudge against the *Egyptian*, and the *Egyptians* could not endure the eastern. They suspected one another guilty of Heresy, the one were always persuaded that *St. Cyril's* Chapters were heretical, and the others thought them orthodox. Besides, several eastern Bishops had not condemn'd *Nestorius*, and were not inclined to condemn him, thinking him innocent. Nevertheless one of the Conditions of the Peace was, that they should curse *Nestorius*. Lastly, some of those who signed the Deposition of *Nestorius*, would not add any thing against his Doctrine, saying, that the Emperor exacted no more of them, and to communicate with the Patriarchs. Thus the Bishops of *Cilicia Prima* explained themselves in the Letter that they wrote to the Emperor in the presence of *Aristolaus*. But this did not content Saint *Cyril*, and therefore he sent *Beronicianus* Bishop of *Tyre* to beg of the Emperor, that he would by his Edict force all the Bishops not only to condemn the Person of *Nestorius*, but also to condemn his impious Doctrines, and at the same time to confess that there is but one Son only, who ought not to be divided into two, born of God after an ineffable Manner before all Time, and born of the Virgin in Time according to the Flesh. That in this Sense she is the Mother of God, because one and the same Person is God and Man both, the Word being incarnate without Confusion, or Mixture; and that this Word is passible in the human Nature, altho' he be impassible in the divine. This Edict was sent to *Aristolaus*, who presented it to the Bishops of *Cilicia Prima*, and the eastern Bishops. *Acacius* Bishop of *Meletine* having heard that *St. Cyril* obtained this Edict, congratulated him for it by a Letter, and advised him to send some zealous and faithful Persons with *Aristolaus*, who might compel all the Bishops to condemn the Doctrines of *Nestorius*, and *Theodorus*, and those who affirm, that there are two Natures in Jesus Christ, which act distinctly, and that plainly, and without Ambiguities, because he had seen some *Nestorians* in *Germanicia*, who by asserting, that there are two Natures in Jesus Christ, introduced two Persons, and two Sons, separating the two Natures, and making them to act distinctly.

At the same time *St. Cyril* wrote a Letter to *John* Bishop of *Antioch*, in which he tells him, that it was said, that some eastern Bishops, who seem'd to condemn *Nestorius*, and to curse his Doctrine, did yet revive his Errors. He assures him, that he did not believe it, but he pray'd him, that if there were any

such, he should take notice of them, and confute them. He thought, that it was not sufficient for all that to condemn *Nestorius*, and his Doctrines, because they might evade it, by saying, that they condemn'd him for nothing but because he would not give the *V. Mary* the Name of the Mother of God; but when they curse *Nestorius* and his Doctrine, they must profess the Faith contain'd in the Edict before-mentioned. He wrote also to *Aristolaus* not to permit those, who do not confess this Faith, to continue in the Priesthood, and Clergy. He wrote to *John* Bishop of *Antioch*, and *Aristolaus*, particularly against *Theodoret*, having heard by a Priest named *Daniel*, that he had not condemn'd the Person or Doctrine of *Nestorius*. He tells another Bishop also named *Mosens*, that the Abbot *Maximus* accused him of having asserted the Blasphemies of *Nestorius*.

John Bishop of *Antioch* having receiv'd this Edict of the Emperor, was surpriz'd, that the eastern Bishops having so manifestly condemn'd *Nestorius* and his Doctrine, and given so great Proofs of the Soundness of their Faith, should yet be suspected, and a new Confession of Faith be exacted of them. He wrote to *Proclus* Bishop of *Constantinople*, that this was very unjust dealing; that they would neither add any thing, nor take from the *Nicene Creed*; that they understood it as the Fathers of both the eastern and western Churches had explain'd it; that they rejected the Hereticks that had corrupted it; that this may suffice for their Justification, altho' it was needless, having done four Years since all that was desir'd of them, at the time when *Paul* Bishop of *Emesa* came out of *Egypt*. That he could not imagine for what reason they sought out new Matter of quarrel; that the Bishops of the Provinces adjoining to the Sea, of *Phoenicia*, *Cilicia*, *Arabia*, *Mesopotamia*, *Osroene*, *Euphratesia*, and the lower *Syria*, are of the same Judgment, and have approv'd what they have done; that he pray'd him to prevent those new Troubles, and to suffer the eastern and Asian Churches to have some respite, and to protect them against the Heathens, Jews, and some *Nestorians* of *Cilicia*, who yet held out their Opposition. He wrote the same thing to *St. Cyril*, who reply'd to his Letter, that he rejoiced to see him in so good a Mind, and that he desired nothing so much as to see Union and Peace in the Church, and to see those Scandals to cease, which *John* Bishop of *Antioch* had once suppress'd, and he would endeavour fully to extinguish for the future.

By this he seem'd to let the eastern Bishops be quiet hereafter, but there were some troublesome unquiet Spirits, who rais'd a new Contest, which troubled the Church a long time. Some of the Clergy and Monks of *Antioch* seeing that they could not create any further Disturbances to the Bishops about the Business of *Nestorius*, because there was no Discourse of him or his Writings, which had been plainly condemn'd, nois'd it abroad, that they revived the same Errors under the Name of *Diodorus* of *Tarsus*, and *Theodorus* of *Mopsuestia*, whose Writings they intended to publish. Hereupon they wrote a large Letter, which they sent to *St. Cyril*. At the same time the Abbot *Maximus*, who dwelt at *Antioch*, disgraced the eastern Bishops, saying, that they were all *Nestorians*; that they pretended to approve of the *Nicene Creed*, but they put what Sense they pleased upon it. *Theodotus* Bishop of *Ancyra*, *Acacius* Bishop of *Meletina*, and *Rabulas* Bishop of *Edeffa*, who were the most zealous against the *Nestorians*, declared themselves first against the Writings of *Theo-*

dorus Bishop of *Mopsuestia*. *Rabulas* and *Acacius* wrote a circular Letter to the Bishops of *Armenia*, to oblige them to reject the Books of *Theodorus*, which they had translated into their own Language. The Bishops of *Armenia* being met upon that account, addressed themselves to *Proclus* Bishop of *Constantinople*, to know what they should do upon the occasion, and sent two Priests with the Letters of *Acacius* and *Rabulas*, and the Books of *Theodorus*. *Proclus* having received these Pieces, compos'd a Writing, intim-

The Councils.

The Councils.

C. 192.

C. 194.

C. 195.

C. 199. C. 200.

C. 193.

Collect. of Lupus. C. 207.

C. 206.

Collect. of Lupus. C. 192.

The
Councils.

led, an *Epistle to the Armenians*, in which he explains the Doctrine of the Church concerning the Incarnation, affirming, that to avoid all Ambiguities, we ought to confess, that one Person of the Holy Trinity was incarnate. To this Writing he joyned such Propositions as he thought heretical, or at least suspected of Heresy, which were extracted out of *Theodorus's* Books, but he did not name him. He sent this Writing to *John* Bishop of *Antioch* by his Deacon *Theodorus*. The Bishops of the East being met at *Antioch*, read this Work of *Proclus* there, approved it, subscribed it, and sent it to him, but did not condemn the Extracts of *Theodorus's* Books. *St. Cyril* having received this Piece of *Proclus* by *Basilus* the Deacon, the Letters of the Bishops of *Armenia*, and the Extracts of *Theodorus's* Books, declared himself openly against the Works of the latter, and wrote to the Emperor, not to suffer them to be approved; and to *John* Bishop of *Antioch*, that he should condemn them. *Acacius* Bishop of *Melitina* wrote also to *John* Bishop of *Antioch*, against the Writings of *Theodorus*. The Abbot *Maximus*, who was the principal Author of these new Broils, had put the Name of *Theodorus* Bishop of *Mopsuestia*, and *Diodorus*, at the Head of those Extracts which *St. Proclus* had annexed to his Letter, and would have the eastern Bishops to curse *Theodorus*. The Monks of *Armenia* took the pains to dispose these Extracts over all the eastern Parts; and going from City to City, boldly declar'd, that they ought to condemn them, and curse the Author of them.

John Bishop of *Antioch* complained of this first to *Proclus* and *St. Cyril*; assuring them, that the eastern Bishops would rather separate than condemn the Memory of *Theodorus*. Whereupon *St. Cyril* wrote to *Proclus*, that though he believed the Works of *Theodorus* to be full of Impieties and Blasphemies, yet he thought it more convenient for Peace sake, and to prevent a Separation of the eastern Bishops not to speak of him, chiefly, because he died in the Communion of the Church. *Proclus* wrote on his part to *Maximus*, that he disapproved his Carriage, that he ought to be obedient to his Bishop, and not trouble the East; and that he would send his Deacon back again, when his Writing is sign'd, and the Propositions annexed at the end of it, be rejected.

John Bishop of *Antioch*, and the eastern Bishops, could not hold their Peace, seeing the Memory of a Bishop who was of so great Reputation among them to be assaulted. Being assembled therefore at *Antioch* in 436, or 437, they wrote three Letters for the Defence of *Theodorus*, the one to the Emperor *Theodosius*, the other to *Proclus* Bishop of *Constantinople*, and the third to *St. Cyril*.

Facund.
l. 2. c. 2.

ibid. l. 8.
c. 3, 5. l.
11. c. 14.

In the Letter to *Theodosius*, they humbly represent to this Emperor, that it is unjust and prejudicial to the Church to quarrel at the Writings or Memory of *Theodorus*; that this great Man for five Years together was a professed Enemy and Opposer of Heresy; that he was commended, admired by all the World, and highly esteem'd by *Theodosius* the Great; that he was the Scholar of *Flavian* and *St. Chrysostome*; that having written a great deal, it is likely he may have some Expressions which may give some ground for the Accusations brought against him; that the ancient Fathers have used the same Modes of speaking, which are reproved in the Works of *Theodorus*. Lastly, that those, who bring this Accusation are troublesome Persons, who are delighted in nothing but Disturbances and Confusion.

In the Letter to *Proclus* they commend his Book, blame those that were the Authors of the Division, who accuse their Bishops, and not content to raise Sedition against the Living, desire to do it against the Dead, and make their Attempts to condemn *Theodorus*. *Theodorus*, who in his Life-time never receiv'd any Reproof, who was always commended, and esteem'd by the Emperor and Bishops, who ever oppos'd himself against the Heresies, and wrote 10000 Volumes to confute them. They conclude this Let-

ter by maintaining, that we may find an infinite number of such like Passages, as those of *Theodorus*, in *Ignatius*, *Eustathius*, *St. Athanasius*, *St. Basil*, *Flavian*, *Diodorus*, *St. John Chrysostome*, *St. Ambrose*, and *Atticus*. From whence they infer, that if we condemn *Theodorus*, we must also do the same to them, because there is none of them out of which the like Passages may not be taken, especially, if we sever them from what goes before, and follows after, as they have done in those that are extracted from the Writings of *Theodorus*.

Lastly, in the Letter to *St. Cyril* they say, that being assembled upon the account of *Proclus's* Letter, they thought it needless to enter in a new Contest concerning the Writings of *Theodorus*, all things being at peace; that it is possible that there may be in the Works of that Author some Places, which are capable of an ill Sense; but there were others, where he delivers his Judgment plainly in a very orthodox Manner; that we may meet with the like Expressions in the holy Fathers; particularly in *St. Athanasius*, *Theophilus*, and *Proclus's* Letters; that it is very dangerous to blemish the Memory of a Man, who served and defended the Church for several Years; and so much the more, because by condemning him we must involve several of the Fathers in the same Fate; that 'twas this that made the Defenders of *Nestorius* so victorious, who were amazed to see themselves cursed with such Bishops as dy'd in the Communion of the Church, and in so great Esteem; that *Theodorus* having oppos'd the Hereticks was obliged to reject their Errors more plainly; and to make use of such Terms, as might seem to favour the opposite Errors.

The Emperor made answer to *John* and his Synod, that he had heard by *Proclus* what a stir some Persons began to make in the East, and exhorts him to provide for the Peace, and encounter those who are the Promoters of the Disturbance; that his Intention is, that all those that are under his Government, should live in Peace, and chiefly the Church; that they might be confident of this, and therefore be more active to further and secure the Peace of the Church.

Proclus also gave them a very civil Answer, declaring to them, that when he wrote his Book, he had no design to condemn *Theodorus*; that his Deacon *Theodorus* had no Order to do it, and that he was contented to reject these Propositions, which seem'd to him false or erroneous, without naming the Authors.

Lastly, although *St. Cyril* openly declared himself against the Writings of *Theodorus* of *Mopsuestia*, yet he wrote to *John* Bishop of *Antioch*, as he had before done to *Proclus*; that he approved, that for the Peace of the Church, they should content themselves to condemn the false Propositions taken out of the Books of *Theodorus*, without meddling with his Memory. This Letter is recited in the fifth Council, where it is accused of Falshood, because they pretend, that it doth not agree with the other Letters of *St. Cyril*; but if they consider them well, they are not contrary to this. In it he condemns the Writings of *Theodorus* and *Diodorus*, and reproves those that commend the Doctrine of these Authors, but he doth not pronounce Anathema against their Persons; on the contrary, in his Letter to *Proclus*, he is of the same Opinion as in this. It cannot be prov'd, that he changed his Judgment, or that he ever was against the Peace, in which he had engag'd himself.

We would here make an end of the Council of *Ephesus*, but before we pass to the History of the Council of *Chalcedon*, it is necessary to add something by way of Illustration upon such Points of the History, as do admit of some Difficulty.

And first, it is demanded, who it was, that call'd the Council of *Ephesus*? It is evident, that it was *Theodosius* the younger. The Cardinals *Baronius* and *Bellarmino* both agree in this, but they pretend that this Emperor did it by the Pope's Authority, and fol-

The
Councils.

Fac. l. 1. c.
1. l. 8. c. 4.
5. l. 11. c.
1. 8.

Collect. of
Lupus,
c. 29.

Fac. l. 8. c.
22.

Act. Conn.
4. Coll. 5.

The Councils.

following his Judgment and Advice. This Supposition is groundless, and indeed it is easy to prove by the course of the History, that it was impossible, that the Emperor should take the Pope's Advice, when he called the Council. Saint *Celestine*, having examined the Cause of *Nestorius* referred to his Council by both Parties, wrote to St. *Cyril*, that he should certify *Nestorius*, that if he did not change his Opinion, within ten Days after the Declaration of this Sentence to him, that he was excommunicated and deposed, and that they would put another Person in his place. This Letter is dated Aug. 11. Anno. 430. The Pope speaks nothing here of celebrating a Council, but on the contrary he supposeth it needless to call one, and that it was not yet mentioned.

The Pope's Letter was carried to *Alexandria* by *Possidonius*. Saint *Cyril* called a Council of Bishops there, to signify the Pope's Judgment to *Nestorius*. The Letter of the Synod is dated Novem. 3. of the same year. The Letter for the assembling the Council of *Ephesus* bears date Nov. 19. By this 'tis evident that the Emperor had not resolved to call this Council, till he knew what the Synod of *Alexandria* had decreed. Now it is manifest, that it was not possible in so small a time as passed between the holding of this Council, and the Date of his Letter, to write to *Rome*, and receive Advice from thence. Therefore the Council of *Ephesus* was called by the Emperor, and the Pope knew nothing of it; the Pope having passed his Judgment before. Yea, moreover it seems, that the Emperor's design in calling the Council was to weaken or rectify the Pope's Sentence. Lastly, the Pope was called to it, as other Bishops, and he acknowledges in his Letter written to *Theodosius*, that it was the Emperor who ordered the Calling of a Synod.

The Question concerning the Presidency is of greater difficulty. It is beyond Controversie that St. *Cyril* did preside in this Council, but some enquire, whether it was in the quality of Legate of the Holy See, or in his own Name. It is certain, that the Pope had entrusted him wholly with the Execution of the Sentence which he had given against *Nestorius*; but it doth not appear in the least, that he had any Commission to assist at, or preside over the Council of *Ephesus* in his Name; but on the contrary, he sent his Legates on purpose to it, who had strict orders to do nothing but with the concurrence of St. *Cyril*; but he doth not say, that St. *Cyril* shall assist with them at the Council in his Name, nor that he continues the same power to him, which he lately gave for this purpose. And indeed, in the relation which the Council gives the Emperor, the time, which went before the Council is distinguished from that which followed; and it is said, that St. *Celestine* had commissioned St. *Cyril* before the Council, but after he sent the Bishops *Arcadius* and *Proiectus*, and the Deacon *Philip*, on purpose to supply his place in the Council.

Nevertheless St. *Cyril* in the Subscriptions of the first, second, and third Action, takes the Title of the Deputy of *Celestine*. *Liberatus* and *Evagrius* give him also the same Title. Some pretend, that it hath been added to the Subscription by some Scribe, or that it ought to be understood of the time which went before the Council. I rather believe, that St. *Cyril* having born that Title before the Council, held it in the Council itself, though he had it not then; but it doth not follow from thence that he presided in the Pope's Name, or in the Quality of his Deputy, for if he had presided under that Title, it is certain, that upon his default the other Legates of the Pope ought to have presided in his place, and had the first Seat. Now 'tis evident, that not they, but *Juvenal* Bishop of *Jerusalem* presided in the fourth and fifth Action, in which Saint *Cyril* became a Petitioner. Wherefore 'twas not under the Title of Legate to the Pope, that St. *Cyril* presided, since in his absence *Juvenal* was preferred before the Pope's Legates; 'Twas because he was the first of the Patriarchs, who were present in Person at the Council.

The Councils.

There are several Objections made against the Nature of this Council, and the Management of it. Some say, that it ought to be accounted no better than a tumultuous and rash Assembly, where all things were carried by passion and noise, and not for an Oecumenical Council. That St. *Cyril* held it against the consent of the Commissioners, whom the Emperor sent to call them together; that not only *Nestorius* and his Party, but also several other Orthodox Bishops opposed it; that he scorned to wait for the Eastern Bishops, who would have soon arrived, and who desired him to wait for them; that he did not stay for the Legates of the Holy See, nor any of the Western Bishops; that his Synod was made up of the *Egyptian* Bishops, and some Bishops of *Asia*, who were wholly devoted to his Will; that it was he that did all, and ordered all in the Council, although he was *Nestorius*'s Enemy, and one whom he had objected against for his Judge; because he looked upon him as his Enemy; Had not *Nestorius* therefore the same reason to object against him? the manner in which he acted against *Nestorius*, and the rashness he was guilty of in condemning him, make it Credible, that he was animated by nothing but Passion. He caused *Nestorius* to be summoned twice in a day. *Nestorius* answered, that he was ready to appear when the Eastern and Western Bishops were come, and the Council was full; that he refused not to be judged, but he would not be judged by his Enemies only; these Excuses appeared reasonable. St. *Ghrysofome* alledged the like to exempt him from appearing before the Synod of *Theophilus*. Nevertheless St. *Cyril* imitating his Uncle and Predecessor *Theophilus*, accepted the Accusation, proceeded against him; and was the first that gave his Voice against him, and caused him to be Condemned. This St. *Isidore* of *Damiata* reproved St. *Cyril* for telling him, 'That several Persons laughed at him, and at the Tragedy which he had acted at *Ephesus*; that it was said openly that he sought nothing but revenge upon his Enemy; that in this he imitated his Uncle *Theophilus*; and although there was a great deal of difference between the Persons accused, the carriage of the Accusers was much the same; that he had better have been quiet, and not revenged his private quarrels at the expense of the Church, and so raise an eternal discord among Christians, under a pretence of Piety. These are the very words of *Isidore*, which he speaks to him in kindness. *Gennadius* Bishop of *Constantinople* compares this conduct of St. *Cyril*'s to *Theophilus*'s, and calls him the second Scourge of *Alexandria*. The Proceedings in the Judgment seem to prove it more clearly, that St. *Cyril* and the Bishops of his Party were hurried by Passion; that they greatly aimed at the Condemnation of *Nestorius*, and were afraid of nothing more than of the coming of the Eastern Bishops, for fear they should not be able to do what they pleased; for in their first Session they cited *Nestorius* twice, read the Testimonies of the Fathers, St. *Cyril*'s Letters and twelve Chapters, *Nestorius*'s Writings, and all gave their Judgments. Was ever any business concluded with so much haste; the least matter of this nature requires an whole Session. How could they thoroughly examine St. *Cyril*'s 12 Propositions in so small a time, which need so much Explication, and have caused so many Disputes? How could they compare so many passages of *Nestorius*'s Sermons, with what went before and came after to find the true Sense? How could they be sure of the Judgment of the Ancient Fathers in so short a time? All these things required a long and serious Examination for several days together; but the Bishops of the Council were afraid that they should not finish it at one Session, and therefore sat close to it from Morning to Night, to judge this matter only for fear that things should happen otherwise, if they should stay till to morrow. The Sentence which they caused to be delivered to *Nestorius*, was made up of such Words, which discover the Passion they were in.

To Nestorius another Judas. Was it not enough to condemn and depose him, but they must insult over him with abusive Words. Lastly, this Council was so far from bringing Peace, that it brought nothing but trouble, divisions, and scandals, into the Church of Jesus Christ, so that that may be said of this Council with a great deal more truth, which St. Gregory of Nazianzen said of the Councils of his time. 'That he never saw an Assembly of Bishops that had a good and happy Conclusion; that they always increased the Distemper rather than cured it; that the obstinate Contentions, and the ambition of Overcoming and Domineering, which ordinarily reigns among them, renders them prejudicial, and ordinarily they, who are concerned to judge others are moved thereto by ill-will, rather than by a design to restrain the faults of others. This seems to agree to the Council of *Ephesus* better than any other Assembly of Bishops. The History of the Troubles that followed this Council, makes this sufficiently evident, and we may say, that these Troubles were not appeased, but because the Transactions of this Council were buried in silence. These are the Objections which may be made against the form of the Council of *Ephesus*: I have neither dissembled them, nor weakened them, that I may shew, that nothing which can be said on this Argument is unanswerable. At present I shall offer these Answers to the former Objections, viz.

The Council of *Ephesus* was called in the Usual Forms. The Bishops of all Countries of the *Roman* Empire were summoned to it. The Days appointed become, the Bishops who were come to the City, where it was to be held, waited some days after; they did not begin it, till they knew, that the Men whom they waited for, would soon arrive, and that they were willing that the Council should be begun without them; that though several Bishops were not at first of that Opinion, and therefore opposed it, yet they yielded at last, and were present at the Council; that there remained no more than ten with *Nestorius*; that the Emperor's Commissioner having read the Letter for the Calling of the Council, had done his Duty, and after that was free for the Bishops to meet; that though the Pope's Legates were not come, yet it was Lawful to begin the Council without them, since the Day appointed for the beginning of it was over; that these Legates having read what was done in their absence had approved it; that *John* Bishop of *Antioch*, and the other Eastern Bishops ought to have come to the Council according to their Summons; that they might have read and examined a-new what had passed, and ought not to have made a Schism, or separated upon that account; that though they did judge *Nestorius* at one Session, and in one Day, he must blame himself for it, because he would not appear; that he deserved to be condemned for his Obstinacy; that it was evident, that he had denied, that the Virgin *Mary* might be called *the Mother of God*, and that he used such Expressions as seemed to divide the Person of Jesus Christ into two; that he was cited three times according to the Order of the Canons; that it was not necessary by the Laws of the Church to perform these Citations on several days; that it was Zeal and not Passion that made Saint *Cyril* to act so; that although he had had some differences with *Nestorius*, that was no just impediment, that he might not be his Judge in the Council, especially discussing a matter of Faith; that in the business of St. *Chrysostome* there was nothing meddled with that concerned the Faith; that it was not a General Council, but a private Synod called together by the contentious humour of *Theophilus*; that St. *Isidore* and *Gennadius* were mistaken through the false Reports that St. *Cyril's* Enemies had spread abroad of him; that afterward they themselves acknowledged the Falshood of them; that there were in the Council many Bishops of *Macedonia*, *Epirus*, *Achaia*, *Thracia*, and *Thessaly*, which could not be said to be devoted to the *Egyptian* Faction; that *Juvenal* Bishop of *Jerusalem*, and

the other Bishops of *Palestine* could not be suspected of holding Intelligence with them; that it is not credible that *Memnon* was so much Master of the *Asian* Bishops as to make them to yield to his Will against Justice and Innocence; that Judgment was pronounced after cognizance of the Cause; that they read the *Nicene* Creed, and examined the Doctrine of the Holy Fathers of the Church; to which, because *Nestorius's* Opinions were evidently contrary, they condemned him; that it is very rare to find a longer time allowed in any of the Ancient Councils for the Examination of a single point of Faith; that they did neither approve nor examine St. *Cyril's* twelve Chapters, because the Question was not about them; but only to enquire whether *Nestorius* had preached any Errors, and whether he deserved to be Condemned; that they never after meddled with it; that on the Contrary his Condemnation was approved by almost all Orthodox Bishops; that the Doctrine which the Council condemned as his was unanimously rejected by all the World; that the troubles which followed the Council, proceeded from nothing but the Headiness of the Eastern Bishops, who would at first right or wrong maintain their bad proceedings; that they have been happily appeased by the Peace, in which they have followed the Judgment of the Council, concerning the Person and Doctrine of *Nestorius*. Lastly, that the following Councils, and the Universal Church have received the Council of *Ephesus*, and have acknowledged it for a General Council.

From the Form let us come to the Matter it self. Was *Nestorius* in an Error? Had St. *Cyril* delivered nothing contrary to the Truth? Did not his twelve Chapters contain in them the Errors of *Arius*, or *Apollinaris*? or at least, the same Error which was after maintained by *Eutyches*? Were not the Eastern Bishops of *Nestorius's* Judgment? If *John* Bishop of *Antioch* were not, yet were not *Theodoret*, *Andrew* of *Samosata*, *Helladius* Bishop of *Tarsus*, *Eutherius* Bishop of *Tyana*, and above all, *Alexander* Bishop of *Hierapolis*, and all the Bishops who were expelled and deposed with him, because they would not subscribe the Condemnation of *Nestorius*? Lastly, was there none of St. *Cyril's* side in the Error opposite to *Nestorius's*. As for *Nestorius* we have already shewn wherein his Error consisted, and proved, that there was a lawful ground of Condemning him, because though he pretended to acknowledge the intimate Union of the two Natures in Jesus Christ, yet he would not consent to the true Consequences, which followed from that Union, and made use himself of such comparisons and expressions, as did plainly intimate a Moral Union only. His obstinate rejection of the term of *the Mother of God*, and other expressions commonly used in the Church, as for Example, That God was born, suffered, and dyed, &c. His way in which he explained the Incarnation of Jesus Christ, saying, that God inhabited in Man as in a Temple, that he was clothed with the Manhood, that he was joyned to the Man, that he beheld himself in the Manhood, as in a Looking-glass; the comparisons that he made of the Union of the Humane and Divine Nature in Jesus Christ, to the Union of Man and Wife, of the Spirit and Soul in a Righteous Man, and several other ways of speaking of the like nature, to which he was so much addicted, that he shewed an aversion for those that signified the Natural and Substantial Union of the two Natures, were evidences that he did not sincerely allow of such an Union. And although there had been no other reason besides the Scandal which he gave by speaking after such a manner as might make Men believe, that he was in the Error of *Photinus*, or *Paulus Samosatenus*, that had been enough to condemn him, if he would not change those Expressions, and conform to those of the Church. Now it was so in this case; for when they speak to the People, who were accustomed to hear these Words, God was born, God is dead, &c. when they discoursed of Jesus Christ, and told them that these

The
Councils.

Propositions were false and unsufferable, they immediately imagined that they denied Jesus Christ to be God, and by this means it was that the *Nestorian* Preachers, and their Friends, raised so great a Scandal among the Faithful at *Constantinople*. At first they thought him of the Opinion of *Paulus Samosatenus*; but the thing being better examined, they knew, that his Error was more subtle. *St. Cyril* himself acknowledged it, and owned that it were better not to meddle with this Question. But because *Nestorius* persisted still to give offence to the People, and to speak in a way contrary to the Church, and would not change it, they were forced to condemn him. *John* Bishop of *Antioch*, and his best Friends, who thought him of Orthodox Sentiments disapproved his manner of speaking, and advised him to alter it, and own, that the Virgin might be called *the Mother of God*. He would not do it at first, but at last he did it, but too slowly, and after such a manner as shewed that he did it not heartily. He was therefore justly condemned. But did not his Adversary also deserve the same Fate? Was not he of *Arius* and *Apollinaris*'s Opinion, or at least of *Eutyches*'s? Did not his twelve famous Chapters contain some Errors? Had not the Eastern Bishops reason to reject them? Did the Council of *Ephesus* do well to approve them?

As to the Opinions of *St. Cyril*, he hath explain'd himself too clearly to be suspected as guilty of the Errors of *Arius* and *Apollinaris*. He hath so often expressly rejected them, and hath removed the Accusation so fully, that it can't be said, that he hath approved the Errors of these two Hereticks, by denying with the one of them, that Jesus Christ hath a Soul, and with the other, that his Soul was destitute of Understanding and Reason. Nor can we with greater Truth say, that he hath confounded the two Natures in the Person of Jesus Christ; or that he allows of a change of one Nature into another, since he hath always distinguished the two Natures, and rejected the Error of those, who say, that they are changed, or confounded, or mixed. He distinguishes them so elegantly in his second Letter to *Nestorius*, that he was forced to own in his Answer to him, that he allows a distinction of the two Natures, that he acknowledged, that the Word had not his Original from the Virgin, and that it was not possible that the Word should suffer. He always confessed this Doctrine, when the Dispute was at the hottest. Lastly, When he made Peace with the Eastern Bishops, he made no scruple to acknowledge the two Natures in Jesus Christ, united in one Person; inso-much that *John* Bishop of *Antioch*, *Theodoret*, and almost all the Eastern Bishops, have owned, that his Letter and Doctrine were Orthodox. But although it is manifest that *St. Cyril* was of Orthodox Sentiments, yet we must own, that it hath happened to him, as it hath to all others almost who suffer themselves to be transported with Passion in Disputes, that is to say, by opposing an Error so earnestly, he seems to incline to the contrary; for having opposed those Persons, who divided the two Natures, he used such Expressions to denote the Union, as gave Occasion to believe, that they were confounded. This *Facundus* Bishop of *Hermianum* wisely observes: ' *St. Cyril*, ' saith he, having undertaken to oppose *Nestorius*, ' who divided Jesus Christ into two, that he might ' reject this Error more fully and plainly, made choice ' of all such Terms, as are most proper to express ' the Union of the two Natures; whereas the An- ' cient Fathers, writing against *Apollinaris*, who ' confounded them, laboured most to express their ' Distinction. But we ought not to think for all ' that, that *St. Cyril* disowns the Difference of the ' two Natures, or that the Ancients denied the Unity ' of the Person.

The Difference of the Contests made them speak differently. The Expression, which comes nearest the Opinion of the *Eutychians*, and which is chiefly urged, is this, *One Incarnate Nature*. *St. Cyril* uses

it often, and they affirm, That he is the first of the Fathers that hath mentioned it: For though it is said, that he took it out of *St. Athanasius*, yet it is very probable, that the Writings attributed to *Athanasius*, out of which *St. Cyril* is pretended to have taken it, is rather *Apollinaris*'s than this Father's; as the Orthodox have since found out, and maintained against the *Severians*. This Expression seems directly contrary to the Faith of the Church, which believes two Natures in Jesus Christ, and was displeased not only with the Eastern Bishops, but with *St. Isidore* of *Damiata*, who wrote to *St. Cyril*, that he ought not to use it, because by saying *One Nature*, he excludes the *Two*. Nevertheless, *St. Cyril* and the *Egyptians* used it commonly, and preferred it before others. *Eutyches* and his Friends have since looked upon it as the Foundation of their Doctrine, and *Flavian* himself comes near it in his Apologetical Letter to the Emperor. The Council of *Chalcedon* would not make use of it, and the Eastern Bishops rejected it. But the *Egyptian* Bishops having shewed them that it was *St. Cyril*'s, they dare not condemn it. Several Greek Authors have used it since, but it is seldom found in the *Latin* Fathers, and there are very few Divines which have approved of it. There are divers Senses given to this Expression: Some say, that *St. Cyril* means by this word *Nature*, the Person, and that he uses these Terms promiscuously, as it appears in his Defence of his eighth Chapter, where he says, That *Jesus Christ is one Person, or Nature*; that is, *One Hypostasis*. In this Sense, there is no Difficulty in this Proposition, but the true Sense of *St. Cyril* is not, that there is but One Nature in Jesus Christ, but that the Nature of the Word was Incarnate: For he never says plainly, That there is but one Nature in Jesus Christ; but, that there is but One Nature of the Word which is Incarnate; and having said that, he explains how it being Incarnate was united to the Manhood. Thus *St. Cyril* explains himself in several places, but chiefly in his Letters to *Succosius* and *Acacius*. He acknowledges indeed that the Humane and Divine Nature are distinct in the Person of Jesus Christ; but for fear that Distinction should be abused, and they should divide these two Natures into two Persons, he affected to use a Term which signified this Union without denoting any division; which he did, not only to oppose the *Nestorians* the most strongly, but to satisfy the most Zealous of his own Party, who could not endure to hear of two Natures in Jesus Christ, and who were displeased that it was approved in the Confession of Faith made by the Western Bishops.

As to the Chapters of *St. Cyril*, which made so much noise, we must own, that these twelve Propositions were very subtle, and that some of them might be badly construed. This *St. Cyril* himself was convinced of; but 'tis not true, that they are not as well capable of a good Sense. He explain'd them in such a manner, as might satisfy the Eastern Bishops. They were read in the Council of *Ephesus*, but they were approved by Name, as his second Letter to *Nestorius* was. When the Peace was concluded, the Eastern Bishops were not obliged to subscribe nor approve them, nor did they require it of *St. Cyril* to retract them. They were not spoken of in the Council of *Chalcedon*, nor was *Theodoret* obliged to recant what he had written against *St. Cyril*'s Chapters. They read also in this Council *Ibas*'s Letter, where it is said, That the Eastern Bishops believed *St. Cyril* an Heretick, before he had explain'd his Chapters. All this proves, that the twelve Chapters of *St. Cyril* were never made a part of the Faith of the Church, and that the Eastern Bishops are not to be condemned for opposing and rejecting them. Nor can we reasonably believe them guilty of any Errors in their carriage as to *Nestorius*. It is evident, that they thought him of Orthodox Sentiments, and at the very time when they stuck closest to him, they plainly rejected the Errors that were attributed to him. They also advised him from the very first to

The
Councils.

The
Councils.

approve the Term of *the Mother of God*; and shew-
ed him, that in one Sense it might be said, *That the
Son of God, who was born before all Ages, was also
born of Mary*. But nothing better proves, that the
Eastern Bishops never departed from the Orthodox
Truth, than the Objections which they made against
St. Cyril's twelve Chapters; for though they con-
demned the Expression of this Father, they acknow-
ledged, That there was but one Person in Jesus Christ,
and owned that the two Natures are united in a very
strict Union, and cannot be divided or separated, but
they oppose any Confusion, Mixture or Change of
the two Natures, Errors which they thought to lie
couched in St. Cyril's twelve Chapters. They always
professed the same Doctrine both in and after the
Council of *Ephesus*. They always protested that they
acknowledged but one Christ, perfect God, and
perfect Man, and that the two Natures were united
in one Person. When the Peace was making, there
was no Controversie about the Confession of Faith,
they agreed without any trouble with St. Cyril in
that, who acknowledged that they never were in
Nestorius's Errors, though they had been before ac-
cused of it. *Theodoret* himself, who was one of the
most furious against St. Cyril's twelve Chapters, had
no sooner seen his first Letter, but he owned it to
be Orthodox. All the difficulty which can be raised
here, is as to *Alexander* Bishop of *Hierapolis*, *Euthe-
rius* Bishop of *Tyana*, and some other Bishops who
would not be comprehended in the Peace, or yielded
to it only by force. But we must own, that these
Bishops themselves did seemingly profess the Ortho-
dox Faith; and though they found fault with St.
Cyril's Exposition of the Faith, 'twas not because
they denied the Union of the two Natures in one
Person, but because they were afraid that there was
some Term which made it suspicious, that there was
but one Nature in Jesus Christ. They never defend-
ed the Doctrine attributed to *Nestorius*, but main-
tained that *Nestorius* had no other than what they
thought Orthodox. 'Twas a Question of Fact, and
not of Right, that divided them. But their Obsti-
nacy and Separation gave occasion to suspect, that
they were of *Nestorius's* Opinion, or at least was suf-

ficient to make them to be condemned as Disturbers
of the Peace, and Schismaticks.

The
Councils.

Lastly, The chief Subject of these Contests which
were raised between the *Egyptian* and Eastern Bishops
at this Juncture, may be said to proceed from hence,
that they attributed the Quality of the Divine and
Humane Natures, which were in the Person of Je-
sus Christ after different Manners: For the Eastern
Bishops could hardly understand, how the Qualities
of the Humane Nature could be attributed to the
Divine, and the Properties of the Divine Nature to
the Humane; and the *Egyptians* urged this Commu-
nication of Terms to an Excess, as has not since been
followed.

'Tis for this Reason, that the Eastern Bishops be-
ing desirous to take away all Matter of Contest, have
annexed to the End of their Confession of Faith:
'We know, that as to those Qualities which Holy
'Scripture attributes to our Lord, there are some,
'which great Divines have made common to both
'Natures, as agreeing to one and the same Person;
'and there are others which they attribute to the
'two Natures severally, referring to the Divinity
'of Jesus Christ those, which are more sublime, and
'to the Humanity those, that are more mean, and
'unworthy of the Divine Nature.

We have seen that *Nestorius* would never allow it
to be said, that *God is born, dead, or hath suffered*,
but would suffer them to be said of Christ. The
Eastern Bishops also would very hardly *allow these *ad nis of
Expressions, and desired that some softer Terms
might be added to explain them. St. Cyril and the
Egyptians used them upon all Occasions; they scrup-
pled not to say, *The Immortal is dead, Life is dead,*
God is crucified, Humane Flesh is become the Giver of
Life, and to be adored: Yea, some of them, as *Acacius*
Bishop of *Melitina*, maintained this Expression, *That*
the Word was born, died, hath suffered, and applied
it to the Divinity, or Divine Nature of Jesus Christ.
This was the Original of the greatest part of the
Disputes, which reigned in this Age, which we are
now speaking of, and in the next. This was the
Cause of the misunderstanding between the Eastern
and *Egyptian* Bishops, the Pretence of their Division,
and the Subject of their Contests.

Of the Council of Chalcedon, and other precedent Councils.

Of
Chalcedon.
Cyril. Ep.
ad Celest.
1. p. Conc.
l. p. 14.
ser. l. 7.
c. 32.

Although all the Eastern Patriarchs seemed to
be agreed about the Contests, which had so
long troubled them, yet private Persons were
not united in their Opinions, and several there were
on both sides that stirred up Divisions in both the
Churches. Among the Easterns there were some se-
cret *Nestorians*, who sought by any means to revenge
the Disposition of *Nestorius*; and among the *Egyp-
tians* there were others, that carried the Union of
the two Natures too far, making but one of the two,
and could not endure any should acknowledge Two
after the Union. The Monks especially were of that
Opinion, published it every where, and condemned
all those that would not embrace it. After the De-
position of *Nestorius*, the Patriarch of *Constantinople*,
and *Alexandria* were united; but because the Interest
of these two Sees were different, they did not con-
tinue Friends long. The Bishop of *Constantinople*
would have the second Place among the Patriarchs,
and rule over the Dioceses of *Asia* and *Pontus*; the
Bishop of *Alexandria* disputed his Claim, yet him-
self aimed to bring one Part of the East under his
Jurisdiction. The Bishop of *Antioch* did not much
regard the Preference of the Bishop of *Constantinople*,
but he would not submit to the Bishop of *Alexandria*,
nor endure him to take away his Provinces from him.
These things being controverted in 439, between
Proclus Patriarch of *Constantinople*, *Theodoret* in
Place of *John* Bishop of *Antioch*, and the Dea-
con *Dioscorus*, Deputy for the Patriarch of *Alex-
andria*, an Order was made among them, That the

Canons of the Councils of *Nice* and *Constantinople*
should be observed; that the Bishop of *Alexandria*
should be confined to *Egypt*; that the Eastern Bishop
should exercise his Jurisdiction over the Eastern
Churches only hereafter, and not concern himself
hereafter with the Affairs of the Dioceses of *Asia*
and *Pontus*; and that the Bishops of *Constantinople*
should have the second Place according to the Ca-
non of the Council of *Constantinople*. *Dioscorus* op-
posed this Regulation with all his Power, and ac-
cused *Theodoret* of having betrayed upon this Occasion
the Interests of the Churches of *Alexandria* and *An-
tioch*, but he had the Management of the Bishop of
the Imperial City, who was in great favour at Court,
and might much advantage or hurt the Eastern Bi-
shops.

Rabulas Bishop of *Edeffa*, who was one of the
violent Enemies of the Memory of *Theodorus*, and
the most zealous Defender of the manner of speak-
ing used by the *Egyptians*, being dead, *Ibas* a Priest
was put in his Place, who was of the just contrary
Judgment, and was suspected to be a *Nestorian*. *Ra-
bulas* having left in his Church several Persons of the
same Opinion, who could not endure any Expres-
sions, which looked like *Theodorus's* or *Nestorius's*,
he did never enjoy any quiet. They had accused him
already, while he was yet but Priest, and while *John*
Bishop of *Antioch* was yet alive, of defending the
Nestorian Principles, refusing to subscribe *Proclus's*
Writing, and to condemn the Propositions of *Theo-
dorus* annexed to it, but on the contrary, translating
them

Of
Chalcedon.

The Councils.
Cone. Chal.
Act 10.
 them into *Syriack*, and dispersing them in the East. *Proclus*, before whom he was accused, had sent him to *John* Bishop of *Antioch*, but the business went no further, either because his Accusers would not prosecute him before *John* Bishop of *Antioch*, who was not a Favourer of them, or because *John* Bishop of *Antioch* had stifled the matter. When *Ibas* was made Bishop, they revived these old Accusations; *Samuel*, *Cyrus*, *Maras*, and *Eulogius*, Priests of his Church, whom he had excommunicated, accused him to *Domnus* who succeeded *John*, and presented a Petition to him, accusing him of being a *Nestorian*. *Domnus* ordered him to appear to justify himself; but because it was in Lent, he put off the hearing him, till after the Feast was over, and yet ordered him to absolve these Priests from the Excommunication. *Ibas* permitted *Domnus* his Governor to do with him as he pleased; and *Domnus* absolved them from their Excommunication, because of the Feast, but upon Condition, that they should not go from *Antioch*, because the Cause was not determined; and in case they went from thence before the business was ended, they should be liable to greater Punishment. *Maras* and *Eulogius* stayed, but the other two went to *Constantinople* to accuse *Ibas*, and to procure him other Judges. *Domnus* having called a Synod after the Feast asked the two Priests, which staid at *Antioch* about them; and knowing of them, that their Fellows were gone to *Constantinople*, declared them false Accusers; and that they were justly excommunicated, and that by their Flight they had render'd themselves more blame-worthy. This Judgment was subscribed by twelve Bishops. Nevertheless *Dioscorus* who succeeded St. *Cyril* in 444, revived the old Quarrel between the *Egyptian* and the Eastern Bishops, and endeavoured to destroy the principal Bishops of their Party. In this Enterprize he was assisted and maintain'd by *Eutyches*, a Priest, and Abbot of the Monastery of *Constantinople*, who had great Interest at Court. This Monk was always one of the most zealous of the *Egyptian* Party, who stuck close to the most rigid Expressions of St. *Cyril*, but carried things higher than he, and absolutely refused to say, that there were two Natures in Jesus Christ. He accused his Adversaries of being of *Nestorius's* Opinions, and they again reprov'd them for being *Apollinarians*. The greatest part of the Eastern Monks were of *Eutyches's* Judgment, and accused their Bishops for being *Nestorians*. And because they were in favour at Court, and some of these Bishops were suspected to be *Nestorians*, they easily obtain'd an Edict against them. *Theodoret* suffered more than any Man else by it, as we have seen. *Ireneus* was deposed, but justly. They appointed Judges for *Ibas*, and troubled several other Bishops suspected to be *Nestorians*. They laboured also to go further, and under the Pretence, that the Eastern Bishops were Defenders of the Memory of *Theodorus* and *Diodorus*, they would involve them all in the same Condemnation. *Domnus* and the Eastern Bishops opposing this Attempt, wrote to the Emperor *Theodosius*, that *Eutyches* revived the Error of *Apollinaris*; that he corrupted the Doctrine of the Church touching the Mystery of the Incarnation, asserting, That the Humane and Divine Nature of Jesus Christ are but one, and attributing the Sufferings to the Godhead; that he cursed *Diodorus* and *Theodorus*, with a design to maintain those Errors, those two Pillars of the Church, who had maintain'd the truth against the Hereticks of their time, and had been commended and esteem'd by the great Men of their Age. *Eutyches* to revenge himself upon these his Accusers wrote to the Pope St. *Leo*, that the Error of *Eutyches* was revived by a private Faction. He dare not accuse the Bishop of *Antioch*, and the other Eastern Bishops by name; but it is easie to see that he means them. St. *Leo* commends his Zeal, but would not openly declare himself against the Persons whom *Eutyches* accused, not knowing particularly who they were. St. *Leo's* Answer bears Date June 1. 448.

The Judgment of *Eutyches* did legally belong to * *Flavian*, who was his Bishop. This Patriarch was engaged for his own Interest to uphold the Eastern Church against the *Egyptian*, because the Bishops of *Alexandria* contended with him about the Prerogatives and Privileges, which he pretended to, where-as the Bishop of *Antioch*, and the Eastern Church had yielded to them. Wherefore it happened, that in the Council assembled at *Constantinople*, Nov. 448. to examine the Sentence given by *Florentius* Bishop of *Sardis*, Metropolitan of the Province of *Lydia* against two † Bishops subject to his Jurisdiction, *Eusebius* Bishop of *Dorylaeum* brought an Accusation against *Eutyches*, and presented his Petition to the Council Nov. 8. in which he requests, that *Eutyches* might be summoned before the Synod, to answer to such Accusations as he had to make against him; alledging, that he was ready to prove, that he held Heretical Opinions about the Mystery of the Incarnation. This Petition being read in the Council, *Flavian* said, That this Accusation surprized him, but that *Eusebius*, Bishop of *Dorylaeum*, ought to go to *Eutyches*, and confer with him about his Doctrine; and if he found him Heretical in his Principles, then the Synod might cite him. *Eusebius* Bishop of *Dorylaeum* answered, That he was heretofore intimate with him, that he had admonished him several times, but could not work any change in him. *Flavian* urged him several times to speak with him again, but he would do nothing, but more importun'd them to cite *Eutyches*. Whereupon the Council ordered, that he should be summoned; and they sent *John* a Priest and Advocate, and *Andrew* a Deacon to communicate to him the Petition presented against him; and to tell him, that he must come to the Council.

In the second Action, which was on Nov. 12. *Eusebius* Bishop of *Dorylaeum*, to free himself from all Suspicion of *Nestorianism*, desired that the two first Letters of St. *Cyril* to *Nestorius*, and his Letter to *John* Bishop of *Antioch* might be read. *Flavian*, *Eusebius* Bishop of *Dorylaeum*, and all the other Bishops approved the Doctrine contained in their Letters, and the greatest part of them added, that it was conformable to the Faith of the *Nicene* Council.

In the third Action held Nov. 15. *John* and *Andrew* related to the Council, that they had been with *Eutyches* at his Monastery; that they had read to him the Petition presented against him, and had given him a Copy of it, and had cited him before the Synod; but he answered them, That he had made a Resolution a long time ago never to go out of his Monastery, but to abide in it as in a Tomb; that he prayed them to assure the Council, that *Eusebius* Bishop of *Dorylaeum* had been his Enemy a long time, and had invented this Accusation to ruine him; that he was ready to consent to the Confession of Faith made by the Fathers assembled at *Ephesus* and *Nice*, and subscribe their Expressions; but if they were mistaken in any thing, he would not reprove it, nor did he intend to give his Approbation of it; that he did keep close to the Scripture, as being more certain than the Explications of the Fathers; that after the Incarnation of the Word he did adore Jesus Christ, as God incarnate and made Man; that he read a Book to them, where these things were, and afterwards rejected the Propositions of which he was accused, and among the rest this, that the Word had brought his Flesh from Heaven; that he owned, that he was perfect God, and perfect Man born of the Virgin, without having a Flesh consubstantial with ours; and that he was made up of two Natures Hypostatically united. This Relation of *John* and *Andrew* was confirmed by the Testimony of one *Athanasius* of *Seleucia*. *Eusebius* Bishop of *Dorylaeum* said to the Council, That what he had already related was sufficient to discover the Opinion of *Eutyches*, but he again intreated the Synod to cite him a second time. They sent therefore to him two Priests, named *Mamas* and *Theophilus*, giving them an Order in Writing directed to *Eutyches* in the name of the Synod,

The
Councils.

in which he was commanded to come and defend himself against the Accusations of *Eusebius* Bishop of *Doryleum*; and they threatened him, if he did not come, to judge him according to the Severity of the Canons, as a Person, who was afraid to be convicted, and therefore fled from Justice, because the Excuse which he alledged, that he had resolved not to go out of his Monastery, was not sufficient, the Accusation being of that Nature. After the departure of the Priests, who carried this Order to *Eutyches*, *Eusebius* Bishop of *Doryleum* said, that this Monk did all he could to make Trouble; that he had sent into all the Monasteries a Form of Faith to have it signed there: *Abraamius* the Priest deposed, that *Asterius* told him, that the Abbot *Immanuel* had received one in the name of *Eutyches*, and because he assured them, that he also had sent it to other Monasteries, they nominated two Priests and two Deacons to go and get a true Information of it in all the Monasteries. *Mamas* and *Theophilus*, whom they had sent to *Eutyches*, being returned, reported, that being arrived at his Monastery, they found the Monks at the Gate, and that they told them, that they came to speak with their Abbot, that as the Deputies of his Bishop and of the Synod they desired to speak with him; but the Monks answered, that he was sick; that he could not speak with them; and that they might tell them the Occasion of their coming, and what they desired of him; that they insisted upon it, that they must speak with him in Person, and that they had a Letter from the Synod directed to him; that these Monks being gone in, sent out another Monk, called *Elenusius*, who told them, that he was come to them instead of their Abbot, who was sick; that they had insisted and demanded, whether *Eutyches* would receive them or not? that these Words much affrighted these Monks; but to pacify them, they bid them not trouble themselves, for they brought nothing that need disturb them, but could tell them the Subject of the Letter of the Synod, was to cite him a second time, that he should come and give Answer to the Accusation brought against him by *Eusebius* Bishop of *Doryleum*; that the Monks entering in again told *Eutyches* of it, who immediately caused them to be brought in; that they delivered their Summons to him from the Synod, and that after he had read it, he told them, that he had made a solemn Resolution a long time since never to go out of his Monastery; that they still urged him to yield Obedience to the Synod, but he always refused it, and had given them a Writing subscribed by his own Hand to present to the Council. They ordered him to be cited the third time the next Day, which was *Octob. 17.* and framed the Instrument of his Citation, which they gave to *Memnon* * the Sacristan, and two Deacons to deliver it to him.

* Sexton
or Church
Clerk.
Act. IV.

The next day *Eutyches* sent *Abraamius* the Priest with three Deacons belonging to his Monastery to *Flavian*, to excuse his not coming to the Council by reason of his Sickness. *Flavian* hearing this Excuse, said it was reasonable to put off this business till he was well. *Abraamius* telling them, that he had a Commission to answer for him, if they did put any Questions to him. *Flavian* replied, that the Person accused ought to answer for himself; that he did not urge him; that he would give him all the time he desired; that he might be assured, that he should find all the Bishops of this Synod to be his Brethren and Friends; that several Persons had taken Offence at the things that *Eutyches* had vented; that he ought to clear himself of the Accusation, or make Satisfaction for it; that he had heretofore been a stout Champion for the Truth against *Nestorius*; that it was necessary that he should speak for himself; and if he hath delivered any Error, he ought not to be ashamed to retract it; that if he owned it and would condemn it, the Synod was ready to forgive him, upon Condition that he would never teach the like for the future; in sum, that he had known him a

long time, and had a great respect for him, but could not but hearken to so zealous an Accuser; that he had desired him several times to lay down this Accusation, but could not prevail; that he desired not the Destruction of the Monasteries; that he wished for nothing so much as to preserve Peace and Union. This Conference is reckoned for the fourth Act of the Council: Nevertheless, it was not with all the Assembly of Bishops, but only between *Flavian*, and the Messengers from *Eutyches*.

The next Day being *Wednesday, Nov. 17.* the Bishops being again met, *Memnon*, who had been sent by the Council to summon *Eutyches* a third time, said, that he had answered him; that he had sent *Abraamius* to *Flavian* and the Synod, to * consent in his Name to all that had been decreed by the holy Fathers assembled at *Nice* and *Ephesus*, and to all that *St. Cyril* had spoken. *Eusebius* Bishop of *Doryleum* answered, that that was not the Question, whether he consented to them now or no, but what he had done heretofore? that he was accused for having taught Heretical Doctrines; that he had Witnesses of it; that he had admonished him of it several times; that 'tis not sufficient for him now to say, that he approves sound Doctrine; that he ought to be convicted of the Errors he hath taught, and afterwards retract them, and give full Satisfaction. *Memnon* added to his Relation, that having urged *Eutyches* to come himself, he said, that he had sent *Abraamius* to obtain some time of *Flavian* and the Synod; that he expected their Answers, and desired only the rest of the Week; that on *Monday* next he would come to the Synod and give them Satisfaction. This Report being confirmed by the other Deputies, they gave Audience to those whom they had sent to the Monasteries, to enquire whether *Eutyches* had sent any Forms of Faith to be signed by them; and they said, that the Abbots *Martin* and *Faustus* had received a Writing in *Eutyches*'s Name, but they would not subscribe it; that the Abbot *Job* had heard that the Bishop of *Constantinople* would soon bring them one to sign; that *Immanuel* and *Abraamius* had received no Writing in *Eutyches*'s Name. *Eusebius* Bishop of *Doryleum* insisted, that they had enough to condemn *Eutyches*, but nevertheless consented, that he should be allowed the time he desired, and defer his Judgment to *Monday, November 24.*

In the mean time he laboured to get all things ready for his business; and in the Synod held on *Saturday Nov. 22.* he desired them to summon such Persons before the Council as were necessary for the Conviction of *Eutyches*, viz. *Narses* the Priest, and his Coadjutor, the Abbot *Maximus* his Friend, *Constantinus* a Deacon, and *Eutyches*'s Chancellor, and *Elenusius* a Deacon of his Monastery, that the truth might be laid open before them. And they gave *Eusebius* leave to summon them. Afterward he shewed, that *Mamas* and *Theophilus* had not given a faithful Report of what they had heard *Eutyches* say, and requested, that they be obliged to speak the Truth of what they heard upon Oath. *Mamas* was absent, but *Theophilus* was there, and owned, that *Eutyches* had asked them in the Presence of *Narses*, *Maximus*, and other Monks, in what place of Scripture the two Natures were spoken of; who of the Fathers had said, That the Word of God had two Natures; that they had answered, Shew us in what place of Scripture the Term *Consubstantial* is mentioned; that he answered them, That it was not in Scripture but in the Expositions of Faith made by the Fathers; That *Mamas* replied, That the holy Fathers also had acknowledged the two Natures in Jesus Christ; that continuing his Speech he enquired of *Eutyches* whether Jesus Christ were perfect God and perfect Man; that he owned it; whereupon he concluded that Jesus Christ was made up of two perfect Natures; But *Eutyches* answered them, *God forbid that I should say, that Jesus Christ is made up of two Natures, or that I should give the Godhead the Name of a Nature. Let them depose me if they please, yet I will die in the Faith*

The
Councils.

Act. IV.

Act. IV.

Act. VI.

Faith which I have received from my Fathers. Then *Theophilus* excused himself for not relating these things at first, because he was not sent upon that Account; but to summon *Eutyches* only. *Mamas* being also suddenly returned, excused himself also after the same manner, and said, that what *Theophilus* had deposed was true.

The Council.
Act VII.
The Day on which *Eutyches* had promised to be present at the Council; being come, *Eusebius* Bishop of *Dorylaeum* first appeared. Then they sent to search for *Eutyches* in the Church, and about the Bishop's Palace, and after much enquiry *John* a Priest and Advocate of the Church, came to tell them, that he had met with a Troop of Soldiers, Monks, and Guards, that would not suffer him to escape their hands, but upon condition that he would go with them; that there was the Grand Silentary of the Palace, who demanded entrance, as coming from the Emperor. They suffered him to come in immediately with *Eutyches*, and he delivered to the Council the Emperor's Letter, which imported, that his Majesty, desirous to uphold the Peace of the Church, and the Faith of the *Nicene* Council, which was confirmed at *Ephesus* by the Bishops who condemned *Nestorius*, and to hinder any Scandal from rising in the Church of Jesus Christ, had nominated *Florentius Patricius*, who was a Person of known Faith and Honesty, to be present at the Synod, because they debated upon a matter of Faith; while the Letter was reading, there were several Acclamations made in the Praise of the Emperor. The Council testified their Approbation of the Emperor's Choice in naming *Florentius*, and were well pleased he should be at the Council. They asked *Eutyches* whether he was willing with it; who answered, that he would agree to any thing that pleased the Council, and that he left himself entirely to the Bishops. They prayed the Grand Silentary to put *Florentius* in mind of it, and when he was come, they read over again the Acts of the Council. When they came to a place of Saint *Cyril*, where it was said, that there is an Union of the two Natures in Jesus Christ, *Eusebius* Bishop of *Dorylaeum* interrupted them; and told them, that *Eutyches* did not consent to that truth. *Florentius* desired that *Eutyches* might be interrogated about it, but *Eusebius* Bishop of *Dorylaeum* fearing that he would own it, desired them to make an end of reading the Acts, and said, that it ought not to be any prejudice to him, although he should now acknowledge this truth, since it is evident, that he hath denied it. He discovered, that he was afraid of him, and that with reason, because he was Poor and of no Credit, whereas *Eutyches* was Rich and in great Credit, and had threatned him to cause him to be banished to *Oasis*. *Flavian* promising him faithfully that *Eutyches*'s Confession should be no disadvantage to him; *Eusebius* then asked him, if he confessed the Union of the two Natures. *Eutyches* said Yea. *Eusebius* pressed him further, and asked him; if he acknowledged two Natures in Jesus Christ after the Incarnation, and whether he owned that Jesus Christ was of the same substance with other Men according to the Flesh. *Eutyches* answered, that he came not to dispute, but to deliver his Judgment which was set down in the Paper, which was in his Hand, which he intreated them to read. *Flavian* bid him read it himself, and because he said he could not, they bid him declare his Opinion with his Mouth. Wherefore he said, that he worshipped the Father as the Son, and the Son as the Father, and the Holy Ghost as the Father and the Son; that he acknowledged that he dwelt with us in the Flesh, having taken Flesh of the Virgin, and he was really Incarnate for our Salvation. *Flavian* asked him, if he believed that Jesus Christ was con-substantial with the Father according to his Divinity, and with us according to his Humanity. *Eutyches* answered, that he had delivered his Judgment, and they need not ask him farther about it. *Flavian* demanded if he agreed, that Jesus Christ was of two Natures. He

The Council.
answered, that he would not dispute about the Nature of his Master and Lord. *Flavian* further asked him, if he believed him of the same Substance with us, according to the Humanity. He replied, that hitherto he had never asserted that the body of Jesus Christ was of the same Substance with ours, but that the Virgin's was. But because they urged him further, shewing him, that if the body of the Virgin was of the same Substance with ours, and Jesus Christ assumed his body of the Virgin, the body of Jesus Christ was also of the same Substance with ours. He answered, that since others affirmed it, he was very willing to assert it, but hitherto he had called it the body of God. Lastly, *Florentius* bid him speak plainly, whether Jesus Christ after the Incarnation was of two Natures? he answered boldly, that before the Union there were two Natures, but after the Union he acknowledged but one. The Synod required him to curse this Doctrine. He answered, that he would be willing to submit to the Judgment of the Council, but he could not curse the contrary Opinion, because if he did it he should curse the Holy Fathers. They urged him to pronounce them Accursed, who would acknowledge but one Nature in Jesus Christ after the Incarnation, but he stoutly maintain'd that he would not do it, because it was the judgment of St. *Cyril* and St. *Athanasius*. When they saw, that he stuck at this, the Synod pronounced him deprived of his Priest-hood, of the Communion of the Church, and the Office of Abbot; and ordered, that all those, who should accompany with him, and assemble with him, should be excommunicated, as well as those who should espouse his Sentiments. This Sentence was signed by 29 Bishops, and 24 Abbots.

Eutyches having heard this Sentence pronounced against him thought it best to appeal to a Council, where the Patriarchs of *Rome*, *Alexandria*, and *Jerusalem*, the Bishop of *Thessalonica*, and several other Bishops should be present. But he did not make this Appeal publicly, and in the presence of the Synod; but the Assembly being dissolved, and after the Sentence pronounced against him, he wrote immediately to Pope *Leo*, that *Eusebius* Bishop of *Dorylaeum* having a design to ruine him, and to disturb the Church, had presented a Petition to *Flavian*, and some other Bishops who were met at *Constantinople*, in which he accused him for being an Heretick; that being summoned to answer to the Accusation, although his Age and Sicknefs ought to have excused him, yet he had been forced to appear, knowing well enough that they had combined together to destroy him; that he had immediately presented a Confession of his Faith in Writing, subscribed with his own hand; that *Flavian* had not, nor would receive it, nor cause it to be read, but had urged him to confess, that there were two Natures in Jesus Christ, and to pronounce them Accursed that would not; that being unwilling to add any thing to the Faith of the Council of *Nice*, and knowing that *Julius*, *Felix*, St. *Athanasius*, and St. *Gregory* rejected the two Natures, he dared not to discourse of the Nature of the Word of God, who in the last days came down into the Womb of the Virgin without any change in himself, in such manner as he pleased, and that he knew, that he was not a Man in show only; that he would not curse the Fathers, and that he had required them to write to his Holiness, and leave it to him to judge him, promising to submit to his Determination; that the Synod not regarding these Propositions had dissolved themselves, and had published a Sentence of Deposition against him; that they had contrived a long time against him by the Faction, insomuch that he was in great danger, if he had not been taken away by the Guards; that they had forced all the Abbots to subscribe against him, and being desirous to justify himself before the People by reciting his Creed, they had hinder'd him, that they might make him pass altogether for an Heretick; that in this condition he fled to St. *Leo*

The Council. for help, whom he knew to be Zealous for the Faith, and to hate all Faction and Contest; that he assured him, that he brought in no Innovations concerning the Faith, and had been taught from the beginning of the Church; that he condemned *Apollinaris*, *Valentinus*, *Mares*, *Nestorius*, and all those who affirm, that the Flesh of Jesus Christ descended from Heaven, and was not assumed in the Womb of the Virgin. He requests, that setting aside that which had been done against him through Faction and Combination, that it be not prejudicial to him, *St. Leo* would give his Judgment about the point of Doctrine in contest; that he would forbid them for the future to speak abusively of him, to thrust him out of the number of the Orthodox, and that he would not endure that a Person who hath passed 70 Years in the exercise of Continence and Chastity, be overwhelmed at the end of his Life. He annexed to the end of this Letter the Petition of *Eusebius* Bishop of *Doryleum*, and the Confession of Faith which he had made in the Council, with the Testimonies of the Holy Fathers against the two Natures. There is also at the end of this Letter a Confession of Faith made by *Eutyches*, in which he professes to hold to the Definitions of the Councils of *Ephesus* and *Nice*, of *St. Cyril* and other Fathers of the Church, and pronounce *Anathema* against *Nestorius* and *Apollinaris*, and against all those who affirm, that the Flesh of Jesus Christ came down from Heaven, holding that the Word of God came down from Heaven without Flesh and took Flesh in the Womb of the Virgin of the very Flesh of the Virgin. So that he, that from Eternity was perfect God, is become perfect Man in time. We find also in the same place a Letter attributed to *Julius*, which affirms, that we ought not to say, that there are two Natures in Jesus Christ after their Union, and that as Man, although he be made up of a Soul and a Body, he is but one Nature, in like manner though the Divinity and Humanity be in Jesus Christ, they are nevertheless but one Nature. It is probable, that this Letter is forged under the Name of *Julius*, as the Letters attributed to *Felix*, and *St. Athanasius* upon the same subject.

The second Synod of Constantinople.

But *Eutyches* did not content himself to write to the Pope: He besought the Emperor to call a General Council for the determination of his Cause, and prayed him, that in the mean while he would have the Acts of the Judgment given against him by *Flavian* to be reviewed, maintaining that things were not carried as they are related in those Acts. From this time the Emperor resolved to assemble a General Council, and in the mean while he assembled the Bishops residing in *Constantinople*, to examine the Acts of the Council under *Flavian* before them and the Parties concerned. This Synod met *Apr. 1.* in the Baptistry of the Great Church. It consisted of 30 Bishops out of the Dioceses of *Asia*, *Pontus*, the *East*, and *Thracia*, of whom 10 or 12 were present at the former Synod. *Thelasius* Bishop of *Cæsarea* in *Cappadocia* was the first. *Patricius Florentius* held the chief place in it as Judge, and the Tribune *Macedonius*, a Notary, and Master of Requests ordered it. He, when the Bishops were entred, ordered, that those, who were sent in the stead of *Eutyches* should be admitted. *Eusebius* Bishop of *Doryleum* said, that if he defended himself by Proxie, he would retire. *Macedonius* having answered, that the Emperor would have it so, *Eusebius* Bishop of *Doryleum* desired the Bishops to declare, if they were willing it should be so. *Meliphongus* Bishop of *Juliopolis* said, that he thought that the Person accused ought to come in Person, especially if the Cause in Examination were of any consequence, and that the Emperor had determined to hold an Universal Council, to which all matters of consequence ought to be reserved. *Macedonius* having been inquired of by *Florentius*, what commands he had received from the Emperor about it, said, that the Emperor understanding that *Eutyches* was condemned, would have the Acts of his Condemnation read over, in the presence of those whom

The Council. *Eutyches* had sent in his stead to the Synod, that both Parties might be satisfied in what was related. *Patricius* hereupon called in *Constantinus*, *Eleusinius*, and *Constantius*, who were sent on *Eutyches*'s behalf, and *Macedonius* having placed the Gospel in the middle of the Synod, would have obliged the Bishops to take an Oath, that they would speak truly, if things were transacted so as they are set down in the Acts. But *Basilus* Bishop of *Seleucia* said, that the Bishops were never obliged to take an Oath upon the like Occasion, that Jesus Christ forbids us to swear, that being before the Altars, having the fear of God before their Eyes, and their Conscience to observe them, they would speak the whole truth so far as they could remember. Wherefore they ordered *Aëtius* a Deacon and Notary, to produce the Authentick Acts; at first he was unwilling, but *Flavian* and the Bishops having consented to it, he brought them forth; *Constantius* the Monk produced also a Copy of theirs. There was no difficulty about the two first Actions. They made several brangles about the Answers of *Eutyches*, which don't deserve to be related. But when they came to the Condemnation, *Constantine* said, that *Eutyches* had appealed to a Council of the Bishops of *Rome*, *Alexandria*, *Jerusalem*, and *Theffalonica*, and that they had not inserted that Appeal into their Acts. *Basil* Bishop of *Seleucia* said, that he had heard him say at that time, that they propounded it to him to confess that there were two Natures in Jesus Christ; that if the Bishops of *Rome* and *Alexandria* would command him to do it, he would say it: but he never heard him appeal from the Sentence. *Flavian* maintained, that *Eutyches* had not appealed in the Council, but the Synod being dissolved, as he ascended on high; *Patricius* had told him, that *Eutyches* did appeal from it. *Florentius* said, that the business was thus carried. *Julianus* and *Seleucius* testified, that none of the Bishops had heard that he appealed from it.

Eutyches invented another trick to weaken the Authority of the Acts. He desired, that the Grand Silentary might hear them, who being sent to *Flavian*'s Synod, might know much of what passed there. The Emperor granted his request, and commanded the Grand Silentary to take the deposition of *Martial*, a Count, and Great Master of the Imperial Palace. He appeared before him with *Macedonius* the Notary, and Master of Requests *Apr. 27.* and declared, that being sent to meet *Flavian* by the Emperor, to tell him, that *Patricius Florentius* had Commission to sit in the Synod, that he held in his Episcopal Palace at *Constantinople*; *Flavian* answered, that it was needless for *Florentius* to give himself that trouble, because the business was already decreed, and *Eutyches* was condemned because he did not appear after the second Citation, and that then they shewed him a Paper, where his Condemnation was written; and that before the Synod was assembled, *Macedonius* deposed, that being come from the Council where they had reviewed the Acts of the Synod, *Asterius*, a Priest and Notary, met him, and told him, that *Abraamius* and the Notaries had changed some places in the Acts; and fearing lest they should discover the fraud, he was forced to tell him, that it was done without his knowledge or consent.

It was about this time that *Flavian* was obliged to make a Confession of his Faith to the Emperor, which is recited in the first part of this Council, in which he professes to follow the Holy Scripture, and Expositions of Faith, made by the Holy Fathers assembled at the Council of *Nice*, of the 125 Fathers assembled at *Constantinople*, and those who assembled at *Ephesus* under *St. Cyril*, and to teach that there is but one Jesus Christ born of God from all Eternity, according to his Divine Nature, and born of the Virgin in time according to his Humane, perfect God, and perfect Man, made up of a Soul and Body of the same Substance with God, as to his Divine Nature, and with his Mother, according to the Flesh, made up of two Natures united in one Person. That he

The Councils. C. 5. he doth not refuse to say, that there is one Nature of the Word, provided that it be acknowledged to be Incarnate and made Man, because our Lord Jesus Christ is of two Natures. That he pronounces them accursed, that affirm, that there are two Sons, or two Persons; and particularly *Nestorius*. This was the Substance of the Form of Faith, signed by *Flavian*, and presented to confute the Calumnies of those who hated and envied him.

Ep. 20. Act of the Council, c. 2. St. *Leo* having received a Petition from *Eutyches*, and a Letter from the Emperor, wrote a Letter to *Flavian*, in which he tells him, that he greatly wondered that he had not written to him about the disturbance that happened in his Church, nor had given him an Account of what had passed; that he had received a Petition from *Eutyches*, who complained, that he was unjustly deprived of Communion notwithstanding the Appeal, which he interposed in the Council; but they had no regard to it; that he saw not with what Justice they could condemn him, yet he desired nothing to be done, till he had full information of every thing; that they ought to have shewed some Innovation that *Eutyches* had made against the Ancient Doctrine, for which he deserved to be dealt so rigorously with; that he had sent him a Person of Credit, and a faithful Relation of what had passed, because the Lenity of the Church, and the Piety of the Emperor, inclined him to wish earnestly for Peace, and to induce them that are in an Error to acknowledge it, and amend it; that he did not think it a very hard thing to compose things, because *Eutyches* had already declared, that he was ready to recant, if he was found to have taught any Error. This Letter bears date *Febr. 18. An. 449.*

Ep. 21. in the Acts of the Council, c. 3. At the same time he wrote also a Letter to *Theodosius*, in which having highly extolled the Emperor's Piety, he tells him, that he had not yet been able to learn for what Reason *Flavian* had condemned *Eutyches*; that he had received a Writing from *Eutyches*, in which he complained, that he had been unjustly condemned, although he had never departed from the Faith of the Council of *Nice*; that the Petition of *Eusebius* Bishop of *Doryleum*, of which *Eutyches* had sent him a Copy, had not given him a sufficient insight into it, because he had not distinctly set down the thing which he reprov'd in his Doctrine; that he had written to *Flavian* to send a full and faithful Relation of the Affair, and he made no question but that he would do it.

Act. II. Council. IV. 1. Part, after Ep. 20. of St. Leo, c. 1. Num. Eccl. Grat. p. 50. We have two Letters of *Flavian* to St. *Leo*. In the first, which he wrote to him when he sent him the Acts of the Council of *Constantinople*, he accuses *Eutyches* for reviving the Errors of *Valentinus*, and *Marcion*, by holding that there is but one Nature in Jesus Christ; that the Properties of the two Natures were mixed together, and that the Flesh of our Lord Jesus Christ was not of the same substance with ours; that *Eutyches* had been accused by *Eusebius* Bishop of *Doryleum*, and was convicted of this Error, as he may learn by the Acts annexed to this Letter; that since *Eutyches*, instead of Repenting, had disturbed the Church by Publishing abusive Libels, and Presenting to the Emperor arrogant Petitions, full of Falshoods, and Injuries breaking all Laws by it; that it was not true that he had presented an Appeal to the Council, as he told him, to deceive him; that he prayed him to act upon this occasion as became his Priestly Dignity, to make this business, which concerns all the Churches, his own, to approve the Condemnation of *Eutyches* so regularly performed, to confirm the Pious Inclinations of the Emperor; and so much the more, because this Affair needs nothing but his Help and Protection; that by this means Peace may soon be restored, Troubles cease, and he lay aside the thoughts of a Council, which he is about to convene, which can only bring further trouble to the Church.

Acts of the Council, p. 1. c. 6. In the 2d Written some time after, having shewed what grief he was in for the Impiety of *Eutyches*, he accuses him of the Errors of which he had spo-

ken in the first, and prays St. *Leo* to make known his Condemnation to all the Bishops subject to the See of *Rome*, for fear lest any one not being informed of it, should write to him, or communicate with him.

Ep. 22. St. *Leo* having received the first of these two Letters from *Flavian*, tells him that he commended the Zeal which he had shewn for the Faith, and that he would not suffer him to be troubled, nor *Eutyches* to persist in his Impiety. This Letter is dated *May 21. 449.* He was of the Opinion at first, as well as *Flavian*, That it was not necessary to assemble a General Council, at least in the *East*, and to prevent it prayed *Theodosius* to call one in *Italy*. But before the Emperor had received this Letter, he had appointed a Council at the humble request of *Dioscorus* Bishop of *Alexandria*, for the Re-examination of the business of *Eutyches*. S. *Leo* having notice of it, and being Summoned to it, as other Bishops were, nominated 3 Legates to send into the *East*, *Julius* Bishop of *Puteoli*, *Renatus* a Priest and *Hilarius* a Deacon, with *Dulcitius* a Notary; he gave them several Letters, which are Dated *June 13.*

Ep. 23. The first was that famous Letter directed to *Flavian*, in which he explains with so much Accuracy the Mystery of the Incarnation. In it he distinguishes two Births of the Son of God, and two Natures in Jesus Christ, whose Properties subsist distinctly, although they be united in one and the same Person. He maintains that the Word hath assumed our Nature, and all the Properties of it, Sin only excepted. In it he proves that he hath a true Flesh like ours. He rejects the Confession of Faith made by *Eutyches*, because, says he, 'tis absurd to say, That the Son in the Incarnation is of two Natures, and impious to maintain, That after the Incarnation he hath but one. He acknowledges that he was justly Condemned, and yet was willing to shew him some Mercy if he would confess his fault, and condemn *viva voce*, and in Writing the Errors which he had published.

Ep. 24. The second was written to *Julian* Bishop of *Coos*, who had been present at the Judgment given against *Eutyches*, and had written about it to S. *Leo*. In it he speaks passionately against *Eutyches*, calling him an Impudent Old Man; he accuses him for reviving the Errors of *Valentinus*, *Apollinaris*, and *Manicheus*. He proves that there is no change, nor a confusion made in the two Natures in Jesus Christ. He observes, that it follows from *Eutyches*'s Confession of Faith, that the Soul of Jesus Christ was united with the Godhead before it assumed a Body in the Womb of the Virgin *Mary*, and that the Body of Jesus Christ was created out of Nothing. Lastly, He maintains against *Eutyches*, That although Jesus Christ had some particular Privileges, as to be Born, and Conceived of a Virgin by the Power of the Holy Ghost, and not to be subject to the motions of Concupiscence, nor Sin, yet he hath a Body and Soul of the same Nature with ours, and endued with the same Properties.

Ep. 25. The third is directed to *Theodosius*. He tells him, That he had sent his Legates to be present at the Council in his stead, which he had called at *Ephesus*, and assure him at the same time, that *Eutyches* was apparently in an Error.

Ep. 26. The fourth Letter of the same Date is directed to the Empress *Pulcheria*. He commendeth her Zeal for the defence of the Faith; explains the Mystery of the Incarnation to her; condemns the obstinacy of *Eutyches*; complains that the Emperor had appointed the Council upon a day too near, because the Bishops of *Italy* had too little time from the 12th. of *May*, on which they received the News of it, to the 1st. of *August*, which was the day appointed for the Meeting of the Synod at *Ephesus*, to prepare for, and finish such a Journey. That the Emperor had thought that he ought to be present in Person, but although he had had some Precedent for it, which he had not, the present Conjunction will not permit him

The Councils. him to leave *Rome*. Lastly, He shews of what Importance this Question was, and prays him to take care that *Eutyches's* Impiety be condemned by pardoning him if he recant it.

Ep. 28. The fifth Letter of St. *Leo* is directed to the Abbots of *Constantinople*; he tells them, that he condemns the Errors of *Eutyches*, and hoped that he would acknowledge it.

Ep. 29. The sixth is directed to the Council it self; In it he opposes *Eutyches* by the Confession of St. *Peter*, who acknowledged that Jesus Christ was the Christ the Son of the Living God. He exhorts the Fathers of the Council to suppress the Error, and to reduce those that are in it.

Ep. 30, 31, 32, 33. There are also two Letters of the same date, of which one is addressed to *Pulcheria*, the other to *Julian* of *Coos*; as also another to *Flavian*, dated June 17, and another June 20, to *Theodosius*. He repeats the same things in them.

The Emperor *Theodosius* also wrote several Letters about the Council. The first is about the Calling of it, dated May 30, directed to the Patriarchs and Exarchs, in which he orders them to be at *Ephesus*, Aug. 1. with the Metropolitans, and so many of the Bishops of their Jurisdiction as they would choose, except *Theodoret*, who was prohibited to come thither, unless the Council should summon him.

The second is a private Letter to *Dioscorus*, dated May 15, in which he gives him Notice, that he would have the Abbot *Barsumas* present at the Council, as a Deputy for the Eastern Abbots, who complained that they were used hardly by their Bishops, who were Favourers of *Nestorius's* Party. The third is an Order to *Barsumas* to be present at the Council. It is dated the day before the former Letter.

The fourth is an Order directed to *Elpidius* to come to the Council with *Eulogius*, a Tribune and Notary, to prevent that there be no Tumults there. In it he orders that the Bishops, who have been Judges of *Eutyches*, should be present at it, but have no power to consult, nor right to Vote, but shall wait upon the Judgment of the other Bishops, because they re-examine what they have judged. He forbids them to meddle with any Civil Affairs, lest that which concerns the Faith be not thoroughly decided.

The fifth is an Order to the Proconsul of *Asia*, to afford *Elpidius* all necessary Assistance. The sixth is a Letter to the Bishops of the Council, in which he tells them, that he wished that they had had no cause of going from their Churches and leaving their Ministerial Functions, and to spare themselves the trouble of so long a Voyage, but *Flavian* having moved a Question concerning the Faith, by accusing the Abbot *Eutyches*, after he had done what he could to appease the Contest, but to no purpose, by persuading *Flavian* to keep close to the *Nicene* Creed, he thought that there was no other way to decide this Question but by assembling a Council, that they might examine all that had passed, utterly extirpate the Error, and expel all those out of the Church who would revive the Heresie of *Nestorius*.

The seventh is a private Letter to *Dioscorus*, in which he gives him the Precedence of the Bishops, and the Chief Authority in the Council, not only upon the Account of *Theodoret*, whom he commanded to be excluded out of it, but upon the Account of some other Bishops whom he suspected to favour the Sentiments of *Nestorius*. He takes notice also, that he was persuaded that *Juvenal*, Bishop of *Jerusalem*, and *Thalassius*, Bishop of *Cæsarea* in *Cappadocia*, and the other Orthodox Bishops, would join with him; and he was unwilling, that they who would add or change any thing that had been established at *Nice* or *Ephesus*, should have any Authority in this Synod. It is easy to perceive by these Letters that the Court favoured *Eutyches*, and the Egyptian Party, and declared it self openly for them against *Flavian* and the Eastern Bishops: It was *Chrysaphius* the Eunuch, who for a long time had born a good Affection to the Egyptians, who was a great Friend to *Eutyches*, who baptized him, and a particular Enemy to *Flavian*, who would not give him Money for his Ordination. It was, I say, this *Chrysaphius* who had misguided the Emperor's Piety, with whom he had a great Interest and Favour.

The Councils. The Council of Ephesus under Dioscorus. The Council began Aug. 8. An. 449. It was made up of 130 Bishops out of the Dioceses of *Ægypt*, the *East Thracia*, *Pontus* and *Asia*: *Dioscorus* of *Alexandria* was President of it by the Emperor's Order. *Flavian*, Bishop of *Constantinople*, appeared there in the Name of the Party; the Bishop-Legate of the Pope, held the second place in it. It is not certain whether it was *Julian* Bishop of *Coos*, or *Julius* Bishop of *Puteoli*, who held this place; the Greek Acts of the Council bear the Name of *Julian*, which is also met with in the ordinary Edition of the *Latin* Translation, but the MSS. of the Old Translation, reviewed by *Rusticus*, read it *Julius*, and not *Julianus*. It is certain by St. *Leo's* Letters, that he sent *Julius*, Bishop of *Puteoli*, with *Hilarius* the Deacon, and *Renatus* the Priest, to supply his place in the Council: Now the Author of the Memoir about the Affair of *Acacius* assures us, that *Renatus* died in his Journey at the Isle of *Delos*, and that *Julius*, Bishop of *Puteoli*, assisted in the Name of the Pope at the Council of *Ephesus*. *Evagrius* says also in his History, that *Julius*, Bishop of *Puteoli*, assisted in the Pope's room at the Council of *Ephesus*. In the Acts of the Council there is no mention of *Renatus* the Priest, which confirms the Testimony of the Author of the Memoir about the Affair of *Acacius*, and proves, that it was he, and not *Julius* of *Puteoli*, that died in the way. It is true there is a Letter of *Theodoret* written after the Council to *Renatus* the Priest, but either *Theodoret* knew not of his Death, or the Superscription is alter'd, for 'tis not probable that *Hilarius* the Deacon, and *Dulcitius* the Notary, should be named in the Acts of the Council, and *Renatus* the Priest not be spoken of if he had been at it, and the Testimony of the Memoir of *Acacius*, who was almost contemporary, is of great weight. The Greek Text of the Acts of the Council ought not to create any doubts, for we know that the Greeks often corrupt the *Latin* Names, and the Name of *Julian* being more common among them than that of *Julius*, they put the first instead of the last. The MSS. of the Old Translation in *Latin*, made when the Memory of the Council was yet fresh, and when the true Name of the Pope's Legate, who assisted at this Council, was well known, serve to rectify the Greek Text. *Juvenal* had the third place in the Council before *Domnus* Bishop of *Antioch*, who was allotted the fourth Seat. *Flavian* was reckoned in the fifth place, which was very extraordinary in the Council of *Chalcedon*. *Stephen*, Bishop of *Ephesus*, was the sixth in Order; and *Thalassius*, Bishop of *Cæsarea* in *Cappadocia* was next to him, and was ranked among the Patriarchs, as we have seen in the Emperor's Letters to *Dioscorus*.

John, the Chief Notary, having declared to the Bishops, That the Emperor had caused them to meet, to examine a Controversie of Faith disputed between *Flavian* and *Eutyches*, utterly to extirpate Heresie, and to confirm the Faith Established by the Fathers of the Council of *Nice*, and Explained by those of the Council of *Ephesus*, read the Letter for the calling of the Council. Then the Bishop-Legate made some Excuses for S. *Leo*, that he did not come in Person to the Council, as he had been desired by the Emperor, because there was no Precedent that it had ever been done in any Council. He required them to receive and read his Letter, in which he explained the Doctrine of the Church. They did not read this Letter, but the Emperor's, and after several Acclamations, in which they commended the Councils of *Nice* and *Ephesus*, they called *Eutyches* before them, who presented a Confession of Faith, in which he recited the *Nicene* Creed, professed to live and die without making any alteration in it, by changing, or adding to it; as also in the Doctrine of St. *Cyril*, approved by the Council of *Ephesus*. In

The
Councils.

In it he pronounced Anathema against *Manes, Valentinus, Apollinaris, and Nestorius*, and against all Hereticks, beginning with *Simon M.* and particularly against those who maintain that the Flesh of Jesus Christ came down from Heaven. Having read this Confession of Faith, he complained, That though he was of this Judgment, yet *Eusebius* Bishop of *Dorylaeum*, had unjustly accused him before *Flavian*, and the other Bishops, who were at *Constantinople* about their private Affairs; that he had presented abusive Petitions against him, in which he treated him as an Heretick, although he alledged no Proof of it; believing, that *Flavian* having cited him to the Council, would condemn him because he did not appear. That when he appeared, *Flavian* would not suffer him to read his Confession of Faith; and though he declared, That he had no other Sentiments than those of the Fathers of the Council of *Nice*, and *Ephefus*, yet they read a Sentence of Condemnation given against him, not regarding the Appeal, which he interposed, and made to a General Council. That after this Condemnation *Flavian* had caused him to be accounted for an Heretick, and had made several Bishops and Monks to subscribe against him, although above all things he ought to have written to all the Bishops to whose Judgment he had appealed; that seeing himself thus persecuted, he had informed the Patriarchs, and Emperor, after what manner things had been carried, and had requested that the Proceedings of *Flavian* should be examined in the Council. When *Eutyches* had thus spoken, *Flavian* requested that *Eusebius*, Bishop of *Dorylaeum*, his Accuser, should be called in, but *Elpidius* would not suffer him to be admitted, and said, That he had done the Office of an Accuser before the first Judge, and that now the Judges themselves were to answer for the Judgment; that the Council was met to judge the Judges themselves, and examine the Judgment which they had given, and not to furnish out a new Accusation; so that it was sufficient to read over again the Acts of the Council of *Constantinople*. *Juvenal*, Bishop of *Jerusalem*, and several other Bishops, were of that Opinion, but the Pope's Legates demanded that *St. Leo's* Letter should be read before the Acts. *Eutyches* said, that the Legates were suspected by him, because ever since their Arrival they had abode with *Flavian*, who received them Friends, and gave them Presents; so that he desired the Council, that if they demanded any unjust thing against him, it might not be prejudicial to him. *Dioscorus*, President of the Council, concluded, that the Acts of the Condemnation of *Eutyches* should be read without more ado. They read them all along with the Acknowledgment that had been made of them at *Constantinople*. When these Acts were read, the Bishops declared, That *Eutyches* having always professed the Faith of the Fathers of the Council of *Nice*, and *Ephefus*, was Orthodox, and had been unjustly condemned.

The Monks of the Monastery of *Eutyches* afterwards presented a Petition against *Flavian*, in which they complain, That this Bishop having unjustly condemned their Abbot, because he would not approve, as he had done, Errors contrary to the Faith of the Councils of *Nice* and *Ephefus*, had sent *Theodotus* a Priest to them, who enjoined them not to obey their Abbot, to have no Society with him, and not permit him to have the Management of the Revenue of the Monastery; that the Altar, which *Flavian* himself had consecrated for them six Months since, had remained without a Sacrament; that they were still themselves bound by that unjust Sentence; that some of their Brethren were dead without receiving the Sacrament; that they had always strictly followed the Orders of a Monastick Life according to their Rule, but had been deprived of their Sacraments; that they had passed the Festivals of the Nativity, Epiphany, and Easter, and continued 9 Months in that Estate, but *Flavian* had no Mercy on them; that they prayed the Synod to have some pity on their Misery, restore them to the Communion, and to judge him with

rigor who had passed that unjust Sentence upon them. This Petition was subscribed by 1 Priest, 10 Deacons, 3 Sub-deacons, and 21 ordinary Monks. They questioned them about their Faith, who answering, That they received the Faith of the Councils of *Nice* and *Ephefus*, the Faith of *St. Athanasius*, *St. Gregory*, and *St. Cyril*, and that they agreed to the Confession of Faith that *Eutyches* had read, they declared them absolved, and they received them to Communion.

Lastly, They read the sixth Action of the [former] Council of *Ephefus*, that they might get a pretence to condemn *Flavian*, and when it was read, and approved by the Bishops, *Dioscorus* declared, That *Flavian*, and *Eusebius* Bishop of *Dorylaeum*, having been the Cause of an universal Scandal, endeavouring to add to the Faith of the Council of *Nice*, contrary to the Prohibition of the Council of *Ephefus*, ought to be deposed. His Opinion was followed by *Juvenal*, *Domnus*, *Thalassius*, and the Bishops, who signed the Condemnation of *Flavian*, and *Eusebius* Bishop of *Dorylaeum*. While *Dioscorus* gave his Judgment, *Flavian* said aloud, that he rejected him; and *Hilary* the Deacon said, that he opposed the Sentence of *Dioscorus*. Some of the Bishops contradicted it, others cast themselves at *Dioscorus's* Feet, begging of him to spare *Flavian*, but they were compelled by the Threats of the Soldiers, whom they had admitted, to subscribe the Acts of the Council. The next Day *Dioscorus* deposed *Ibas* Bishop of *Edeffa*, being accused of having spoken this Blasphemy, That he envied not Jesus Christ the Title of God, because he could himself become such, if he pleased. Nor did they spare *Theodoret*, although he was denied the Liberty of coming to defend himself. The Reason of his Condemnation was, that he had written against *St. Cyril's* Chapters, and had heretofore taken *Nestorius's* part. *Libinianus* though Bishop of *Paros*, was also deposed; and lastly, tho' *Domnus*, Bishop of *Antioch*, had signed the Condemnation of *Flavian*, and consented to all that *Dioscorus* desired, yet he was also condemned under a Pretence, that he had heretofore written a Letter to *Dioscorus* against *St. Cyril's* 12 Chapters. *Dioscorus* made use of the Opportunity of his Absence from the Council, upon the Account of some Indisposition which took him suddenly. *Flavian* appealed from this Judgment given against him by the Synod. The Reasons for his Appeal were these, That they would not hear his Defence; that *Dioscorus* had been an absolute Commander in it to order what he pleased; that all Things passed by Force and contrary to the Canons; that they had forced the Bishops by Threats to subscribe; that they would not read *St. Leo's* Letter; that no Regard was had to the Refusal which he made against *Dioscorus*, nor to the Opposition made by the Pope's Legates. This Appeal was presented to the Pope's Legates, but it was referred to a general and free Council, and there to be prosecuted. This appears by the Letters and Carriage of *St. Leo*, who in Pursuit of this Appeal did not concern himself with the Judgment of *Flavian's* Cause before his own Tribunal, but importuned the Emperor to call a Council of the Eastern and Western Bishops, to make void the Judgment given at *Ephefus* against all sorts of Justice and Equity. *Dioscorus*, and those of his Faction, being provoked by this Appeal, set upon *Flavian* with a design to banish him, and did it with so much Violence, that he died a little time after. 'Tis probable that having received several Blows on his Feet when he was apprehended, and afterward being hardly used in his Journey by those that carried him into Banishment, he died a little after he came there of the ill Usage and Blows he had received. Thus *Liberatus* and *Evaristus* relate his Death, and this shews, that it was not without Reason that *Dioscorus* was accused in the Council of *Chalcedon* of having been the Cause of *Flavian's* Death, because though he did not himself smite him, yet it was by his Order that he was so badly used. *Anatolius* was ordain'd in the Place of *Flavian*, *Maximus* of *Domnus*, *Nonnus* of *Ibas*, and

The
Councils.

The
Councils.

Athanasius of Sabanian. They ordained none in the Place of *Theodore* Bishop of *Cyrus*, and *Eusebius* Bishop of *Doryleum*, for they were only thrust out of their Dioceses. The first desired Help of the Pope. They did not spare the very Legates of *St. Leo*, who were the only Persons who shewed any Courage for the Defence of the Innocent. They were apprehended, but *Hilary* found out a Way of Escape, and having passed through many Dangers they got safe to *Rome*. During these Transactions, *St. Leo* was much perplexed about the Success of this Affair. He knew that *Eutyches* was very considerable at Court, and that *Dioscorus* and the *Egyptian* Bishops favoured him, and was afraid that they would not have that Respect to his Letter and Legates that they ought. *Flavian's* Silence increased his Grief, and he could not but let him know it. As soon as he understood by *Hilarius* the Deacon how things went, he called a Council, and wrote to the Emperor *Theodosius* in his own and Brethrens Name, That the Council, which he had caused to be held at *Ephesus*, had depraved the Purity of the Faith, and Discipline of the Church; that all things were carried according to the Humour of *Dioscorus*, who had allowed the Bishops no Liberty, and who had made them pass a very unjust Sentence. He conjured his Majesty by the Name of the Holy Trinity to leave all things in the same State that they were before the assembling of this Council, until he could call a Council of a greater number of Bishops from all Parts of the World. He says, that all the Churches, and all the Western Bishops did implore him with Tears and Sighs, that since the Legates of the Holy See have opposed it, and *Flavian* presented them with an Appeal, his Majesty would call a General Council in *Italy*, which may either wholly remove or mitigate the Causes of the Discontent; inasmuch that there may remain no Scruples about the Faith, nor any Division contrary to Charity, by summoning the Bishops of the Eastern Provinces to this Council. He adds, that 'tis unavoidable after an Appeal put in, and also conformable to the Laws established in the Council of *Nice*. They are the Canons of the Council of *Sardica* that he means, and uses to shew, that in the Case of an Appeal a Synod ought to be called to examine the Cause already judged; and not to shew that he had a right himself to review it. This Letter is dated Octob. 13.

Ep. 40.
Lp. 41.

He repeats the same Complaints and Requests, in another of the 15th. of the same Month. He also addresses himself to *Pulcheria*, to obtain what he desired by her Means. In the mean time he comforts *Flavian*, telling him, That he will not omit any thing for the Defence of the Common Cause; and exhorts him to suffer patiently. He congratulates the Bishop of *Thessalonica*, because he was not at the Council of *Ephesus*, and admonishes him to continue in Communion with *Flavian*. Lastly, He exhorts the People and Clergy, and Abbots at *Constantinople* to be still united with *Flavian*; and explains to them what they ought to believe concerning the Incarnation of Jesus Christ, by rejecting the Sentiments of *Eutyches*. In fine, He brought it to pass that the Emperor *Valentinian*, and the Empresses *Placidia* and *Eudoxia* did join with the Western Bishops to intreat *Theodosius* to suffer a General Council to be held in *Italy*. We have the Letters they wrote to *Theodosius*, in which they much extol the Authority of the Holy See, and insist much upon *Flavian's* Appeal. But *Theodosius* gave this Answer to these Letters, That he had assembled a Council at *Ephesus*, where the thing had been examined and judged; that *Flavian* was found guilty and therefore was condemned, and that 'twas needless, nay impossible to do any thing more. *St. Leo* also wrote about it to *Pulcheria*, and made her write to him by the Empress *Placidia*. He refused to communicate with *Anatolius*, and renewed his Suit afresh in the Beginning of the next Year, that he would hold a Council in *Italy*: He

Ep. 50.

Lp. 54, &c.

sent Legates also into the East to demand it, but

could not effect any thing as long as *Theodosius* lived. *Marcian*, who succeeded him in the Year 450, entered upon the Throne with another Opinion, because * *Pulcheria*, by whose Marriage he was advanced to that Dignity, had a great Veneration for the Bishops of *Rome*. So that the four Legates which *St. Leo* had sent, being arrived at *Constantinople*, a little after the Death of *Theodosius*, were very kindly received there. *Anatolius* foreseeing that it would not be for his Advantage to continue in Communion with *Dioscorus*, and maintain his Separation from *St. Leo's*, sought all means to join with the Latter, and to procure, that he should acknowledge him lawfully ordained, although it was done by *Dioscorus*, and he had been put into the Place of a Bishop unjustly, and violently deposed. He made use of his Interest with the Emperor and Empress to bring this about, and that he might himself engage *St. Leo's* Favour, and persuade him of the Purity of his Faith, he called a Council of such Bishops as were then at *Constantinople*, and invited the Pope's Legates to be present at it. In it he caused *St. Leo's* Letter to *Flavian* to be read, with the Testimonies of the Greek and Latin Fathers, and caused all the Bishops to sign it, pronounced Anathema against *Nestorius* and *Eutyches*, and condemned their Doctrine, sent the Letter of *St. Leo* to the Metropolitans, that they should sign it; and that they should cause all the Bishops of their Provinces to sign it. In this Synod they also decreed that the Bishops who were fallen into an Error by approving the Acts of the Council of *Ephesus* under *Dioscorus*, and had separated themselves from the Communion of the Church, should have Communion with no Church but their own, and be deprived of the Communion of other Bishops. The Pope's Legates proposed it to him to blot out the Names of *Dioscorus* and *Juvenal* out of the Dyp-ticks.

The
Councils.
[*] Theo-
dosius's
Sister.

Council of
Constantinople.
Act. A-
bundia-
pud. Bar.
ad An.
449. c.
Act 4.
Conc. Ch.

Anatolius having celebrated this Council sent Deputies to *St. Leo*, to assure him of the Purity of his Doctrine, and communicated to him what they had proposed in the Council. The Emperor *Marcian*, and the Empress *Pulcheria*, wrote to *St. Leo*, and she tells him, That they intended soon to celebrate a Council in the East, and desired him to send the Western Bishops to it. She adds that she had caused the Body of *Flavian* to be brought to *Constantinople*, where they interr'd it honourably in the Apostles Church, which was the ordinary burying Place of the Bishops of *Constantinople*, and had given those Bishops who were banished upon the Account of the Council of *Ephesus*, leave to return to their own Dioceses.

St. Leo thanked the Emperor and Empress for the Protection they had afforded to the Faith, he received *Anatolius* with Joy, acknowledged him for a lawful Bishop, allowed him to receive those Bishops to the Communion of the Church, who being forced to give place to the Violence used in the Council of *Ephesus*, were sorry for what they had done, and confessed the Faith of the Church. As to *Dioscorus*, *Juvenal*, and *Eustathius* Bishop of *Berytus*, he bids *Anatolius* to consult with his Legates about it, and to do as they should judge convenient, provided it be not prejudicial to the Memory of *Flavian*: That as to himself he thought it unjust to put the Name of his Persecutors among the number of the Bishops of the Church, so long as they remain in their Error, and it seemed reasonable to him either to punish them for their Perfidiousness, or make them acknowledge their Fault. Lastly, He recommends to him *Julian* of *Coos*, *Eusebius* Bishop of *Doryleum*, and those of the Clergy, who have always been Favourers of *Flavian*. He wrote particularly to *Julian* Bishop of *Coos*, that he ought not to receive those Bishops, who had assisted at the Council of *Ephesus* under *Dioscorus*, till they condemn what they have done, and that they should punish those who persist in it. These Letters are dated, April 13. 451.

Ep. 61.

The Emperor *Marcian* and *St. Leo* were both of the

the same mind as to the calling of a Synod, but St. Leo desired, that it might meet in *Italy*; but the Emperor peremptorily resolved it should be in the East. Nevertheless he sent *Lucentius* a Bishop, and *Basil* a Priest, into the East, to endeavour to reconcile the Bishops; but he wrote at the same time, that he thought it more convenient to put off the Council a while upon the Account of the Wars. He commanded his Legates to act warily, and with the Concurrence of *Anatolius*, and to receive none to their Communion but such as profess the Doctrine of the Church distinctly and plainly. As to the Heads of the Party, he meddles not with their Cause, but in the mean while he forbids them to recite their Name at the Altar, or receive them to Communion. He thanks the Emperor and Empress for restoring the exil'd Bishops, and honouring the Memory of *Flavian*, and prayed them to depose *Eutyches*, and put an Orthodox Abbot into his Monastery. Lastly, He advises *Julian* Bishop of *Coos* to join with his Legates in endeavouring to utterly extirpate the remainders of Heresie. Two Eastern Priests suspected of Heresie fled at the same time to *Rome*. The Pope being well assured of their Judgment, and having made them condemn the Errors of *Nestorius* and *Eutyches*, sent them back again absolved, and recommended them to *Anatolius*.

Ep. 67.

Ep. 69, 70, 71.

While St. Leo thought to restore the Affairs of the Church without a Council, *Marcian* appointed one at *Nice*, Sept. 1. St. Leo having received the News of it, sent *Bonifacius* a Priest to it, and gave order to *Paschasius* Bishop of *Lilybæum* to go thither also in his Name with the Legates he had sent, and *Julian* Bishop of *Coos*. He wrote about the calling of this Council to the Emperor *Anatolius*, and *Julian* Bishop of *Coos*.

In these Letters he tells them that he was troubled, that they had appointed a Council, that he thought it better to defer it till some fitter time; yet he says, that he sends *Paschasius* Bishop of *Lilybæum*, and *Boniface* the Priest, that they may assist in his stead at the Council with *Julian* Bishop of *Coos*. He desires likewise, that the Emperor would grant the Prefidence to *Paschasius*.

He also wrote a Letter to the Bishops of the Council, in which having excused himself, because he did not come to the Council by reason of the Custom, he tells them that he sent *Paschasius* and *Lucentius* Bishops, and the Priests *Boniface* and *Basil* to assist in his Place at the Council. He exhorts them to suppress the Deputies of those, who oppose the Faith of the Incarnation, which he hath explained in his Letter to *Flavian*, and to redress the Grievances of the Church by restoring the Bishops condemned for the Faith, and by condemning *Eutyches* and his Followers, without mentioning what hath been done against *Nestorius* by the first Council of *Ephesus*. This Letter is dated *June 27*. There is also another of the same Date addressed to the Emperor *Marcian*, in which he observes, That the Council ought not to innovate any thing, nor bring any Question of Faith into Contest, but to keep themselves close to the Faith of the Councils of *Nice* and *Ephesus*, and condemn the Errors of *Nestorius* and *Eutyches*. By another Letter dated *July 19*. he desires the same thing of him, and recommends his Legates to him.

Ep. 73.

Ep. 74.

Ep. 75.

Lastly, He wrote to *Pulcheria*, that he had sent his Legates to the Council, although he wished that it had been held in *Italy*. He observes, That they ought to act in it with a great deal of Moderation, and not imitate the Violence used in the Council of *Dioscorus*. He adds, That he did so in receiving to Communion such, as having fallen through Cowardice had acknowledged their Fault. He thought likewise, that they ought to pardon the Heads of the Party, but he would not have them received rashly, without giving evident Signs of their sincere Repentance.

The first of *September*, which was the Day appointed for the beginning of the Council, being

come, several Bishops came to *Nice*, where it was to sit. Having stayed there some days, and hearing nothing from the Emperor, they wrote to him to pray him to suffer the Council to begin; the Emperor returned them this Answer, That the Legates of the Holy See had thought it convenient, that he should be there in Person, and that his Affairs having not hitherto, nor yet permitting him to go to *Ephesus*, he desired them to come to *Chalcedon*, where they should hold the Council. This place was suspected by some, because it was to be feared, that *Eutyches*, who had a strong Party in those Quarters, would raise some Sedition. They discovered to the Emperor the ground of their Fear, but he assured them, that he would take care that they should have no Disturbance, and exhorted them to come immediately. The Bishops having received this Letter came cheerfully to *Chalcedon*, where the Council met the first time *Octob. 8. Anno 451*.

The Councils.

This Council was held in the Great Church of *St. Euphemia*, the Emperor's Commissioned-Officers, and the Counselors of State being present, who were to direct all their Motions, and were set in the middle of the Council, near the Rails of the Altar. On the Left-hand were the Bishops *Paschasius* and *Lucentius*, and the Priest *Boniface* the Pope's Legate, then *Anatolius* Bishop of *Constantinople*, and after him *Maximus* Bishop of *Antioch*; *Thalassius* Bishop of *Cæsarea*, *Stephen* Bishop of *Ephesus*, and all the Bishops of the Eastern Dioceses, except those of *Palestine* with the Bishops of the Dioceses of *Pontus*, *Asia*, and *Thrace*, of which those that we have named, were Exarchs, or Patriarchs. Upon their Right-hand were *Dioscorus* Bishop of *Alexandria*, *Juvenal* Bishop of *Jerusalem*, *Quintillus* Bishop of *Heraclea* in *Macedonia*, who supplied the Place of the Bishop of *Thessalonica*, *Peter* Bishop of *Corinth*, with the Bishops of *Egypt*, *Illyria* and *Palestine*. The Holy Gospels were in the midst. The number of Bishops is commonly reckoned 630. And indeed, St. Leo in his 77th. Epistle to the *French* Bishops, saith, That the Synod consisted of 600 Bishops or thereabouts. *Liberatus* and *Photius* reckon 630, yet there are but 350, or thereabouts, named in the Acts of the Council, and 'tis very unlikely, that there should be above 600 Bishops assembled out of the Dioceses of the *Greek Church*. The Testimony of St. Leo doth not undoubtedly prove it, because the number of 600 in *Latin* is ordinarily taken for a considerable number. This might give some Reason for the Mistake, or there might be some confusion in the Figures. But however that be, 'tis certain that this Council was made up of a greater number of Bishops than any of the Precedent Councils.

The first Meeting of the Council was on the 8th. of *October*. The first thing that *Paschasius* the Pope's Legate did, was to demand, that *Dioscorus* might not sit in the Council, saying, That they were ordered by St. Leo, Bishop of the Church of *Rome*, which is the Head of other Churches, to hinder him from sitting in the Council, and that if he did, they declared, that they would withdraw. We must observe, that they spoke in *Latin*, and an Interpreter explained what they said to the Council. The Commissioners asked them, what they had to object against him. The Legates insisted upon it, that he was to give an Account of the Judgment he had given without Authority, and contrary to the Will of the Holy See; that he was accused, and could not be a Judge. The Commissioners ordered him to come forth into the middle as a Person accused. Immediately his Accuser *Eusebius* Bishop of *Dorylæum* appeared, and required that his Petition should be read. Saying with Tears in his Eyes, that he had been unjustly condemned as well as *Flavian*, whom *Dioscorus* had put to Death. The Sum of the Petition was this, that in the Council held a little while since at *Ephesus*, *Dioscorus* had attempted several things contrary to Justice, and the Faith, by upholding *Eutyches*, who was accused and condemned for Heresie, and by condemning the Orthodox Bishops; that he prayed the

The Council of Chalcedon.

Act. I.

The Councils. to command him to answer the Accusations, which he was ready to prove against him. *Dioscorus* made this Defence for himself, that *Flavian* had been condemned in a Council called by the Authority of the Emperor, and desired them to read the Acts. *Eusebius* agreed to it. *Dioscorus* changing his mind prayed the Council to examine before all things else, such things as concerned the Faith. The Commissioners ordered, That he should answer the Accusations brought against him, and that the Acts of the Council should be read as he had required. Whereupon they read the Emperor *Theodosius's* Letter for the appointment of the Council of *Ephesus*, and the Acts of that Council, in which the Acts of the Council of *Constantinople* under *Flavian* were inserted. This was the Cause of several Interruptions in the Council.

The first was about *Theodoret*, whom *Theodosius* had forbidden to come to the Council of *Ephesus*. The Commissioners demanded that he should be admitted, because *St. Leo* had acknowledged him for a lawful Bishop, and the Emperor *Marcian* had ordered him to be present at the Council. The Bishops of *Egypt*, *Illyria*, and *Palestine* opposed it. Hereupon several tumultuous Acclamations were made of each side. Lastly, the Judges ordered, that he should come in as an Accuser, and should stand in the middle, provided, that it were not prejudicial to the Rights of either Party. When he entered, the Acclamations of both sides were redoubled; Some cried out, that he was deposed from his See, others accused him for being a *Nestorian*. The Eastern Bishops cried out against *Dioscorus*, and the *Egyptians* and they against the Eastern Bishops. This continued a long time, and the Synod had turned into a confused Rout, if the Commissioners had not suppressed the Popular Cries by telling the Bishops, that it was unbecoming them to act thus, and then making them to go on in reading *Theodosius's* Letters, and the Acts of the Council of *Ephesus*. The reading of these Papers discovered, that *Dioscorus* would not suffer *St. Leo's* Letter to be read in the Synod, although it was twice requested of him. They accused *Dioscorus* for having falsified the Acts, and made the Bishops to sign a blank Paper, and that by Force, compassing them in with Soldiers, who threatened them. They said, that *Eutyches* had indeed owned that the Flesh of Jesus Christ did not come from Heaven, but that he would not say whence it was. They disputed some time about the Union, and Distinction of the two Natures. The Eastern Bishops confessed, that they had done ill in signing the Deposition of *Flavian*, they said unanimously, that they had all offended, and therefore desired Pardon. They examined, why they would not suffer *Eusebius* Bishop of *Doryleum* to come into the Council of *Ephesus*. Whereupon *Dioscorus* complained, that they had admitted *Theodoret* into the Council of *Chalcedon*. When they read the Judgment of *Dioscorus* against *Flavian*, the Eastern Bishops all cried out, *Anathema to Dioscorus*, and disapproved the Condemnation of *Flavian*, and *Eusebius* Bishop of *Doryleum*. The Commissioners concluded, that since it appeared by the Acts which they had read, and by the Confession likewise of those who had the chief Places in the Council of *Ephesus*, that *Flavian* and *Eusebius* Bishop of *Doryleum* had been unjustly condemned, it was just, that not only *Dioscorus* Bishop of *Alexandria*, but also *Juvenal* Bishop of *Jerusalem*, *Thalassius* Bishop of *Cæsarea*, *Eusebius* Bishop of *Antyra*, *Eustathius* Bishop of *Berytus*, and *Basil* Bishop of *Seleucia* in *Isauria*, who had presided in the Council of *Ephesus* with Authority, should bear the same Punishment, and be declared unworthy of their Episcopal Office, according to the Holy Canons. The Bishops of the East and *Illyria*, approved of this Sentence. The Judges then said, that the Bishops ought now to declare what their Faith is, and to be assured, that the Emperor followed the Faith of the Councils of *Nice* and *Constantinople*, the Doctrine of the Holy Fathers *Gregory*,

Basil, *Athanasius*, *Hilary*, and the two Letters of *St. Cyril*, read and confirmed in the first Council of *Ephesus*; and that *St. Leo* had written a Letter to *Flavian* against *Eutyches*, which contained an Exposition of the Catholick Faith.

The second Action in the Greek Copies at present is that which treats of the Faith. *Evagrius* and *Facundus* make it the third, and put that which concerns the Deposition of *Dioscorus* in the second place. *Liberatus* on the other hand follows the common order. The ancient MS. in the Church of *Paris* agrees with *Evagrius*; but *Rusticus* the Deacon, who reviewed the ancient Translation of the Council of *Chalcedon* by several MSS. about the middle of the fifth Age, assures us, that that in the Monastery of the *Acemete* Monks follows the Order of *Liberatus*. So that if we consider the Authorities of others it is hard to determine the Order of these two Acts, because there are on both sides Testimonies equally ancient and credible. The date, which might clear this difficulty, is not certain. The Act of the Condemnation of *Dioscorus* is dated the third of the Ides, that is to say, the 13th. day of *October*. That wherein the Faith is treated of in the Greek, and most of the Latin MSS. is dated the sixth of the Ides, which is the 10th. of *October*, but the MS. of the Church of *Paris* says only, *Sub die Idus Octobris*, before the Ides of *October*, without mentioning the day, so that it may be the 14th. The fourth Session, which sets down the date of the first, does not clear this any thing more, for in the Translation it is the sixth of the Ides of *October*, and in the Greek the first of the Ides. In the first Act the Commissioners deferred the Question of Faith the first day. The Act where the Faith was treated of speaks of that, wherein the Absolution of *Flavian* was handled, as preceding it. It is said about the end, that five days after they will meet to treat of the Doctrine of *St. Leo's* Letter, which was done on the 17th, in the 4th. Act.

Lastly, the Bishops of *Illyria* at the conclusion of the Action, which is commonly thought to be the second, desire, that *Dioscorus* might be brought into the Synod again, and restored to his Church. *Dioscorum Synodo Dioscorum Ecclesiis*. Now would they have done it, if his Deposition had been pronounced in the Council, and signed by themselves. These Reasons seem to render the Common Order to be most probable. But on the other side *Dioscorus* being cited before the Council in the Session wherein he was deposed, answered twice, that in the first Session the Commissioners of the Emperor were present, and that they summoned him to a second Session, where they were not. It is then very hard to know the true order of these two Sessions.

However that be, we will not remove the Act, wherein the Question concerning the Faith was debated, from the second place. The same Commissioners and Bishops who were present at the first Action, were also at this, and in the same order, except those who had been declared unworthy of the Priesthood in the first Action. The Commissioners having represented, that what concerned the Judgment of *Flavian* and *Eusebius* Bishop of *Doryleum*, being judged in the former Session, they ought to take the subject of our Faith into Examination, because that was the principal matter for which the Council was assembled; that the Emperor had no other Faith than that of the Council of *Nice*; all the Bishops declared that they had no other, and that they would not undertake to explain it, nor add any thing to it. *Cecropius* said, that to confute the Error of *Eutyches* *St. Leo's* Letter was sufficient. The Bishops said, that they would follow it, and subscribe it. The Commissioners said, that it was necessary that the Patriarchs should choose one or two of the Bishops of their Dioceses who were most Learned, that they might treat and agree concerning the Faith. All the Bishops said, that they would not endure any new Exposition of Faith in Writing, because they had a Canon that forbade it. *Florentius* Bishop of

The Councils.

The Councils. of *Sardis* shewed, that it was no easie thing to make an Exposition of Faith so quickly, and demanded time for it. *Cecropius* required that they should read the *Nicene Creed*, and *St. Leo's Letter*. The Judges ordered it should be so, wherefore they read the *Nicene* and *Constantinopolitan Creed*, *St. Cyril's Second Letter to Nestorius*, his Letter of Union to *John Bishop of Antioch*, *St. Leo's Letter to Flavian*, and the Passages of the Fathers annexed to it. All the Bishops by their reiterated Acclamations approved the Creeds of *Nice* and *Constantinople*. The Bishops of *Illyria* and *Constantinople* scrupled some places in *St. Leo's Letter*, but to satisfy them they proved that there were the like in *St. Cyril's Writings*. This made them all consent, and all the Synod approved *St. Leo's Letter*. But since there were some Bishops who had some further Objections about it, they put off the Action five days longer, that they might make the point clearer; and they desired *Anatolius* to choose out some Bishops from among them, who had signed this Letter, who were most able to explain it to the rest. This Action was ended with Acclamations, in which the Eastern Bishops desired pardon for them of their side, and the Banishment of *Dioscorus*. On the contrary the *Illyrians* demanded that he should be still continued in his Church, and have a place in the Synod.

Act. III. In the third Action October 13. the Bishops being assembled without the Commissioners, *Eusebius Bishop of Doryleum* presented a new Petition against *Dioscorus*, accusing him to be of the same Opinion with *Eutyches*, to have condemned *Flavian* unjustly, for putting into the Acts of his Council such things as were never spoken, and for forcing the Bishops to sign a Blank Paper. Whereupon he besought the Council to declare all that was done in the Synod of *Ephesus* under *Dioscorus*, Null, and to pronounce an Anathema against *Eutyches*. He prayed the Council to summon *Dioscorus* to appear before them. The Arch-Deacon *Aetius* said, that he had been with *Dioscorus* and the other condemned Bishops; that *Dioscorus* had answered, that they were the Guards which had hindered him from coming to the Council. They sought for him abroad, and because they could not find him, they sent to cite him. He answered them that went, that he was under Guard, and they must ask them if they would let him go; that in their return they had met with the Master of the Offices, and returning again with him to bring *Dioscorus*, He answered them, that upon second Thoughts he had resolved not to go to the Synod, lest the Judges should be forced to examine again what they had resolved. They told him, that they did not call him to weaken what had been decreed, but only to invite him to the Council. Having refused to go they summoned him a second time, but he replied, that he was Sick, and that he would not go to the Synod, unless the Commissioners were there. He demanded whether *Juvenal*, *Thalassius*, and *Eustathius* were also summoned thither. They said, that it did not concern him that *Eusebius Bishop of Doryleum* had accused him only, and as to what he required, that the Commissioners should be present, that was needless, because it was a Matter purely Ecclesiastical, where the Commissioners or Lay-men ought not to assist. Nevertheless he still refused to go. They resolved to cite him a third time. In the mean time *Aetius* told the Council that there were at the Door some Clergy-men and Lay-men of *Alexandria*, who desired to be permitted to prefer their Complaints against *Dioscorus*. They received them, and read their Petitions.

The first was *Theodorus's Deacon of Alexandria*, who complained, that *Dioscorus* thrust him out of the Clergy without cause, not bringing any Accusation, nor forming any Complaint against him. He accused him for being an Enemy to all *St. Cyril's Relations*, for having used them ill, for being of *Origen's Opinions*, for being guilty of Murther, Theft, making Disturbances and Debaucheries, for having

impelled 10 *Egyptian Bishops* to sign an Excommunication against *St. Leo*, and offered to prove all these Facts.

The second was *Ischyrius's*, who also accused *Dioscorus* for having exercised several Cruelties, plundering Houses, rooting up Trees, forcing private Men from their Estates, for buying the Corn, which the Emperor sent to the Churches of *Lybia* to make bread for the Holy Sacrament, and to support the Poor and Strangers, for disposing certain Monies which * * Peristeria a Noble Lady. a Lady left to the Poor and Hospitals of *Egypt*, to scandalous Persons, for familiarly conversing with † Lewd Women. He added, that *Dioscorus* had thrust him out of the Clergy for no cause, although he had done much service for the Church of *Alexandria* in *St. Cyril's* time, he was one of his Friends; and had caused the Monks to burn his House; Lastly, that he had sent a Company of Church-men to apprehend him, who had slain him, had he not fled from them; that he had seized on him in *Alexandria*, and shut him up in an Hospital, where he endeavoured also to destroy him. † But more particularly Panto-phia, a scandalous Harlot.

The third Petition was presented by *Athanasius*, *St. Cyril's Nephew*. He accused *Dioscorus* for deposing him and his Brother, for causing them to be hardly used at *Constantinople* by *Chrysaphius*, and to buy their Liberty of him very dearly: that they had been forced to borrow Money at Use, which had ruined them: that his Brother being dead, he was left alone over-whelmed with Debts: that *Dioscorus* to compleat his ruine had seized upon an House at *Alexandria*, which was all he had, to make it a Church: that he had thrown him out of the Clergy, and forbidden any Person giving him relief: that he had despoiled him of his Estate, and of what belonged to his Brother's Children, and had reduced them to Beggary.

The fourth Petition was of a Lay-man called *Sophronius*, who accused *Dioscorus* not only for not executing the Orders, which the Emperor had directed to him against an Officer of *Alexandria*, who had carried away his Wife, but also of sending his Deacon to pillage his Estate, and forcing him to fly. The same *Sophronius* likewise declared, that he was ready to prove, that *Dioscorus* had uttered Blasphemies against the Trinity, and endeavoured to make himself Supreme over the Province of *Egypt*. Then they deputed certain Persons to summon him the third time to come and answer, as well to the Accusations of *Eusebius Bishop of Doryleum*, as to other fresh Accusations. The Bishops, who summoned him, shewed him among other things, that he was obliged to go and clear himself of the Accusations formed against him, because the Misdemeanors of the Bishops turning to the general disgrace of the Clergy, he ought to free the Church from it, and if that which they laid to his Charge were false, he ought to justify himself, and convince the World of his Innocency. *Dioscorus* gave them no other Answer than this, that he had nothing more to say, that was new.

When they had certified the Council, that *Dioscorus* would not come to it, *Paschasius* asked, what Punishment he had deserved? The Bishops said, that he had offended against the Canons. Then the Pope's Legates declared, that it was evident as well by the Examinations made in the first Assembly, as by what had already passed in this, that he had attempted several things contrary to the Order and Discipline of the Church: First, in that he had absolved the Priest *Eutyches* by his own Authority, who had been condemned by *Flavian* his Bishop: that the Holy See had pardoned the other Bishops, who had been forced to do the same, but since had submitted themselves to the Council, but that it ought not to deal so with *Dioscorus*, because he obstinately persisted in his fault: that he had committed no small Crime in not suffering *St. Leo's Letter* to be read in the Council of *Ephesus*: that this notwithstanding, they were ready to use him with the same Lenity as other Bishops

The
Councils.

shops, but since he continued in his Obstinacy, dared to excommunicate St. *Leo*, and would not appear before the Synod, being summoned three times, although he was accused of very great Crimes, and had received Persons deposed and excommunicated into his Communion. "For these causes, says the Legate, *Leo* Archbishop of Old *Rome*, doth by us, and by the Synod, with the Authority of St. *Peter*, who is the Rock and Foundation of the Church, and the Ground of Faith, depose him from his Episcopal Dignity, and declare him unworthy of the Priesthood. And let all the Council judge now, what ought to be done with *Dioscorus* according to the Orders of the Holy Canons." *Anatolius*, *Maximus* Bishop of *Antioch*, and all the other Bishops following *Paschasius*'s Sentence, gave one after another their Votes for the Deposition of *Dioscorus*, and confirmed them with the Seal. Then the Council sent to the Emperor an Account of their Proceedings, in which they deliver the same Motives for the Condemnation of *Dioscorus*, which are mentioned in *Paschasius*'s Sentence. They also sent another Relation of them to *Pulcheria* the Empress. Then they certified *Dioscorus* of the Judgment pronounced against him; they published it by a private Writing to the Clergy of *Alexandria* and by a publick Edict to all the People of *Chalcedon* and *Constantinople*.

SECT. IV.

The Commissioners were present at the fourth Session held Octo. 17. They began it with reading the Judgment pronounced by the Commissioners in the First Action; they also read that which was said in the Second, about deferring the Exposition of Faith. The Commissioners demanded of the Council, What they had decreed concerning the Faith? The Pope's Legates said, That they had no other Doctrine or Faith to deliver, than that, which was contain'd in the Creeds of *Nice* and *Constantinople*, in the Acts of the Council of *Ephesus*, and in St. *Leo*'s Letter, which agreed exactly with the Doctrine of these Councils. All the Bishops declared that they believed the Doctrine of S. *Leo*'s Letter to be conformable to the Faith of the *Nicene* Fathers, and also those of *Constantinople* and *Ephesus*. Some of those who were most scrupulous, declared that in their Judgment S. *Leo*'s Legates had removed all Difficulties, in saying, That the Terms of S. *Leo*'s Letter did not imply any Division in the Person of Jesus Christ. There was a good Bishop of the Province of *Lycaonia*, who thought good to speak thus; That his Country had always been free from Controversies, and had always remained in the Faith of the Fathers with simplicity; and that if any Persons did contradict St. *Leo*'s Exposition of the Faith, he should be very little concerned; but as to himself he believed as the Fathers of the Councils of *Nice* and *Constantinople* believed. When all the Bishops had given their Opinions particularly, they made several Acclamations in common for the Confirmation of what they had said, and desired that the * five Bishops who had been deposed by the Council, and deprived, should be restored, because they had signed as well as others, and were of the same Judgment. The Commissioners answered, That they had spoken to the Emperor for them, and that they ought to wait for his Answer; and that as to the rest, they should give an Account to God for the Deposition of *Dioscorus*, which they had done without the Concurrence of the Emperor, or his Commissioners, for the restoration of the five Bishops whom they demanded, and of all which they had done. All the Bishops cryed out several times, that *Dioscorus* had been justly deposed.

* *Juvenal* of *Jerusalem*. *Thalassius* of *Cæsarea*. *Eusebius* of *Ancyra*. *Eustathius* of *Berytus*. *Basil* of *Seleucia*.

They waited some time for the Emperor's Answer; but at last he sent the Bishops of the Council word, That he left them to their own Liberty to do as they thought fit with the five Bishops deposed in their first Session, viz. *Juvenal* of *Jerusalem*, *Thalassius* of *Cæsarea*, *Eusebius* of *Ancyra*, *Basil* of *Seleucia*, and *Eustathius* of *Berytus*. The Council re-

quired, that they should be admitted, and the Commissioners ordered it so. After they were come in, they declared them Orthodox, and received them into their number. The Commissioners then informed the Council, that some Bishops of *Egypt* had presented a Petition to the Emperor the day before, in which they explained their Doctrine. They admitted them, and read their Petition, wherein it was contained, That they had no other Faith than that which they received from the beginning of the Church from the Evangelist St. *Mark*, and were taught by St. *Peter* the Martyr, and their Holy Fathers *Athanasius*, *Theophilus*, and St. *Cyril*; That they held the Faith of the Fathers of the Council of *Nice*, and that of St. *Athanasius*, and that they anathematized all the Heresies of *Arius*, *Eunomius*, *Manicheus*, and *Nestorius*, and of those, who affirm, That the Flesh of Jesus Christ came down from Heaven, or that he did not assume it in the womb of the Virgin *Mary*, the Mother of God, as all other Men do. This Petition was signed by 30 Bishops of *Egypt*.

The Bishops of the Council were offended, that they had not condemned *Eutyches*, nor approved St. *Leo*'s Letter. They demanded by several Acclamations, that they should pronounce an Anathema to *Nestorius*, and subscribe S. *Leo*'s Letter. They declared that they did condemn *Eutyches*, and approve St. *Leo*'s Letter, but could not subscribe any thing unless they had a Patriarch. They demonstrated in a very affecting way, that it was not lawful for them to do any thing without him; that if they signed any thing, they should be torn in pieces in their own Country. The Bishops did not much regard these Excuses, but cryed out incessantly against them. But the Commissioners being more moderate, declared, That since the impediment which kept the *Egyptian* Bishops from Subscribing, was not that they were of a different Judgment, but only a Custom established among them; by which they were forbidden to do any thing without the Consent and Order of their Patriarch; and that they desired to be born with no longer than till they had one: It was just and reasonable, that nothing should be done against them, till they had a Patriarch ordain'd, and therefore should remain at *Constantinople* till that time. *Paschasius* consented to this Proposition, upon condition, that they would give security not to go from *Constantinople*, till they had a Patriarch. The Commissioners ordered, That they should give security for it, or at least, should engage themselves to it by an Oath.

Then the Monks of *Egypt* were brought in, who had presented a Petition to the Emperor to beg of him, that they might not be compelled to sign any thing. They met with a bad Reception, and some body espying among them *Barsumas*, they cryed out, that it was he that slew *Flavian*, that it was he that commanded he should be put to Death. They presented another Petition to the Synod, in which they required, that *Dioscorus*, and the Bishops of his Party should come to the Synod; That they would annul all things that had been done against him, and declared, That if they did not do it, they would separate themselves from the Bishops of the Council. When this Petition was read, the Arch-Deacon *Aëtius* read the 5th. Canon of the Council of *Antioch* against such Monks as did cause any Schism. Then they questioned them about their Faith. They protested, That they held the Faith of the Councils of *Nice* and *Ephesus*, but would not anathematize *Eutyches*.

Other Monks presented a Petition against the former, and declared, That they condemned them, desiring leave to punish them who would not subscribe. They then asked *Carosus* and *Dorotheus*, who were the Heads of those obstinate Monks, but they boldly affirmed, That they would neither sign St. *Leo*'s Letter, nor condemn *Eutyches*. They gave them two or three days to consider what they would do.

The
Councils.

After

The
Councils.

After this Action there was a Private Session, Octob. 20. against *Carosus* and *Dorotheus*, to whom they had given two or three days time; and another of the same day about a difference that happened between *Eustathius* Bishop of *Berytus*, and *Photius* Bishop of *Tyre*. Neither *Evagrius*, nor *Liberatus* make mention of these two Sessions, nor do we meet with them in the Old Translations of the Council, not that they are not real, for there is mention made of the Judgment given by the Council about the affair of *Photius* in the 10th. Action; but because they concerned private matters of small Consequence, or such as had no relation to the Council; for that which respects *Carosus*, *Dorotheus*, and *Barsumas*, and the other Monks, contains nothing remarkable. They had time given them only till Nov. 15. to consult whether they would submit themselves to the Council, which time being passed, if they would not do it, they declare them deprived of their places, and excommunicated.

The Action concerning the difference between *Photius* Bishop of *Tyre*, and *Eustathius* of *Berytus* is more considerable, but it had no relation to the business for which the Council was called; and for that reason it is, that *Evagrius* and *Liberatus* have not spoken of it, and that it is not described in several Copies of the Council. The subject of this Action was this. The Emperor had made the City of *Berytus* into a Metropolis, this gave *Eustathius* an Occasion to assume the title of a Metropolitan likewise, and to seize upon the Cities of the Province, which before were subject to the Metropolis of *Tyre*. He also made *Photius* Bishop of *Tyre* consent to this incroachment, and subscribe an Instrument, although against his will. *Photius* desired to be released from this Obligation, got the Emperor's Letter for that purpose, and presented his Petition to the Council, in which he prayed, that what he had done might not be prejudicial to him, but setting it aside, be established in his Ancient Rights and Privileges. *Eustathius* asked *Photius*, whether he would have this business treated on according to the Formalities of the Emperor's Council, or according to the Laws of the Church. *Photius* answered, that he addressed himself to the Emperor to obtain the Ancient Rights, which the Church of *Tyre* hath enjoyed, yet he did not reject the Laws of the Church. The Commissioners ordered, that they should determine this business by the Canons, and the Bishops were of the same Opinion. *Photius* accused *Eustathius* for having taken * six Cities from him, and prayed him, that they would restore them to him. *Eustathius* made this Defence, that it had been so decreed by a Synod held at *Constantinople*, whose Constitution he had brought them signed by *Anatolius*, and *Maximus* Bishop of *Antioch*. He added, that he had never requested the Emperor to make his City a Metropolis; but it was the Custom for the Emperor to make Metropolis's, that it was not he that divided the Provinces, but the Council; and that since the Letter of St. *Leo* being lately come to *Constantinople*, a Synod of Bishops assembled in that City had sent it to other Bishops that they might sign it; there was the same reason for the Letter, which had put him in possession of the rights of his Metropolis. *Photius* complained, that while he was celebrating Ordinations in his Province according to the Ancient Custom they had sent him a Mandate in which they excommunicated him; so that he remained excommunicated for 126 Days. *Anatolius*, whom this Charge concerned, said, that *Photius* having done things contrary to the Usage and Order of the Church had been excommunicated by a Synod at *Constantinople*. Hereupon the Commissioners demanded if it were allowable for *Anatolius* to send a Writ of Excommunication to *Photius*, and deprivé him of his Suffragans; and lastly, whether they ought to give the Assembly of Bishops met at *Constantinople* the Name of a Synod. On this last Head one of the Bishops said, with the consent of all, that the Name

of a Synod might be attributed to an Assembly of that Nature; and that those who were aggrieved, might apply themselves to it to obtain Justice. But whereas it was objected, that *Photius* was not present, all the Bishops were of that Opinion, that they could not condemn a Person absent. *Anatolius* also made a very good Defence for himself upon the first Head, but could not justify himself as to the second, and a Bishop reproved him for acting contrary to the Laws of the Roman Empire by condemning the Absent. *Photius* desired them to maintain the Ancient Laws of the Church. All the Bishops answered, that his Request was reasonable; and that the Canon ought to remain in full force. They read the fourth Canon of the Council of *Nice*, concerning the power of a Metropolitan, to ordain Bishops by their Brethren of the same Province. The Commissioners demanded, whether the Bishops of the Province had assisted at the Ordinations of *Eustathius*. He answered, that since he had enjoyed the right of a Metropolitan, he had always called the Bishops to all the Ordinations, that he had made. The Commissioners asked, if according to the Canons there could be two Metropolitans who had a Right to ordain in one Province. The Council answered, that there ought to be but one according to the Canons of the Council of *Nice*. Then the Commissioners adjudged the Right to *Photius* in all the Province of *Phœnicia Prima*, and forbade *Eustathius* to extend the Pragmatick Sanction of the Emperors to it. The Council approved this determination; the main difficulty was concerning the Bishops ordained by both of them. Whereupon the Council judged, that those whom *Photius* had ordained, should continue Bishops, although *Eustathius* had ranked them among the Priests. All the Bishops were of this Opinion. Lastly, * *Cecropius* put the Council in mind, that to prevent such complaints and troubles for the future, they should decree, that the Letters obtained of the Emperor in what Province soever it be, should not be prejudicial to the Canons, or Ancient Discipline. The Synod; and the Commissioners judged that it ought to be so.

The next Meeting, which is counted the fifth, was held Octob. 22. The Commissioners caused the Confession of Faith, which was composed the day before, to be read; the greatest part of the Bishops approved of it, but the Pope's Legates, and some of the Bishops of the East opposed it. The former did it so Zealously, that they desired that they might return home if they would not keep themselves wholly to St. *Leo's* Letter. This raised several Acclamations among them, who would have it received. The Commissioners were in some doubts concerning it, because *Dioscorus* had condemned *Flavian*, because he said, that there were two Natures in Jesus Christ, and this definition did not distinctly say so, but only that the Union was made of two Natures. *Anatolius* said, that *Dioscorus* was not condemned for any point of Faith; but because he had excommunicated St. *Leo*, and would not come to the Synod. The Legates of the Holy See persisted in their Opposition to this Novel Definition of Faith, saying, that it was needless, and was defective in several things, but others maintained strongly, that it was Necessary and Perfect, and the Commissioners said, that they ought to give the Emperor an Account, and wait for his Orders about it. He then ordered, that they should choose six Bishops out of the Bishoprick of *Asia*, three out of *Pontus*, three out of *Asia*, three out of *Thracia*, and as many out of *Illyria*, that they being assembled in the Chappel of the Church of St. *Euphemia*, may compose a Formula or Confession of Faith, or that every one should declare his Doctrine by his Metropolitan, and added, that if the Bishops would satisfy him about it, he would make them hold a Council in the West. When this Order was come, the Bishops who desired that the definition of Faith which had been read should be approved, made many Acclamations. The Commissioners said,

The
Councils.

* Bishop of
Sebasto-
polis.

* Biblon,
Botrys Tri-
polis, Or-
thosias,
Arias, An-
saradon.

The Councils. that it seemed necessary to add to it according to the Definition of St. Leo, that there are two Natures in Jesus Christ, united without Change, Confusion, or Separation.

Having received these Preparatives, the Bishops, chosen to compose a Confession of Faith, went into the Chappel, and having finished it brought it to the Council. It contained an Approbation of the Creeds of Nice and Constantinople, of St. Cyril's Synodical Letters to Nestorius and the Eastern Bishops, and St. Leo's Letter. After which they add, that following these Writings of the Holy Fathers, they did believe in one Lord Jesus Christ the Son of God, perfect God and perfect Man, Consubstantial with God as to his Divinity, and with Man according to his Humanity, in whom there are two Natures united without Change, Division, or Separation, so that the Properties of the two Natures do subsist in, and agree to one and the same Person, who is not divided into two, but is one Jesus Christ as it is said in the Nicene Creed. This Confession of Faith concludes with a Declaration, that those Persons are deposed and accursed, who shall dare to compose, or propose any other Creed, than that of this Council. This Confession of Faith was unanimously approved by all the World.

Act. VI. Nov. 25. The Emperor Marcian came in Person to the Council. He told the Bishops that his intent in calling this Council was to preserve the Faith in its purity, and to condemn Error; that he came to this Synod not to shew his Authority, but only to provide for their Peace, according to the Example of Constantine; that he had no other design but to procure a firm Union among all his Subjects in the same Faith, and that those disturbances which have been raised some years since by the Covetousness and Passion of several Persons, should be appeased wholly by this Council. After several Applauses given him, Aëtius read the Confession of Faith, which had been already approved and signed by all the Bishops, who appeared more numerous in this Session than any other. Several Metropolitans signed it in their own and in the Name of the Bishops of their Province, whose Names they set down, and that's the reason that the number of the Bishops of the Council of Chalcedon amounts to so many; although, if we count the number of Bishops named in this place, of whom above one hundred were absent, it comes to no more than 470. Then the Bishops began some loud Acclamations again, but the Emperor put a stop to them by wishing good Success to their Assembly, and declaring, *That whatsoever shall celebrate any publick Assemblies about Religion, &c. stir up any troubles by his Disputes, shall be thrust out of the Imperial City, if he be a Lay-man; and deposed, if he be a Clergy-man.*

The Matter of Faith being determined in this manner, he required the Synod to approve some Regulations which he had made, and which he thought more for the honour of the Synod to confirm by the Authority of the Bishops, than to make them himself by a Law.

The first was this, *That although they were to be had in great esteem, who live a Monastick Life, yet because some Persons, under a pretence of embracing Monks, disturb the Church and the Publick Peace, it shall be forbidden any Church to build a Monastery in any City, without the permission of the Bishop, and the Owner of the Lands on which it is built. That the Monks should be subject to their Bishop, and content themselves with Fasting and Prayer, without concerning themselves either with Civil or Ecclesiastical Affairs, unless they are called to it by the Bishop of the City. Lastly, that Monks should not be allowed to receive Slaves into their Monasteries, nor any Persons obliged to the Service of another, without the consent of those to whom they belong.*

* This Regulation is wanting in Aronius and Longus. * The second was to forbid the Clergy to hold Farms, or be Managers of Civil Affairs, yet they were not prohibited to take care of the Revenue of the Church, if their Bishop ordered them to do it.

The Councils. The third was, *That it should not be allowed a Clergy-man of one Church to leave it, and officiate in another; but every one shall be obliged to continue in the Church, to which he was at first appointed. And if any Bishop hereafter shall receive the Clerk of another Bishop, he shall be excommunicated with the Clerk he hath received.* All the Bishops approved of these Constitutions, and gave their Blessing to the Emperor.

Lastly, the Emperor said, *That in respect to St. Euphemia and the Council, he did bestow upon the City of Chalcedon the Title of a Metropolis, nevertheless not encroaching upon the Rights of the City of Nicomedia.* The Bishops having approved it, requested, that they might have leave to depart home; but the Emperor desired them to stay three or four days longer to compleat the Regulations. Evagrius says, that in the following Session they made other Canons; and indeed, there are some MSS. of Ancient Versions, wherein there are some Canons made after the Sixth Session. But Liberatus places the Canons in the fifth Session, as they were in the Greek Copies. The MS. of the Church of Paris, wherein there are some Canons after the Sixth Session may well be thought to have been disordered, and the Canons put out of their Natural place, for we read at the end of the 14th. Action. *Explicit Actio XIV. The 14th. Action is ended. Incipit XVI. The 16th. beginneth.* An evident proof that one Action is omitted, which can be no other than the 15th.

The Contest between Maximus Bishop of Antioch, *Act. VII.* and Juvenal Bishop of Jerusalem, is certainly the first which was discussed Octob. 26. It continued not long, but was determined by the Council with the Consent of both Parties. They left both the Phœnicia's and Arabia to the Bishop of Antioch, and the three Palestines to the Bishop of Jerusalem.

The same Day, but at another Session, they finally determined the cause of Theodoret, as we have already said in the Life of that Author. *Act. VIII.*

In another Session on the same Day, they entered upon the business of Ibas, who had been condemned in the Council of Ephesus under Dioscorus. He pleaded, that he was Innocent; and as a proof of it, he alledged the Judgment given by Photius Bishop of Tyre, and Eustathius Bishop of Berytus, who were put in Commission by the Emperor to judge of his Cause. They read the Judgment of those Bishops, by which he was proved to be of Orthodox Sentiments; and to be reconciled with his Accusers by those Bishops; to have publicly anathematized Nestorius to satisfy those, who had taken Offence at some of his Discourses; and also promised to forget what had passed, and not to be severe against those who had accused him of Managing the Revenues of the Church by Stewards, according to the Custom of the Church of Antioch. *Act. IX.*

The next day they went on in the same business; they read the Acts of the Synod held at Berytus, in which he was accused of several Crimes, viz. Theft, Simony, and Bribery, and that he did affirm, that he envied not Jesus Christ the Name of God, because he could become one. But his Accusers not being able to produce any Witnesses, nor any Proof to convict him of these things, they wrangled some time about his reproving a Clergyman for affirming, *That our Life is dead.* But he cleared himself by saying that he spoke it, as if he understood by our Life the Godhead; that it was not true, that the Life is dead, but if he understood the enlivened Flesh of Jesus Christ, it was true. They accused him also of speaking against St. Cyril; and having cursed him, he answered, that before he was united with the Eastern Bishops, he had rejected his Chapters, and had condemned him, in which he was not more blameworthy than the rest of the Eastern Bishops: But since the Union he had communicated with him, and had never condemned him. They produced his Letter to Maris the Persian, which proved nothing more. In it he condemned St. Cyril's Chapters, and praiseth the Writings of Theodorus of Mopsuestia, but he

The Councils. he approved of the Peace and Union made with St. Cyril after he had explained himself. On his behalf he caused a Letter from the Clergy of *Edessa* to be read, attesting, that they had never heard him speak any thing like that which they accused him of. When they had read these Acts, they would have had that which was done against *Ibas* in the Council of *Ephesus* under *Dioscorus* read, but the Legates said, that it was needless to read any thing of this Council; that the Bishop of *Rome* had declared all that was done in it void, except the Ordination of *Maximus* Bishop of *Antioch*, whom St. *Leo* had received to his Communion; that they ought to petition the Emperor to make a Law, forbidding any further mention of this Council. The principal of the Bishops were of the same Opinion, and all the other contented by their Acclamations. Then they returned to the business of *Ibas*, and he was declared Orthodox upon the Account of his Letter, and the Acts which had been read: But because there had been another Bishop ordained in his Place, it was left to *Maximus* his Metropolitan to do as he thought fit. His Judgment was, that *Nonnus* should hold the Title of Bishop, till he should examine his Ordination by the Bishops of his Diocess. The Commissioners approved the Judgment of the Synod.

Act. X.

At the End of this Session is put a private Action concerning *Domnus* Patriarch of *Antioch*, who had been deposed by *Dioscorus*. 'Tis but a short Relation, and extant in *Latin* only, which was found by *Rusticus* in a Manuscript of *Patricius Julianus*. F. *Quesnel* thinks it a Forgery. M. *Baluzius* on the contrary maintains, that it is Genuine. Before we examine their Reasons, we will speak of the Subject of it. It bears date Nov. 26. In it *Maximus* petitions, that they would have some pity upon *Domnus*, who was not long since Bishop of *Antioch*, and grant him a certain Stipend out of the Revenues of his Church. The Pope's Legates answered, that St. *Leo* having confirmed the Ordination of *Maximus*, they thought it sufficient to do for *Domnus*, to leave it to *Maximus* to allow him a competent Maintenance out of the Revenues of his Church; that he ought to content himself for the future with such a Competency, and to be quiet. *Anatolius*, *Juvenal*, and the other Bishops commended *Maximus* for his Kindness, and the Commissioners concluded with the Bishops, that *Domnus* should be allowed something out of the Revenues of the Church of *Antioch*; but they left it wholly to the Discretion and Bounty of *Maximus* to give him what he pleased.

But for the better understanding of this part of the History, we must know, that *Domnus* was taken out of a Monastery by his Uncle *John* Bishop of *Antioch*; and after he had been some time with him, he succeeded him. The Author of the Life of St. *Euthemius* saith, that this Saint had foretold a long time before what should befall him, that he should leave his Monastery, that he should succeed his Uncle, but that he should be deprived through the Craft of wicked Men, who would make use of his Simplicity and Ignorance to seduce him. Whether this Prediction were true, or not, it is certain, that all this befel him, for he succeeded his Uncle, and afterward was deposed by *Dioscorus*, not being aware of his Designs. The Author of the Life of *Euthemius* saith, that he returned to his Monastery, being very much troubled that he ever went from it, and did ever bewail it in all the rest of his Life. It is indubitable that he never recovered his See, and that the Ordination of *Maximus*, who was ordain'd in his place, was held good. We shewed in the foregoing Action, that it was the only thing that the Council approved, because they said that St. *Leo* had acknowledged him for a Bishop. But why was *Domnus* of all the Bishops who were condemned, by the false Council of *Ephesus*, the only one excepted? Why did they approve of *Maximus*'s Ordination? How could it hold good, while *Domnus* was alive? What Reason could they have to confirm the Condemna-

tion of *Domnus*? He indeed condemned *Flavian*, but several others did it as well as he. Two things only can be alledged in Answer to these Objections, viz. Either that he was dead when the Council of *Chalcedon* was held, or that he renounced his Bishoprick, and voluntarily resigned his place to *Maximus*, preferring a Retirement and solitary Life before the troubles of the World, and the Episcopal Charge, as the Author of the Life of *Euthemius* writes.

F. *Quesnel* affirms, that he was dead, when the Council of *Chalcedon* was held; and consequently maintains, that this Action which we have related is forged. The Arguments which he uses are these:

1. It is no where extant in *Greek*, and the *Latin* Version hath been found by *Rusticus* only in the MS. of the Lady *Juliana*. It is not to be met with in any of the MSS. in the Monastery of the *Acemetie*, nor in any others, which we have reviewed. It is not in the MS. of *Probus*, nor of the Queen of *Sweden*, nor that at *Paris*.

2. No Ancient Author hath made mention of it, though they had Occasion to speak of it. It seems a good conclusion from the silence of *Evagrius*, that there was no Copy of this Action at *Antioch*; and because *Liberatus* counts but 16 Sessions of this Council, that it was neither in *Africa*, *Rome*, nor *Alexandria*, from whence he took the *Latin* Version of the Council of *Chalcedon*; and lastly, from the Confession of *Rusticus*, who cites only the MS. of the Lady *Juliana*, although he had seen the MSS. of *Rome*, *Chalcedon*, *Alexandria*, and *Constantinople*. So that all the Proof of this Action depends upon the Authority of one MS. only, of which we know nothing but by the report of *Rusticus*, who being engaged among the Party of those, who could not approve the Condemnation of the three Chapters, was obliged to make it appear, that *Domnus* was not condemned after his Death, but in his Life-time.

3. This pretended Action hath no fixed Place; *Rusticus* puts it after the seventh Action, but it bears date with the 10th, after which it is now usually placed.

4. *Justinian*, and the fifth Council assure us, that the Council of *Chalcedon* condemned *Domnus* after his Death for having written against St. *Cyril*'s Chapters. This Testimony seems positive. F. *Quesnel* also proves, that *Domnus* was dead before the Council of *Chalcedon*, because St. *Leo* speaks not of him, and because in the 14th. Action *Athanasius* of *Paros* speaks of him as dead, saying, the Bishop of *Antioch* that then was, was his Enemy. And in the Edict of *Theodosius*, it is said, that he was Bishop of *Antioch*. If he had been alive, why did he not come to the Council? Why did not his Friends speak for him? Why did they not join him with the other Bishops who were deposed for signing the Deposition of *Flavian*, but restored by this Council? M. *Baluzius* also furnishes F. *Quesnel* with a full Testimony from *Eutyches*, who says that *Domnus* died the next Year after the Council of *Ephesus*.

5. The Style of this Piece discovers the Imposture, which is full of Solécifms, and barbarous Words. In it the Bishop of *Rome* is called plain Pope, without any Addition of Honour or Respect.

6. It is much easier to justify the Action of St. *Leo*, and the Council of *Chalcedon*, in approving the Ordination of *Maximus*, by supposing rather that *Domnus* was dead, than alive; for in this last case, it seems unjust to maintain an Intrusion against a lawful Bishop. F. *Quesnel* alledges several other Reasons in a Dissertation made on Purpose upon this Subject, but these are the principal, and to me the strongest.

M. *Baluzius* answers to these Objections, that there are several genuine Pieces, of which we have only Translations, and that the MS. of the Lady *Juliana* is of a very great Authority, since *Rusticus* assures us, that it was very ancient in his time. That *Rusticus* cannot be justly charged with Falsehood, nor Ignorance; that 'tis no wonder that the Action concerning *Domnus* hath no fixed place, since the same

hath happened to the Action about *Photius* and *Eustathius*; that the Testimony of *Justinian* and the fifth Council is of no worth, because they have alledged several false things, and there is nothing in the Acts of the Council against *Domnus*. That the silence of *Evagrius* and *Liberatus* prove no more, than that this Action was not found in the Copies which they used. That it is no wonder that *Domnus* was not restored, nor that no Man required that he should, since he desired it not, but preferred retirement in his Monastery before an Episcopal Charge. That when speaking of *Domnus*, it is said, that he was a Bishop, it is not meant that he was dead, but, only that he was not then, what he had once been, a Bishop. That it ought not to seem strange that the Style of this Translation is barbarous, since the like Barbarisms are met with in other Versions, and the plain Name of Pope for the Bishop of Rome is found in some Places of the Council of *Chalcedon*. But the strongest Argument made use of by *M. Baluzius*, to prove that this Action is Genuine, besides the Authority of the Lady *Juliana's* MS. is, that in the 10th. Action *Steven* Bishop of *Ephesus* says, after *Pascasinus* and *Anatolius*, that the Ordination of *Maximus* was approved by *St. Leo*, and the Synod. It seems that this relates to the Action concerning *Domnus*. But this seems something impertinent. 'Tis sufficient, that *St. Leo* and the Council did acknowledge *Maximus* for a lawful Bishop, to ground this Assertion upon. It is not necessary that they should speak of *Domnus*. These are the Reasons of the two most able Criticks of our time about the Action of *Domnus*. Let every one follow which of these Opinions seems most probable to him.

Act. XI,
and XII.

The 11th. and 12th. Actions are about one Business, though upon two several days. In them the Council examined the difference between *Steven* and *Bassianus*, who both of them pretended to be Bishops of *Ephesus*. First, they read the Petition of *Bassianus* addressed to the Emperor, in which he represents it to him, how ill he had been used, that he was taken from his Church by Force, plundered of his Estate, and many of his People slain by the Vertue of the Blows. He prayed the Emperor to allow him to go to the Council, and secure him against any Violence. In the Council *Bassianus* declared, that *Steven* had been the Ringleader of this unjust Force. *Steven* being summoned to answer to this Accusation, objected to *Bassianus*, that he had not been ordained at *Ephesus*, but that he had intruded into the vacant Church by the Help of a seditious Troop; that being afterward thrust out, he himself was ordained by four Bishops of *Asia*, with the consent of the Clergy and People of *Ephesus*; that he had been 50 Years a Clergyman of that Church. *Bassianus* affirmed, that he had been Canonically ordain'd; that when he was but a Youth, he had founded an Hospital of 70 Beds for sick Men; that *Memnon* Bishop of *Ephesus* bearing him a Grudge, had ordained him Bishop of *Evasa*, although he was not willing to accept it, and to force him to it, he had so cruelly used him before the Altar for three hours together, that the Altar and the Holy Gospels were covered with Blood; that after this he remained at *Ephesus*, and would not go to the Church, of which he had been ordained Bishop, nor did he ever see it; that *Memnon* being dead, *Basilus* was ordained in his place in a Council of the Province, who being informed that *Bassian* had been made Bishop of *Evasa* by Force, sent another Bishop thither, to whom he granted Communion, and the Title of Bishop; that after the Death of *Basilus*, the People, Clergy and Bishops, of whom *Olympius*, now present at the Council, was one, had placed him in the See of *Ephesus*; that the Emperor had confirmed his Ordination; that when he was at *Constantinople*, he had communicated with *Proclus*, who sent him a Synodical Letter; that he had enjoyed his Bishoprick peaceably four Years, had ordained 10 Bishops, and many Clerks; that one day after the Celebration of the Holy Sacrament, they seized upon him, and pulling off his Episcopal Vestments,

put them upon *Steven*. *Steven* reported, that *Bassian* had been deprived by a Synod with the consent of *St. Leo*, *Flavian*, and the Patriarchs of *Alexandria* and *Antioch*; that the Emperor had sent the Silentary *Eustathius* to be informed of the Wrongs, which he was accused to have done to the Poor; that he never was ordained Bishop of *Ephesus*; and if he were four Years in possession of it, 'twas as an Usurper, not as a lawful Bishop. *Bassian* replied, that he had been duly ordained Bishop of the Church of *Evasa*, but had never been there. He desired them to take Cognizance of the Violence. *Steven* on his Part desired them to read the Canons, which forbid one Bishop ordained for any certain Church to enter upon another. *Leontius* read the 16 and 17 Canons of the Council of *Antioch*, which were the 95. and 96 in the Book they then used. They then prayed *Olympius* to tell them how things had passed. He then said, that after the Death of *Basil*, being intreated by the Clergy to come to *Ephesus* to ordain a Bishop, he went thither supposing to meet some other Bishops there; that after he had waited three days, he said to the Clergy, who were come to meet him, that he could do nothing alone; that the Canons of the Church did not permit him to ordain a Bishop, but especially of so great a Metropolis, that as he spake this, there came a throng of People, which took him up, and carried both him and *Bassian* to the Church, where he enthroned him. They then demanded of the Clergy, Whether *Proclus* had received *Bassianus*? *Theophilus*, a Priest of the Church, answered, that he had owned him, communicated with him, gave him a Synodical Letter, and put his Name in the Dypticks. They asked *Steven*, how *Bassian* had been put out of the Bishoprick of *Ephesus*? He answered, that the Bishop of *Alexandria* had made enquiry into it by the Emperor's Order; that *St. Leo* had declared by his Letter, that he ought not to be a Bishop; that afterward the Silentary came to examine his Management; and had condemned him; that it was not *Steven* that had solicited him to it; that they had made him a Bishop, when he had no thoughts of it; and that, lastly, it was a matter concluded upon. *Bassian* complained of his Force used against him, he said, that *Steven* came to communicate with him, when he seized upon him, and then imprisoned him three Months; that *Steven* was ordained by the same Bishops that ordain'd him. Then they heard the Clergy of *Ephesus*, who testified, that they had used Violence to *Bassian*. The Bishops at first determined in his Favour, but the Commissioners said, that they thought it most just that neither of them should be Bishop of *Ephesus*. *Bassian*, because he had got into Possession by Force, and without observing the Rules prescribed by the Canons; *Steven*, because he was ordained by a Club, and by unlawful ways. The Bishops agreed to this Sentence, and confirmed it the next day, and ordered a third Person to be ordained Bishop of *Ephesus*. The Commissioners concluded the Matter so, yet allowing *Bassian* and *Steven* two hundred Nobles a piece, to be paid them out of the Revenues of the Church for a Pension towards their Maintenance. *Bassian* desired that they would restore what had been taken from him. The Commissioners replied, that if any thing had been taken from him, it should be restored when he should make a sufficient Proof of it in Justice. These two Actions, according to *Evagrius*, and the ancient Version, make but one. *Liberatus* distinguishes them, but he confounds the second of them with the following Action.

This was also upon Octob. 30. The Bishop of *Nicomedia* presented a Petition against *Anastasius* Bishop of *Nice*, in which he accused him of disturbing the Province of *Bitthynia* by changing the ordinary Form, and invading the Churches belonging to his Jurisdiction. *Anastasius* on the other side affirmed, that the Bishop of *Nicomedia* had taken away some Churches that did of right belong unto him, and was in possession of them. To prove this, he alledged, that *Julian* had made the City of *Nice* a Metropolis, that
ever

Act. XIII.

The Councils. ever since the Church of *Basinople*, about which the main Controversie was, had been under the Jurisdiction of the Bishop of *Nice*; that *St. John Chrysostome* had written to the Bishop of *Nice* to come to *Basinople*, to regulate that Church, as being subject to his Authority; that he could prove, that the Bishops of *Basinople*, have been ordained usually at *Nice*. *Eunomius* maintained the contrary. They read the fourth Canon of the Council of *Nice*, which forbids Bishops to ordain without their Metropolitan. *Anastasius* Bishop of *Nice* contended, that he did enjoy that right; and to prove it, he produced the Letters Patents of the Emperors *Valentinian* and *Valens*, which confirmed the right of a Metropolis to the City of *Nice*, upon condition, that it should be subject to the Judge of *Bithynia*, and without any Prejudice to the Rights of other Cities. *Eunomius* read others of the same Emperors, which signified, that the Honour and Title of Metropolis granted to *Nice* should do no injury to the Rights of others. The Commissioners judged, that the Emperor's Letters importing that the Title of Metropolis granted to the City of *Nice*, should not hurt the Rights of other Cities, and chiefly of the City of *Nicomedia*, they ought to observe the Decree of the Council of *Nice*, which forbids, that there should be more than one Metropolitan in one Province. The Bishops were of the same Opinion, and declared, that the Ordinations of the Province of *Bithynia* ought to belong to the Bishop of *Nicomedia*. *Aetius* the Archdeacon of *Constantinople* moved it, that the Contest between the Bishops of *Nicomedia* and *Nice* ought not to prejudice the Rights of his Patriarch, who ought to ordain at *Basinople*, or at least that no Ordination should be celebrated there without his Permission. The Bishops made no other Answer but this, that the Canons ought to be observed. The Commissioners finally determined, that the Bishop of *Nicomedia* should have Authority over all the Churches of *Bithynia*, and that the Bishop of *Nice* should only have the Title of Metropolitan, and should be subject to the Bishop of *Nicomedia*; and as to the Rights of the Church of *Constantinople*, they would speak of that in its place.

Act. XIV. In the following Session, which was held *Octob. ult.* they read the Petition of Bishop *Sabinian*, relating, that he had been ordained Bishop of *Paros* by the Metropolitan, and Bishops of the Province in the Room of *Athanasius*, who was deprived, because he being accused of great Crimes, and summoned to Judgment, he durst not appear; that nevertheless the Council of *Ephesus* under *Dioscorus* had sent for *Athanasius*, who challenged his Bishoprick. *Athanasius* made his Defence, laying, that a good while since his Cause had been examined by *St. Cyril* and *Proclus*, who wrote in his behalf to *Domnus*, and had a promise from him, that he would satisfy them, but after *St. Cyril's* death he altered his mind, and had summoned him to Judgment; that he answered him, that if he would keep to *St. Cyril's* and *Proclus's* Letters he would appear, otherwise he would not obey his Summons. He requested that *Proclus's* and *St. Cyril's* Letters might be read, which shewed, that *Athanasius* complained of what he had suffered from his Clergy, who had forced him from his Bishoprick; that they had presumed to turn out, or make Stewards according to their Humour, to put their Bishop's Name out of the Dypticks, and make many other insufferable Attempts; that *Domnus* ought to hinder this disorder, or if that City were too far distant from *Antioch*, to name Commissioners about the Places to look into it, because the Metropolitan was suspected by him. *Domnus* had already appointed for one Commissioner *Panolbius* Bishop of *Hierapolis*, a Friend of *Athanasius's*, but he would not appear before him; on the other side he refused by a Writing delivered to him to forsake his Bishoprick. *John* the Successor of *Panolbius* cited *Athanasius* also. Lastly, *Domnus* himself cited him to his Council, but instead of ap-

pearing, he went and solicited *St. Cyril* and *Proclus*, and having represented his case otherwise than it was, he obtained the Letters of them, of which we have spoken. Then *Domnus* again summoned him before a Council assembled at *Antioch*, where the Clergy of *Paros* appeared to accuse him, and the Bishops of the Synod condemned him. This was proved to the Council of *Chalcedon* by the reading of the Acts of the said Council.

The Commissioners then determined, that *Athanasius* having been deposed according to Form, *Sabinian* had been duly ordained, and *Athanasius* not rightly restored by *Dioscorus*; that nevertheless *Maximus* ought to examine in a Synod within eight Months the Accusations which are laid to his Charge, or may be brought against him; and if he be convinced of the Crimes imputed to him, he should not only be deposed, but punished according to Law: But on the other side, if they do not furnish out a Process, and convict him within the time limited, he shall continue Bishop of *Paros*, and *Sabinian* shall enjoy the Name and Title of Bishop, and shall be maintained at the Expence of the Church.

The 15th. Session in the ordinary Editions, and according to *Liberatus*, contains the Canons of the Council. **Act. XV.**

The I. commands, that the Canons made by the preceding Councils be observed.

The II. enjoins, that if any Bishop ordain for Money, or sells the Gifts of the Spirit, which are invaluable, whether it be a Bishop that is ordained for filthy Lucre, or a Priest, or a *Suffragan Bishop, or a Deacon, or any other Clergyman, or a Steward, or an Advocate, he shall be deposed, who is proved to have done it, and the Person ordained; and if any Person be a Procurer of it for Gain, he shall be deposed, if he be a Clergyman; and excommunicated; if he be a Monk, or a Layman. *** Chor-Episcopus.**

The III. forbids Bishops, Clergymen or Monks to hire Farms, or engage themselves in worldly Affairs, unless the Law obliges them to be Guardians, or the Bishops charge them with the Administration of the Church, or to take care of the Widows and Orphans, and such Persons as stand in need of the Relief of the Church.

The IV. Canon concerning the Monks is the same with the sixth Session.

The V. revives the ancient Canons against those Clergymen, who remove from one City to another.

The VI. forbids the Ordination of any Clergyman absolutely and without a Church-Title; that is to say, who is not set apart for the Service of some Church, either in the City or Country, or of some Chappel or Monastery; and declares those Ordinations void that are celebrated otherwise: And forbids them that are so ordained to do the Functions of their Ministry, that they may conceal them from disgrace that have ordained them.

The VII. forbids those that have been ordained, or are made Monks, to leave their Stations, and declares them excommunicate that do it.

The VIII. enjoins the Clergy that belong to Monasteries, and Chappels of Martyrs, to be subject to their Bishops.

The IX. forbids those Clergymen who have any differences with other Clergymen to apply themselves to any other Judicature, than the Bishops, or them who are appointed Judges by them, and commands, that if any Clergyman have any thing against his Bishop, he should address himself to a Provincial Synod, or if he hath any thing to do with his Metropolitan, he shall go to the Exarch of the Dioceses.

The X. shews, that it is forbidden a Clergyman to be intitled to two Churches at one time, to that in which he was ordained, and that to which he is removed; and that those who do it, shall be obliged to return to their Church, or if they remain in the Church to which they are removed, they shall

The Councils. have nothing of the Revenue of the Church which they have left, nor of the Hospitals of that Church. The XI. makes a distinction between Letters of Recommendation, which are given to Persons suspected and unknown, and Letters of Communion, which are given to Persons well known. It declares, that these last ought to be given to the Poor.

The XII. forbids Bishops to divide their Provinces by obtaining Letters Patents from the Emperor to raise their City to the Title of a Metropolis, and declares, that the Bishops of those Cities, who have been raised to their Dignity by their Princes Letters, should have the Honour and Title only of a Metropolitan, but none of the Rights of a real Metropolitan.

The XIII. shews, that they will not receive strange and unknown Clergymen without Commendatory Letters from their Bishops.

The XIV. forbids Readers and Singers to marry Heretical Wives, and obliges them that have married such to bring their Children to the Church to be baptized, and to bring them up in the Faith of the Church.

The XV. forbids the Ordination of a Deaconess before 40 Years of Age, and without strict Examination; and declares, that if she shall marry after she hath been some time in the Service of the Church, she shall be excommunicated with her Husband.

The XVI. tells us, that it is not permitted Virgins, which are devoted to God to marry; that they, who have done so, shall be excommunicated; that nevertheless the Bishop of the place may treat them with such Lenity and Mildness as he thinks fit.

The Parish. The XVII. That the Churches or Parishes should remain under the Jurisdiction of those Bishops who are in possession of them, especially if they have been so for 30 years past; but if within 30 years past there hath been any dispute about them, it shall be permitted to refer themselves to the Provincial Synod, or if it be a Bishop who is injured by his Metropolitan, he may, have recourse to * the Bishop of his Diocese, or the Bishop of *Constantinople*. Lastly, if the Emperor changes the condition of a City by his Authority, the order of the Parish Churches shall follow the Civil Constitution.

The XVIII. forbids Clergymen and Monks to make Conspiracies, Cabals, or Actions against their Bishop.

The XIX. revives the Decree of the Council of *Nice*, for the holding of Provincial Councils twice a Year.

The XX. forbids Bishops taking Clergymen from other Bishops.

The XXI. commands, that it be examined what manner of Persons they are that accuse Bishops, or other Church-men, before their Accusation be received.

The XXII. shews, that it is not lawful for the Clergy to seize upon the Estate of their Bishops after he is dead.

The XXIII. orders the Advocates of the Church of *Constantinople* to bid the strange Monks that come into that City without leave from their Bishop, to depart from thence.

The XXIV. That the places, where any Monastery hath been built, should always be set apart for that use.

The XXV. enjoins Metropolitans to celebrate Ordinations three Months after the Death of a Bishop, and in the mean time to take care of the Revenues of the Church by the Stewards.

The XXVI. enjoins every Bishop to have a Steward of the Revenues of his Church.

The XXVII. deposes or excommunicates those, who take away Women by Force under a pretence of marrying them, and those, who pretend to defend them.

The XXVIII. Canon grants to the Church of the City of *Constantinople*, which is called new *Rome*, the same Privileges with old *Rome*, because this City is the second City in the World. It also adjudges to it

The Councils. besides this the Jurisdiction over the Dioceses of *Pontus*, *Asia*, and *Thrace*, and over the Churches which are out of the bounds of the Emperor, and a right to ordain Metropolitans in the Provinces of these Dioceses.

The XXIX. Canon is a repetition of what had been said before by *Paschasius* and *Anatolius*, that it is Sacrilege to reduce a Bishop to the degree of a Priest, because, when a Bishop deserves to be deprived of his Bishoprick, he is not worthy to be a Priest, at least if he be not unjustly deposed.

The XXX is also a repetition of what had been ordered upon the Account of the *Egyptian* Bishops, who would not sign the Condemnation of *Nestorius*.

Upon serious consideration we shall find, that these 30 Canons are only an Explication of three Canons of the 6th. Session, or Decrees made in the Council upon several occasions, which some made a 16th. Action; but others have put in this place because the following Action informs us, that the 28th. Canon was made the Day before. As for my self I much doubt whether this Collection of Canons was made in any Session of the Council, and do rather believe that they were composed since, and taken out of the several Actions. 'Tis easie to find the places.

Nov. 1. (For though this Action be ordinarily dated *Octob. 28*, 'tis a fault, which is not in the MS, of *Dijon*, which is an Original) the Pope's Legates complain'd that after they and the Commissioners were departed, the Bishops had made several Orders contrary to the Canons and Discipline of the Church; they required, that they should be read over again. Before they were read *Aetius* the Archdeacon said, that the Custom of Synods was, to make other Constitutions after they had decided what concerns the Faith; that being about to do it for the Church of *Constantinople*, they had prayed the Legates to be present, but they refused, with which having acquainted the Commissioners they had ordered the Council to do what they thought convenient; that they had deliberated freely, and had done nothing clancularly. They then read the Canon concerning the Patriarch of *Constantinople*. *Paschasius* in the first place said, that they had surprized the Bishops by making them subscribe the Decrees which they had no knowledge of. All the Bishops said, that it was not so, that no body was compelled, and every one knew what he did. *Lucentius* then complained, that they had despised the Canons of the Council of *Nice*, by preferring the Decrees of a Council held 150 years after, before them. He caused the Order to be read, which they had received from St. *Leo*, commanding to oppose those Bishops, who took too much upon them, upon the account of the Splendor of their Sees, and hinder them from attempting any thing. The Commissioners ordered the Canons to be read on both sides. *Paschasius* read the 6th. Canon of *Nice*, with an Addition prefixed, which asserted, that the Church of *Rome* hath always had a Primacy. *Aetius* read it without the Addition with the Canon of the Council of *Constantinople*. They demanded if the Bishops of *Asia* and *Pontus* had voluntarily signed the Decree in question, and they answered, Yes, and that the Bishop of *Constantinople* was in possession of the Right of Ordinations among them; but *Eusebius* Bishop of *Ancyra* answered, that although he had signed it, and was not willing to oppose the general consent, yet it is true that he was ordained at *Gungra*; that he did not seek to perform those Ordinations; that all that he desired was, that nothing should be exacted of the Bishops at their Ordinations. They made answer, that it was forbidden by the Canons; that the Altars were pure. *Eusebius* answered, that he did not fear any such thing of *Anatolius*, but no Man was Immortal. *Anatolius* asked him who ordained him, he said, that by misfortune he was at *Constantinople*, and *Proclus* had ordained him.

Lastly,

The Councils. Lastly, the Commissioners published the Result of the Acts and Depositions, which had been made, that the Bishop of *Rome* should have the Primacy and chief Honour; that the Bishop of *Constantinople* should enjoy the same Prerogatives of Honour, and had a right to ordain in the Sees of the Metropolis's, in the Dioceses of *Thrace, Asia, and Pontus*, such Persons as should be chosen by the Clergy, People, and Nobles; that they were to give him Notice of this Election, and know whether he desired the Person that was chosen should come to him to be ordained at *Constantinople*, or whether he would allow him to be ordained in the Province; that it was also likely that the Metropolitans had a Right to ordain the Bishops of the Province according to the Custom, without the leave of the Bishop of *Constantinople*: All the Bishops approved of this Resolution. The Legates of the Pope were the only Persons which said, That they ought not to debase the Holy See so much in their presence; they demanded, that they would put out of the Acts that which had passed the day before to the prejudice of the Ecclesiastical Constitutions; or if they would not, their Opposition might be annexed to the Acts, that they might make their report of it to him that governs the Apostolick See, who is the first Bishop of the World, who may judge himself of the Injury done to his See, and of the Subverting of the Canons. Notwithstanding this Opposition, the Bishops declared, that they would go on, and the Commissioners, without any regard to what was said by the Pope's Legates, said,

that all the Synod had given their Approbation to their Determination.

The Councils. All things being thus decreed, the Fathers of the Council made a long discourse to the Emperor, in which having commended his Zeal and Piety, as well as St. *Leo's* Doctrine and Holiness, they related what had passed in the Council, they explained the Faith of the Church about the Incarnation, approved St. *Leo's* Letter, and opposed the Doctrine of *Eutyches*. They wrote also to St. *Leo* what had been done in the Council, and prayed him to consent to what they had decreed in favour of the Church of *Constantinople*. The Emperor made two Edicts to prevent all Opposition to the Synod. He confirmed the Council of *Chalcedon*, and invalidated by an Edict all that had been done against *Flavian*. He gave a check to the boldness of the Monks of *Alexandria* and *Palestine*, who would have thrust out *Juvenal* from his See, and put one *Theodosius* in his place. He gave order to punish this last.

I do not pursue the Story of the Troubles, raised after the Death of *Marcian*, about the Council of *Chalcedon*, because it would draw me too far from my Subject. I shall only observe, that the Emperor *Leo* having consulted the Church about this Difference, they held several Councils in the Provinces, who wrote those Letters to the Emperor, which make up that Collection called *Codex Encyclicus*, which is reckoned the third Part of the Acts of the Council of *Chalcedon*.

Of the Council of Ries, Held in 439.

Of Ries. **W**E were not willing to interrupt the Connexion of the History of the Councils of *Chalcedon* and *Ephesus*, because these two Councils have a near Relation one to another. We will now resume our discourse of the private Councils.

The Council of *Ries* in *France*, and not *Rhegium* in *Italy* was called to examine the Ordination of *Armentarius*, who had been ordained Bishop of *Ebredunum*. This *Armentarius* was a Young Man, but a Person of Quality, who being led by the Advice of his Friends, was ordained Bishop of *Ebredunum* by two Bishops, without the consent of the Bishops of the Province, or of the Metropolitan; but afterward acknowledging his fault withdrew himself, renounced his Episcopal Charge, and desired that his Name might be rased out of the number of the Bishops of *Ebredunum*. *Hilarius* Bishop of *Arles*, and twelve other Bishops of *France* were present at this Council. They declared, That the Ordination of *Armentarius* was Null, according to the Canons; that the two Bishops who performed it, and who begged pardon for their fault, should for the future never be present at any Synod, or Ordination. As to *Armentarius*, that they might be favourable to him, they granted him, according to the eighth Canon of the Council of *Nice*, that he should have the Title of a Suffragan Bishop, or to enjoy the Communion granted to Strangers, but upon Condition. 1. That he shall dwell in some other Province than that of the *Sea-Alpes*; and if he returns thither, he shall be liable to all the punishments his Action deserves. 2. That if he be met in any place that is not pub-

Of Ries. lick, he shall claim no other place, nor title, than what his Quality in the world gives him. 3. That he shall have no power to ordain any Clergy-man, nor celebrate the Sacrament in any Church whatsoever, unless any be given to him out of Charity. 4. That it shall not be lawful for any Bishop to give place to him, as the more ancient. 5. That he shall not do any Office at a distance from the Church assigned him, and shall only have a Right to confirm Novices, and celebrate Sacraments before the Priests. They granted him also power to pronounce the Blessings in the Church, which Priests only have in private places; to consecrate Virgins in the Church, wherein he shall acknowledge himself Inferior to Bishops, but Superior to Priests. That if he changes his Church, he shall not be received in the second, unless he renounce the first. As to the Ministers which he hath ordained, the Bishop of *Ebredunum* shall be left at Liberty, whether he will own them, or reject them.

For prevention of the like disorder for the Future, they forbid any Bishop going to a vacant Church, unless it be the next Neighbouring Bishop, who ought to go as a Visitor to order all things at the Bishops interment, that is to say, till the 7th. day after his decease, but must afterward immediately withdraw himself; and wait the Order of the Metropolitan to come thither with other Bishops: Strictly forbidding all other Bishops to enter upon a Vacant Church, unless they are invited by the Letters of the Metropolitan. Then they revived the fifth Canon of the Council of *Nice* concerning Provincial Councils.

The First Council of Orange.

The first of Orange. **T**HIS Council was held *Anno. 441.* at *Orange*, or near that City. *Hilarius* Bishop of *Arles* was President in it, and sixteen other Bishops assisted at it.

In the first Canon of this Council it is ordained, That Priests might confirm in the absence of the Bishops, such Hereticks, as being in danger of Death desire admission into the Church, by Chrism, and Blessing of them.

The first of Orange. The second Canon, which is not without reason put in the first place in most MSS, hath been the subject of a famous contest between *Aurelius* and F. *Sirmondus*. For the better understanding of it we must fix upon the true reading of it. The Negative Particle which we meet with in some Editions, but not in others, makes a clear different sense. In the Old Edition of *Merlin* it is read at the end of this Canon, *Sed ut necessaria habeatur repetita Chrismatio*; M m m m m m m m 2. Crabb,

The
Councils.

Grabb, and Binius have observed in the Margin among the different Readings, *non Necessaria* instead of *Necessaria*. Lastly, F. Sirmondus hath inserted in the Text the Negative Particle upon the Credit of several MSS, and the Authority of *Isidorus*. By considering the preceding part of the Canon it is easie to know, that we must add this Negative Particle. This is the Translation of it word for word: *None of the Ministers, who are entrusted with the power to baptise, ought to administer it without having the Chrism, because we have a Custom among us to anoint with the Chrism but once; but if any Person be not anointed with the Chrism at his Baptism upon the account of some urgent necessity, the Priest shall admonish him of it in his Confirmation, for we have but one Blessing of Chrism likewise.* After these words come those which are the subject of the Contest. (a) *Non ut præjudicans, sed ut non necessaria; Or Necessaria habeatur repetita Chrismatio.* Now it is easie to see by the preceding Words, that the Sense requires the Negative Particle, without which the Canon would contradict it self. And now having fixed the Reading of the Canon, it is necessary for the Explication of it to observe that in the beginning of the Church Baptism was always accompanied with Chrism and Imposition of Hands, as appears evidently by *Tertullian*; but that afterwards, when they began to separate Imposition of Hands, or Confirmation from Baptism, there were different usages of Confirmation or Unction. Some joyned it with Baptism, others with Impositions, and some others repeated it. In the Church of *Rome* there was a double Unction as is evident from *St. Innocent's* Letter, but the Church of *France* followed a quite different Custom as appears by this Canon, which proves, that they used but one Unction which was joyned with Baptism, and did not repeat it at Confirmation; but when it was omitted in Baptism they administered it at Confirmation. This is the true Sense of the Canon.

In the third Canon it is ordered, that those, who find themselves dangerously sick, when they are under Penance, shall be received into Communion, without the Imposition of Hands, in token of their Reconciliation; but if they recover, they shall still continue in a state of Penance, till they have completed it, and then shall be received to Communion by Imposition of Hands, as Persons reconciled. This Communion without Imposition of Hands in token of Reconciliation, is in the judgment of some, the Eucharist without Absolution; according to others a private Absolution without the Eucharist. I rather think that this Communion consisted in nothing but in some bare marks, which the Church gave to shew, that they received the Sick Person into her Communion, without giving him Absolution. This Canon must be explained by the Canons of other Councils, because the Bishops who made it, say that they grant this Communion according to the definitions of the Holy Fathers, who have called this Communion a *Viaticum*, which relates to the 13th. Canon of the Council of *Nice*, where it is said, that they shall give dying Persons their last *Viaticum*, as the most necessary thing, which makes it evident, that the Communion of the Church is only meant. This is the Reason, that the Council adds, that when they desire the Eucharist, the Bishop shall not give it them, till he hath examined the Disposition of him that demands it, which shews, that the Church did grant to Penitents, who were at the point of Death, the Communion of the Church, without giving them the Sacrament, with an Intunction to perform their Penance, when they are recovered.

In the fourth Canon it is decreed, that if a Clergyman shall desire to undergo Penance, he shall not be denied. This was ordained, because it was forbid-

(a) This Clause *Longus* sets down thus, *Non præjudicans cuiquam hoc dicimus, sed ut necessaria habeatur Chrismatio.* Which seems full as agreeable if not more to the Custom of the Gallican

den by several Canons of the Church to put the Clergy to publick Penance. This Council excepts those who desire it themselves through Devotion, or otherwise.

In the fifth it is declared, that they ought not to deliver up those, who fly to the Churches for Security; but they ought to be as in an *Asylum*, because of the respect which is due to that Holy Place.

The sixth is against those who detained the Bond-Servants of Clergymen in their Service, by way of Reprisal, instead of their own, who were fled into the Church.

The seventh is against those, who used them whom the Church had made free, as Slaves.

The eighth forbids a Bishop to ordain a Clergyman, who dwells in another Diocess. It orders him to make him continue sometime in his Diocess, and then not to ordain him till he hath first consulted his own Bishop.

In the ninth it saith, that if a Bishop hath ordained any Persons belonging to another Church, if he hath nothing to object against them, he ought either to send them back again, or obtain leave of their own Bishops.

The tenth shews, that if a Bishop hath built a Church in the Territories of another Bishop for his own profit or conveniency, after he hath obtain'd leave of the Bishop of the Place, who ought not to refuse him, he ought to reserve the Consecration of it to the Bishop of the Place, who shall grant to the Bishop that built the Church, a Liberty of Ordaining such Persons Clerks to serve there as he shall present to him, or of approving such Persons, who are already ordained, as he shall choose. Lastly, he adds, that if any Lay-man build a Church, he ought not to take any other Bishop to consecrate it, than the Bishop of the Place. That which is said in this Canon concerning a Bishop that hath built a Church in another's Territories, that he shall present or choose the Clerks, whom he is bound to ordain, or approve for the Service of that Church, may discover to us the Original of Patronages. It appears plain enough, that the Bishop who builds a Church in another's Territories hath a right to the Presentation; but it doth not appear, that it held good to the Successors in the Bishoprick, or to those in his Family.

The 11th. Canon forbids Bishops to receive Persons excommunicate by the Bishop before he hath reconciled them, and it orders that the Examination of the Justice or Injustice of their Excommunication shall be reserved to the next Synod.

In the 12th. Canon the Bishops of this Council declared, that they ought to baptize or accept their Repentance, who have lost their Senses on a sudden, provided that they do give, or have given any Marks that they did earnestly desire it.

In the 13th. it is said, that we must grant to the Insensible, *Quæcunque pietatis sunt*, which is not clear: 'Tis not probable that it means the Eucharist. I rather think it to be meant of pious Assistance, and some other Ceremonies. *Timotheus* of *Alexandria* observes Can. 13. that we may pray for a Fool that hath slain himself.

The 14th. Canon prescribes, that the *Energumeni* should be accepted to the Communion, who do what they can to cure themselves, and who are guided by the Counsels and Admonitions of their Clergy, because the Sacrament can fortifie them against the Assaults of the Devil, and purifie them.

In the 15th. it is ordained, that the possessed Catechumens be baptized.

The 16th. forbids conferring Orders upon such Persons as have been openly troubled with an Evil Spirit, and deprives those of their Function, to whom it happens after their Ordination.

Church, than our Author's reading; for the negative Particle is made necessary only because of the Word *repetita*, which is omitted in this reading, and I think it the best.

The
Councils.

The Councils.

The 17th. is almost unintelligible; thus it is, *Cum Capsa & Calix Offerendus est & admixtione Eucharistiae consecrandus*. We must offer the Chalice with the Patin, and consecrate it by mingling the Eucharist. The only Sense it is capable of is this, that when they consecrate the Chalice, or Plate, they must celebrate the Sacrament in those Vessels.

The 18th. commands, that the Gospels be read hereafter to the Catechumens in all Churches.

The 19th. imports, that the Catechumens shall not be suffered to go into the Baptistry.

The 20th. that it shall not be allowed them to receive the Benediction with the Faithful, no nor in Domestick or private Prayers; and they shall be admonished to come by themselves to receive the Blessing, and the Sign of the Cross.

In the 21st. it is decreed, that if two Bishops ordain a Bishop alone, without the concurrence of the other Bishops, if the Bishop were ordained against his Will, he shall be put into the Place of one of them who ordained him, and another shall be ordain'd in the place of the other Bishop; but if he that was ordained was voluntarily ordained, he also shall be deposed.

The 22d. orders, that for the future no married Persons shall be ordained Deacons, unless they make a profession of living in Chastity.

The 23. orders, that if it be found out that one of those Deacons do not abstain from his Wife, he shall be deprived.

The 24th. excepts from this Law, those who have been ordained heretofore. The only Penalty it inflicts on them is, that they cannot obtain any higher Orders.

The 25th. appoints, that such Persons as have been twice married, although never so worthy, shall be admitted to no other Orders than that of a Sub-Deacon.

The Councils.

The 26th. forbids the Ordinations of Deaconesses for the future, and orders those that are already ordained to receive the Blessing with the mere Laicks. Nevertheless the Council of *Nice* ranks them among the Clergy, Can. 19. *De Deaconessis, & omnibus qui in Clero censentur*. St. *Epiphanius* witnesses, that they were ordained, and the Council of *Chalcedon* says it expressly, Can. 15. as well as the Council of *Epauna*, Can. 21. and *Justinian's* Novels, Chap. 6.

The 27th. Canon is concerning Widows professing Chastity, the Council requires, that it be done before the Bishop, and that it be discovered by their Widows-Garments, or by a kind of Vail put upon them, as it is the *Roman* Custom, and is decreed by the Council of *Toledo*, Can. 4. and by the Council of *Garthage*, Can. 104.

The Council of *Orange* adds, that the Ravishers of these Widows, and such as broke their Profession, shall be punished.

The 28th. Canon ordains, that such as break their Vow of Virginity, whether Men or Women, shall be made to do Penance.

In the 29th. Canon the Bishops of the Council confirm the Decrees, that they had made, and require that they be observed by themselves, and their Brethren. They reprove them that neither come themselves, nor send their Deputies in their stead to the Provincial Synods, which ought to be held twice a Year. They give notice of the next Council, and charge *Hilary* to give notice of the time to those Bishops that were absent.

The last Canon appoints, that if a Bishop lose his Senses, or * Tongue, it shall not be lawful for his Priests to perform the Episcopal Functions in his Presence, but he shall send for a Bishop, who shall perform the Episcopal Functions in his Church. *Speech.*

The Council of Vasio.

of Vasio.

THIS Council is much like the precedent, held at *Vasio* in 442. It made X. Canons.

The I. imports, that the *French* Bishops need not be examined before they be received to the Communion, it is sufficient that it be not known they are excommunicated.

The II. commands, that the Oblations of such Penitents, as dying suddenly could not receive the Sacraments of the Church, should be received and accepted; and their Memory ought to be celebrated at the Altar, since if they had lived, they ought not to be kept from the Eucharist.

The III. orders, that the Priests or Ministers should every Year desire the Chrism of their own Bishop about the Feast of *Easter*, and either go themselves to fetch it, or send their Sub-Deacon for it, [if necessary business will not permit them to go.]

The IV. is, that they shall be expelled the Church as Infidels, who kept back those Legacies which dying Persons have bequeathed to the Church.

The V. is, that if any Person doth not submit to the Sentence of his Bishop, he shall have relief from a Synod.

In the VI. it is proved by the Testimony of the first Letter to St. *Clement*, that Christians ought not to hold any familiar correspondence with the Enemies of Religion.

The VII. to prevent too much rashness in condemning the Guilty, enjoins the Bishops to be gentle, although they believe that a Person hath deserved to be separated from the Church for a time, and con-

tent themselves at the intreaty of others to reprove, and threaten him; and if they think any Person to deserve Condemnation for a great Crime, they ought to consider, that they should do it, as being their Accusers.

The VIII. Canon imports, that if a Bishop knows the Crime of another, but cannot prove it, he ought not to divulge it, but only to endeavour by private reproof to amend him, whom he believes to be guilty. But if he prove obstinate, and will not reform, the Bishop may by his own Authority separate him from his Communion, although he continue in Communion with others that know not of it.

The IX. and X. Canons were made to prevent, that such Persons as have out of Charity taken upon them the care and charge of Foundlings, should not be deterred from so great a Piece of Charity through fear of being proceeded against by Law, as it often happens, and being accused to have stolen them. The Council decreed according to the Law of *Honorius*, that they who find out-cast Children, should give Notice of it to the Church; and that there may be no cheat about it, the Council adds, that it shall be published at the Altar on *Sunday*, that an out-cast Child is found, that if any Person shall own it within 10 Days, it shall be restored, but afterward such a Demand shall not be received, or allowed. I do not speak of the other Synod held under *Hilary* Bishop of *Arles* against *Proclus* and *Gbelidonius*, because we have nothing more of them, than what is said in the Life of that Author.

of Vasio.

The Second Council of Arles.

of Arles.

THIS Council was held at *Arles* some time after the Council of *Vasio*, we have 56 Canons made by this Council, of which this is the Summary:

1. A Novice must not be chosen to be ordained a Deacon or a Priest.
2. No Man may be made a Priest, who is married,

Of Arles.

The
Councils.

ried, unless he will renounce the use of Marriage, which they call by the Name of Conversion.

3. A Person in Holy Orders above a Deacon, ought not to cohabit with any other Woman beside his Grand-Mother, his Daughter, his Niece, or Wife.

4. He ought not to get any Woman into his Chamber, whether bond or free.

5. A Bishop must not be ordained without his Metropolitan, or his Letter, nor unless there be at least three Bishops present, and the others be summoned; and if there be any difference among them about it, the Metropolitan shall follow the plurality of Voices in the Election.

6. A Bishop ordained without the consent of his Metropolitan, ought not to be a Bishop.

7. They, who not being able to subdue the Lusts of the Flesh, have made themselves Eunuchs, ought not to be received into the Clergy.

8. He that receives a Person excommunicated shall give an account before a Council.

9. A *Novatian* may not be received to Communion unless he renounce his Error.

10. and 11. The 11. Canon of the Council of *Nice* shall be observed against them that fall into Idolatry.

12. They that die in the state of Penance, shall be received to Communion, and their Oblations received.

13. Clergymen shall not leave their Churches upon any Account whatsoever; and if it be found that one remaining in another Church be ordained by the Bishop of that Church without the consent of his own Bishop, that Ordination shall be void and null.

14. If a Clergyman puts out Money to Usury, or farmeth of another, or does any scandalous business, he shall be deposed and excommunicated.

15. That a Deacon ought not to sit down in the Church, or distribute the Sacrament in the presence of a Priest; if he doth, he shall be degraded.

16. That the *Paulianists* and *Photinians* ought to be baptized.

17. As to the *Bonofaci*, who baptize as well as the *Arians* in the Name of the Trinity, it is sufficient to admit them into the Church by Chrism, and Imposition of Hands.

18. The Synod shall meet according as the Bishop of *Arles* pleases to command.

19. They that shall absent themselves, or go away before the Council is ended, shall be separated from the Communion of the other Bishops.

20. Stage-Players and Comedians shall be kept from the Sacrament, as long as they act.

21. A Penitent may not marry, or keep any suspicious Company.

22. Persons married may not be put into a State of Penance.

23. If a Bishop neglect to root out such Superstitions as are found in his Diocess, he is guilty before God; and if the Author of them doth not amend, he shall not come to the Sacrament.

24. They that bring false Accusations against their Brethren for capital Crimes, shall be debarred of Communion till Death, if they do not make a Satisfaction proportionable to the greatness of their Crime.

25. They, who having made Profession of Religion, do after apostatize from it, and do not fly to Repentance as a Remedy, shall not receive the Sacrament till they have done it, and shall never be admitted into the Number of the Clergy.

26. Such Hereticks, as at the point of Death desire to become Orthodox, shall be confirmed by a Priest in the absence of the Bishop by Blessing and Chrism.

27. Ministers who have Power to baptize, shall never be without Chrism, because it is a Custom among the *French* Bishops to give the Chrism but only once according to the Order of the Synod. This confirms the Sense which we have given to the second Canon of the Council of *Orange*.

The following Canons as far as the 47th, contain the same Constitutions with those of the Council of *Orange*. The 47, 48, and 51, are the 4, 5, and 10, of the Council of *Vasio*.

The 49. imports, that if any Person be excluded from the Sacrament by the Bishop's Authority, he ought to be deprived of the Company, and Familiarity of the People, as well as of the Clergy.

The 50 is, that they who live in hatred one against another publicly, ought to be separated from the Communion, till they be reconciled one to another.

The 52. is against those who marry, after they have vowed Virginity.

The 53d. is, that a Master is not responsible, if a Servant kill himself.

The 55. establishes a new way of chusing a Bishop, ordering that to avoid Ambition and Simony, the Bishops should name three Persons, of whom the Clergy and People should chuse one.

The 56. that no Person shall attempt any thing against the great Synod of the Metropolitan.

The
Councils.

The Council of Anjou.

Concilium
Andegavense.
Of Anjou.

THIS Council was assembled *Anno* 433. on *Sept.* 25. to ordain *Thalassius* Bishop of *Anjou*. There were but seven Bishops with *Thalassius*. After he was ordain'd they made twelve Canons.

The first forbids Clergymen to bring their Differences before the Secular Judges, or to go out of their Church without the Permission of their Bishop.

The second commands Deacons to give due respect to the Priests.

The third forbids all Encroachments and Oppressions.

The fourth, that the Clergy should not dwell with Women.

The fifth decrees, that they shall be treated very severely, who forsake their State of Penance, or Virginity.

The sixth is against Adulteries.

The seventh and eighth are against those Clerks or Monks, who forsake their sacred Functions in the Church, or their Monastick.

The ninth forbids Bishops ordaining a Clergyman that belongs to another Bishop.

The tenth is very obscure, the Sense of it can hardly be found out.

The eleventh ordains, that no Person shall be ordained a Deacon or Priest, who hath had more than one Wife.

The twelfth decrees, that all Persons who will be converted shall be received to Penance, and shall be granted Absolution according to the Discretion of the Bishop.

Concilium
Andegavense.
Of Anjou.

The third Council of Arles.

Of Arles.

THIS Council was assembled about the Year 455. *Octob.* 30. to determine the difference which was between *Fauftus* Abbot of *Lerins*. and *Theodorus* Bishop of *Forum Julii*, about the Privileges of the Monastery of *Lerins*. Here it was de-

creed that the Clergy, who minister at the Altar, should be ordain'd by *Theodorus* only, or by him whom he commissions, that they shall receive the Chrism from him: If there be any Novices, he shall confirm them, and they shall not admit strange Clergymen

Of Arles.

The Councils. Clergymen to the Sacrament but by his Order, but all the Laymen of the Monastery should be subject to the Abbot only, and the Bishops shall not be con-

cerned with them; nor shall ordain any of them against the consent of the Abbot.

The Councils.

The Council of Constantinople, An. 459.

Of Constantinople. This Council held under Gennadius [Patriarch of Constantinople] hath made an excellent Canon against Simony. It was made by 82

Bishops, whose Subscriptions M. Baluzius hath published.

Of Constantinople.

Triclastrum

The Letter of Lupus Bishop of † Troyes, and Euphronius Bishop of Augustodunum to Thalassius Bishop of Anjou.

Of Lupus, &c. This Letter contains, 1. Rules concerning the different ways of celebrating the Vigils of the Festivals. 2. About the Clergy, that have been twice married. They say, that it may be tolerated in the lesser Orders as high as a Porter, but Exorcists, and Sub-Deacons, ought not to have been twice married. 3. They say, that it were better for the Clergy to abstain from Marriage, but in this they must follow the Custom of the Churches.

As to the Exorcists, and Sub-Deacons, they must not be suffer'd to marry a second time; that in the Church of Augustodunum none of the Clergy, not the Porters themselves are allowed it. 4. That the Sub-Deacons may receive the Kiss of Peace in the Sanctuary, but not at the Altar, to which they are not to approach, but when they give Palls to the Deacon.

Of Lupus, &c.

Turonum.

The Council of † Tours.

Of Tours. This Council was held in the time of Perpetuus Bishop of Tours in 461. The Archbishop of * Bourges and † Rouen were present at it with six other Bishops. The 1 and 2 Canons recommend a single Life to the Bishops, Priests and Deacons. The 3. forbids them to dwell with Women. The 4. prohibits the Clergy, who might marry, to marry Widows. The 5. condemns those, that desert Ecclesiastical Functions. The 6. those that a-

buse the Virgins devoted to God. The 7. is against Manslayers. The 8. is against those, who forsake the state of Penance, which they have once entered upon. The 10. is against unlawful Ordinations. The 11. is against those, who leave their Churches without the leave of their Bishops. The 12. against those Clergy, who go without their Bishops Letters. The 13. forbids Usury to Clergymen.

Of Tours.

The Council of Vennes.

Of Vennes. This Council was soon after the Council of Tours. There were only five Bishops of the Province of Tours, who were assembled with Perpetuus their Metropolitan at Vennes to ordain a Bishop there. They made 16 Canons. They revived the Decrees made in the former Synods against Manslayers, c. 1. Against such Penitents as forsake their Penance, c. 3. Against such consecrated Virgins as desert their condition, c. 4. Against Clergymen and Monks that go out of their Bishoprick, c. 5, 6. Or who go before Secular Judges, c. 9. Against Bishops, who ordain the Clergy of other Bishops, c. 10.

There are also some other special Canons, as the 2d, which excommunicates those, who marry other Wives after the Divorce of the former, unless it be for Adultery. The 7th, which forbids the Monks to have separate Cells, unless they be very eminent for Virtue, or are sickly, and also upon condition that they remain within the Precinct of their Monastery, and under the Authority of the Abbot. The 8th, which prohibits Abbots that they have not several Monasteries, or Dwellings. The 11th, which

forbids Priests, Deacons, and Sub-Deacons, who are not allowed to marry, to frequent Banquetings and Meetings, where they sing Amorous Songs, and shew indecent Postures, for fear that those Eyes and Ears, which are set apart for the hearing of Holy Things, be polluted with obscene Sights or Words. The 12th, forbids all Clergymen going to the Jewish Feasts. The 13th, orders that Clergymen, who are drunk, should be punished by separating them thirty Days, or some other bodily punishment. The 14th, that a Clergyman being in the City, who without a lawful excuse absents himself from Divine Service, shall be separated from the Church-Communion seven Days. The 15th, that there shall be one way only of celebrating Divine Service, and singing in all the Province. The 16th, that such Persons shall be excluded from the Church, as pretend to prophesie, and foretel things, whether it be by Auguries, or other Superstitious Ceremonies, (called The Saints Lots,) or by any other way whatsoever. The Council dedicated these Canons to Thalassius Bishop of Anjou, and to Victorinus.

Of Vennes.

The Council of Rome under Pope Hilarius.

Of Rome. This Council consisted of 48 Bishops. They approved of the ancient Canons concerning the Qualifications of such as may be ordained, confirmed by Pope Hilarius. These Constitutions are common, and often repeated, that a Person twice married, or ignorant, or that had done publick Penance, shall not be ordained. They add, that a Bishop newly ordained, shall reform what his Predecessor hath done amiss. Lastly, the last Canon forbids Bishops chusing their Successor against the abuse which was then common in Spain.

It hath been our Custom at the end of every Tome to give an Abridgment of the Doctrine, Discipline and Morality of the age, which we have treated of in it; but things are so clear, and so often

repeated in this fifth Age, that it is needless to repeat them here, having spoken so often of them, being well assured, that they who will take the pains to read the two Parts of this Volume with any Attention, will have a very true Idea of the Doctrine, Discipline, and Morality taught and practised in this Age.

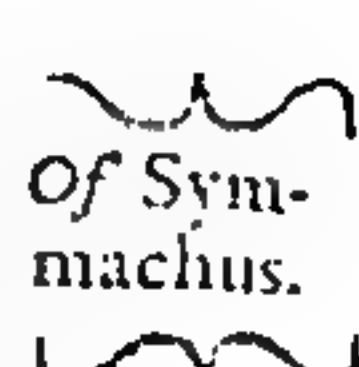
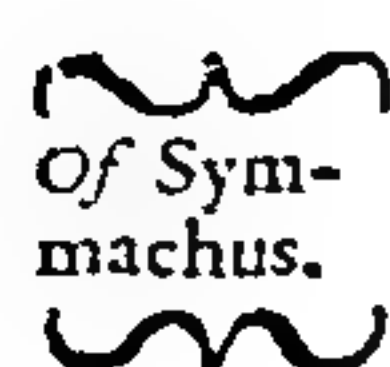
[The Councils have been published by Binius in 4 Vol. Fol. at Cologne in 1606. 1618. and in 10 Vol. at Paris 1636. and by Father Labbé and Cossartius in 18 Vol. at Paris 1672. in Fol. at large. Fr. Longus à Coriolano, put out an Abridgment of the Councils in Folio, with his own Notes at Antw. 1623.]

Of Rome.



Of the Councils held in the Sixth Age.

Of the Councils at Rome under Pope Symmachus.



THE Pontificate of Pope *Symmachus* being very much embroil'd, he was forc'd to assemble many Councils.

Immediately after his Promotion he held one the first day of *March* in the Year 499. to make Canons, forbidding for the future such Canvassings as were us'd after the death of Pope *Anastasius*. This Council was compos'd of more than sixty *Italian* Bishops, and as many Priests, who had all their Titles. Five Deacons of *Rome* were there present, and sign'd the Regulation of the Council after the Bishops and Priests. It contains, first, that for hindring such frequent Canvassings for the future, as were us'd by those who had a mind to be promoted to the Bishoprick of *Rome*, which caus'd a great Scandal to the Church, and Commotions among the People, the Council orders, that if any Priest, Deacon, or any other Person of the Clergy, shall dare, during the Life of the Pope, to make any Promise in writing for the Pontificate, or give any Notes; or make any Oath about it, or promise his Suffrage by any way whatsoever, or do so much as hold Meetings, to consult about it and make Propositions, he shall be deprived of his Office, and of the Communion of the Church. 2. That if the Pope happen to die suddenly, without being able to look after the Election of a Successor, he shall be consecrated who shall be chosen with a common Consent, or by the far greater number. 3. That those shall be rewarded who shall discover the Intrigues and Cabals which are us'd for the Election of a Pope, contrary to the Order of this Council; and that if he who shall discover them had a hand in them, he shall not be molested. These Canons were read by a Notary, and approv'd by the reiterated Acclamations of all the Fathers of the Council.

Anastasius, or the Author of the Pontifical which goes under the Name of *Damasus*, makes mention of a second Council of *Rome* under *Symmachus*, in which they pretend that this Pope was acquitted by 115 Bishops, and that *Peter* of *Altinum*, who was nam'd *Visitor*, was condemn'd, together with *Laurentius*, who had been *Symmachus's* Competitor. But we have no Monument of this Synod, neither is it probable that there was such a one, since there is no mention made of it in the Synod, which we are now about to speak of, nor in the Apology of this Synod compos'd by *Ennodius*, wherein he would never have fail'd, for the Defence of *Symmachus*, to alledge the first Judgment that was given in his favour.

The Synod which is now reckon'd the third, was call'd by the Authority of King *Theodoric*, in the year 501, to judge of the Accusations charg'd upon *Symmachus*. The Bishops of *Emilia*, *Liguria*, and of the Country of *Venice*, went to *Ravenna*, and enquir'd of the King, for what cause he call'd them together: He answer'd them, That it had been reported to him, that *Symmachus* was accus'd of many horrible Crimes, and that he thought it necessary to examine the matter, and determine in a Council, whether he was guilty of them or no. The Bishops remonstrated that he who was accus'd should have call'd a Council himself, because they were perswaded that the Merit and Primacy of St. *Peter*, and the Decrees of the Holy Councils had appropriated to his See a supereminent Power, and that it was never heard that the Bishop of *Rome* submitted to the Judgment of his Inferiors.

The King said, That the Pope himself had consented to the Calling of a Council, and caus'd the Let-

ter to be shewn them, wherein he signified that he desir'd it. This Conference is, as it were, the first Session of this Synod. When the Bishops were come to *Rome*, the Pope came the first time to the Assembly, and having testify'd his Obligation to the King for Calling this Synod, he demanded in the first place, that the Visitor who had been appointed for his Church, contrary to Order, should withdraw, and that all things should be restor'd to him of which he had been depriv'd. The Synod found his Demand just, but durst not decide any thing without knowing the Will of the Prince: Whereupon a Remonstrance was sent to him, but he would not look upon it, and order'd that *Symmachus* should first justify himself, before his Patrimony, and his Churches were restored to him.

The Synod being assembled a third time in the Chappel of the Palace, it was desir'd that the Libel might be receiv'd, which contain'd the Articles whereof *Symmachus* was accus'd; but here the Council found two Difficulties: The first was, That therein it was alledg'd, that the Crimes whereof *Symmachus* was accus'd, had been prov'd before the King, which could not be, since he had order'd them to judge of them. The second was, That in this Libel it was desir'd, that *Symmachus* should be condemn'd to give up his Slaves, that so he might be convicted by their Depositions of the Crimes where-with he was charg'd. This Proposition appear'd contrary to the Canons of the Civil Laws, since Slaves were not permitted to accuse any Man in a Court of Judicature. These Difficulties retarded the progress of this Affair, but on the other hand the Pope press'd the Decision of it, and said, That he was set upon as he came, by a Multitude who had abus'd him, as appear'd by his Wounds, and that he should have been kill'd if the King's Officers had not reliev'd him. This Session pass'd in confusion, without being able to do any thing. 'Twas resolv'd to go again and wait upon the King, and inform him how the matter stood. The Deputies at the same time told him, That the Pope had declar'd, that hitherto he was willing to offer himself to the Judgment of the Synod, but at present it was not safe for him to come thither, after he had been in so great danger of his Life: That the King might do what he pleas'd in this Case, but the Synod could not force him to come thither according to the Canons of the Councils. The King made answer, That it concern'd the Synod to consider what they had to do; for his part he would not interpose in Ecclesiastical Affairs, but only shew all due respect to the Determinations of the Bishops; that he would leave the Bishops at their liberty to decide this Cause, or let it alone, provided they restor'd Peace to the City of *Rome*. The Bishops having receiv'd his Orders thought that they had nothing more to do but exhort the *Romans* to Peace: And for this end they sent Deputies to the Senate which was against *Symmachus*, and remonstrate to them the dangerous consequences of urging Pope *Symmachus* to extremities, and exhort them to re-unite themselves unto him. After which they declar'd in a fourth and last Session, That Pope *Symmachus*, the Bishop of the Holy Apostolical See, against whom many Articles of Accusation had been propos'd, should be acquitted and discharg'd from these Accusations in regard of Men (for with respect to God the Judgment of them was left to him) and that he shall freely perform his Office in all the Churches of his Jurisdiction; and that in consequence of the Prince's Declaration,

The
Councils.

The Decision of this Synod was differently receiv'd : On one side the Enemies of *Symmachus* blam'd it, and wrote a Discourse on purpose to condemn it, where they call'd it, *The Synod of the absurd Absolution* ; on the other side, some Bishops thinking that a particular Council of *Italian* Bishops, had no Power to give a Sentence of Absolution to the Pope, blam'd them for doing it, tho' in very respectful words. The Discourse of *Symmachus's* Enemies was refuted by *Ennodius*, and the Complaint of his

The
Costs.

The last Council held under Pope *Symmachus*, was on the last day of *September* in the Year 504. It pronounced many Anathema's and Curses against those who invaded the Possessions of the Church.

of Agatha.

* Augusta
Aulcorum.

The second contains, that disobedient Clergy-men shall be punish'd by the Bishop, and that if any be found who through the pride of their Spirit despise the Communion, and neglect to assist at Church, and to do their Office there, they shall be reduc'd to the Communion of Strangers; provided nevertheless that when they shall do Penance, and be reformed, they shall be matriculated again in the Church, and restor'd to their Dignity. This Canon is one of those which speaks of the Communion of Strangers, *Communio peregrina*: I think it was the station which was given to Strangers, who call'd themselves Clergy-men, and could not prove it by their *literæ formatae*: An honourable place was allow'd them above the Laity, but under the Clergy of the Church who were of the same Rank. As for Example; if this Stranger call'd himself a Bishop, he was put below the Bishops who were known to be such, and above the Priests: If he call'd himself a Priest, he was plac'd the last of the Priests, and immediately before the Deacons. According to this

Of Agatha.

The
Councils.The
Councils.

Notion it will be easie to conceive what it was to reduce one to the Communion of Strangers.

In the third Canon it is ordain'd, that if the Bishops excommunicate any innocent Persons, or those whose Faults are very flight, and will not receive them, tho' they importunately desire it, they shall be admonish'd by the neighbouring Bishops to do it; and if they will not yield to this Advice, the other Bishops may grant the Communion to such Persons, until such time as a Council do meet; lest these excommunicated Persons happening to die, should increase his Sin who excommunicated them. This is an Exception to the general Rule, which forbids Bishops to receive those who have been excommunicated by their Brethren.

The fourth Canon declares, that the Clergy or Secular Persons who shall take or retain such things, as are given by Testament, or otherwise, to Churches or Monasteries, shall be separated from the Church, and look'd upon as Murderers of the Poor, *Necatores pauperum*.

The fifth reduces also to the Communion of Strangers, a Clergyman who shall take any thing from the Church.

The sixth declares, that such things as are given to Bishops by Strangers, ought to be look'd upon as the Goods of the Church, because it is to be presum'd that those who make these Donations, do it for the Good of their Soul, *pro redemptione animæ suæ*; and that 'tis just, that as the Bishop enjoys what is given to the Church, so what is given to the Bishop should belong to the Church: Nevertheless it excepts such things as are given in Trust, whether to the Bishop or to the Church.

The seventh forbids to alienate the Revenues of the Church, and if there be any necessity, that then this shall be prov'd in the presence of two or three neighbouring Bishops, and attested by their Subscription. Nevertheless it allows the Bishop to give Liberty to Slaves, to grant them some little Pittance, and to dispose of the Profits of such things as are of little consequence.

The eighth pronounces Excommunication against a Clergyman who has recourse to a Secular Judge, to cover himself from the Prosecution of his Bishop, and against the Judge who protects him.

The ninth ordains, that the Laws of the Popes *Innocentius* and *Syricius* about the Celibacy of Priests and Deacons shall be observ'd.

The tenth forbids the Clergy to cohabit with, or frequent the company of strange Women.

The eleventh forbids them to keep Women that are Slaves, or made free, to serve them.

The twelfth ordains Fasting all the Days of *Lent* except *Sundays*.

The thirteenth enjoins, that the Creed shall be taught in the Church to the *Catechumens* that are *Competentes*, in the Week before the *Sunday* of the Resurrection.

The fourteenth, that the Altars shall be consecrated, not only by the Unction of Chrism, but also by the Sacramental Benediction.

The fifteenth enjoins Penitents at such time as they desire Penance, to receive Imposition of Hands from the Bishop, and to put a Hair-cloth upon their Head. It adds, that if they do not cut off their Hair, and change their Habit, they shall be thrown out of the Number of Penitents; that if they do not Penance as they should, they shall not be received to the Communion; that Penance ought not easily to be granted to young People, because of the Frailty of their Age, but the *Viaticum*, i.e. the Absolution must be granted to all in a case of Extremity.

The sixteenth forbids to ordain Deacons who are not yet five and twenty years old: If those to be ordain'd are married, they must not be ordain'd, unless Security be given that their Wives are resolv'd to live in Celibacy, and that they will no more dwell together under the same Roof.

The seventeenth forbids to ordain one a Priest before the Age of thirty years.

The eighteenth declares, that Lay-men who do not communicate at *Christmas*, *Easter*, and *Whitsunday*, shall not be look'd upon as Catholics.

The nineteenth forbids to give the Veil to Nuns before the Age of Forty.

The twentieth declares, that the Clergy who suffer their Hair to grow, shall be shav'd even against their Will by the Order of the Arch-deacon, and enjoins them to have their Shoes and Clothes suitable to their Condition.

The one and twentieth permits particular Persons to have Chappels in their Country-Houses remote from Parishes, and there to read the Offices of the Festivals, except those of *Easter*, *Christmas*, *Epiphany*, *Ascension*, *Whitsunday*, the Nativity of St. *John*, and the other great Festivals, on which Clergymen are forbidden to read the Service in them, without a particular Leave from the Bishop.

The two and twentieth forbids Curates, and other Ecclesiastical Persons, to alienate the Possessions of the Church which they enjoy.

The three and twentieth prescribes to the Bishop, to observe the Order of Age among the Clergy, except one of them deserves to be humbled; because he will not do what the Bishop commands him: yet it permits him, if he that is most ancient be not so fit for business, to choose him for Arch-deacon whom he shall think most proper for it.

The four and twentieth renews the ninth Canon of the Council of *Vasio*, about Infants that are expos'd to the wide World.

The five and twentieth excommunicates married Persons who part one from another, without proving before the Bishops of the Province, that they had just reason to dissolve their Marriage.

The six and twentieth is against those who take or retain the Titles of Churches; and besides the Anathema, it condemns them to make Restitution for the Injury which the Church suffers upon the Account of having these Titles.

By the seven and twentieth, 1. It is forbidden to found a Monastery without the consent of the Bishop. 2. 'Tis said, that the Bishop ought not to ordain Clergymen of Vagabond Monks, but only of such as their Abbot shall give a good Testimonial. 3. That an Abbot ought not to receive the Monks of another Monastery, and if he does receive them, they shall be restor'd to the former Monastery. 4. That if it be necessary to admit a Monk into Holy Orders, the Bishop shall not ordain him without the Consent of the Abbot.

The eight and twentieth, that Monasteries of Women shall be distant from those of Men, because of the Temptations of the Devil, and the Discourses of People.

The nine and twentieth declares, that the Church shall take those that are made free into her Protection.

The thirtieth ordains, that the same Order shall be observ'd in Divine Service every where, that after the Ancients, the Bishops or Priests shall say the Collects, that the Hymns shall be sung Evening and Morning, that at the end of Mattins and Vespers, some short Chapters shall be read out of the *Psalms*, and that the People being assembled for Prayer at Night, shall be dismiss'd with the Bishop's Blessing.

The one and thirtieth declares, that the Bishops shall employ themselves in reconciling such Persons as have been at Variance for a long time, and if they will not be reconciled, they shall be excommunicated.

The two and thirtieth forbids Clergymen to accuse any Man before a Secular Judge: It allows him to answer if he be accus'd, and if it happen that he who accuses him be convicted of Injustice, he shall be separated from the Church.

The three and thirtieth declares, that when a Bishop, having neither Child nor Grand-child, leaves not his Goods to the Church at his Death, all the Possessions of the Church which he has alienated, ought

The
Councils.

ought to be restor'd; and if he has Children that are Heirs they ought to indemnify the Church from the Injury that he has done it.

The four and thirtieth ordains, that the *Jews* shall be Catechumens for eight Months before they receive Baptism, unless they fall sick.

The five and thirtieth ordains the Bishops of the Province to be present at the Ordination of Bishops, or at a Synod, when they shall be requir'd by their Metropolitan, unless they be detain'd by Sickness, or by an Order from their Prince.

The six and thirtieth, that Clergymen who serve the Church shall receive the Recompence due to their Miseries.

The seven and thirtieth decrees the Penalty of Excommunication against Murderers and false Witnesses.

The eight and thirtieth forbids Clergymen to go out of their own Diocess, without Letters of Recommendation from their Bishop. The same Prohibition is extended also to Monks, and besides they are threatned with ill treatment, if they be not obedient to this Advice. They are also forbidden to separate from the Monastery, to dwell in particular Cells, unless they be of noted Virtue, which has been try'd by long labour, or be oblig'd because of their Infirmary, to abate something of the Austerity of their Rule with the Leave of their Abbot; and even in this case their Cells shall be within the compass of the Monastery.

The nine and thirtieth admonishes Priests, Deacons, and Subdeacons, to whom it is not lawful to marry, not to be present at Nuptial Feasts, where lewd Songs are sung, and such things done as are unworthy those Eyes to behold, which are appointed to look upon the Holy Mysteries.

The fortieth forbids *Christians* to eat with *Jews*.

The one and fortieth enjoyns Ecclesiastical Persons to keep themselves from Drunkenness, and con-

demns a Clergyman who shall be drunk, to remain thirty days without Communion, or to some Corporal Punishment.

The two and fortieth forbids any under pain of Excommunication to meddle with Divination and Prediction of things future, whether by the Way which is call'd the Witchcraft of Saints, or after any other Manner.

The three and fortieth forbids to ordain those who have been under Penance, and deprives those of their Office who shall be ordain'd.

The four and fortieth declares, that it is not lawful for a Priest to give the Blessing to the People or to a Penitent.

The five and fortieth, that a Bishop may alienate, without assembling his Brethren, some little Pieces of Land, or of a Vineyard, which are of no great Rent, or are very far distant.

The six and fortieth, that he may also sell the fugitive Slaves who can hardly be kept.

The seven and fortieth orders Lay-men to continue in Church on *Sunday* in the time of Divine Service, and forbids them to go out before the Blessing, upon pain of being publicly rebuk'd by the Bishop.

These 47. Canons are certainly the Council of *Agatha's*, but the 25. following Canons are not found in the most ancient Manuscripts. They have been printed with the Councils of *Spain*, after the seventeenth Council of *Toledo*; yet they are join'd with the preceding in many Manuscripts. *Hincmarus* has cited them as the Council of *Agatha's*: yet there is no Probability that they are, since there are many Regulations in them about the same things which are provided for in the preceding Canons, and the most part of them are taken from the Council of *Epône*, which will dispense with us for making Extracts of them here.

The
Councils.

The First Council of Orleans.

The first of
Orleans.

THIS Council was assembled by the Order of *Clouis* in the Year 511. and held at *Orleans* on the 11th. day of *July*. The Archbishops of *Bourdeaux* and *Bourges*, of *Auch*, *Tours* and *Roban* assisted there with 27. Bishops, and made 31. Canons in this Assembly.

The first maintains the Right of Sanctuary which the Canons and *Roman* Laws have granted to Churches and Bishops Houses, by declaring that 'tis not lawful to take away Criminals who are fled thither for refuge, and that the Clergymen ought not to deliver them up, unless they have agreed with their Adversary, and Assurance be given to them by Oath that no hurt shall be done unto them, but if he who has taken Sanctuary retire of his own Accord, and be taken, then the Ecclesiasticks shall not trouble themselves to demand him back again.

The second gives an Exception to this Law with respect to Ravishers of Women who fly to these Places for Sanctuary with Women whom they have ravished. If they have taken them away by Force and against their Will, immediately the Women shall be set at Liberty, and the Ravisher shall be made a Slave, or obliged to redeem himself; but if the Woman ravished was willing, and the Rape did no Injury but to the Woman's Father, she shall be restor'd to him, but the Ravisher shall not be reduc'd to Bondage.

The third is also about the same Regulation. There 'tis said, that if a Slave has fled for Sanctuary into the Church, he ought to be restor'd to his Master, who is to make Oath to him, that he will do him no hurt for his going away, and that when a Slave will not go forth, the Master may take him again by force, giving this Assurance upon Oath; but if he break his Oath, and do any Hurt to his Slave, he shall be separated from the Communion of Christians.

The fourth forbids to ordain Secular Persons without the King's Order, or Leave from a Judge.

The fifth declares, that the Revenues of Lands given to Churches by the Prince, shall be employ'd for Repairs of Churches, for Entertainment of the Clergy, for the Maintenance of the Poor, and for the Redemption of Captives: the Bishops are admonish'd to take care of these things, and threatned with Excommunication if they do not observe them.

The sixth declares, that a Layman ought not to be excommunicated who shall petition against his Bishop, unless he accuse him of some Crime.

The seventh forbids Abbots, Priests, and other Clergymen to wait upon the Prince without the Bishop's Leave, and to desire any Favours of him.

The eighth enjoyns, that if a Bishop ordains a Slave Priest or Deacon, knowing that he is a Slave, he shall pay double the price of him to his Master; that if he did not know, then those that presented him, or gave Testimonials of him, shall pay this Sum.

The ninth declares, that the Deacon or Priest who commits a capital Crime, ought to be depos'd and excommunicated.

The tenth orders, as to Heretical Clergymen, who are sincere Converts, that the Bishop may place them in such a Station as he shall think fit, by giving them the Blessing of Imposition of Hands, and that their Churches shall be consecrated with the same Ceremonies as are used to those of Catholics.

The eleventh forbids not only Ecclesiastical Communion, but also Feasting between Catholics, and those who having begun Penance, forsake it to lead a worldly Life.

The twelfth gives Leave to a Deacon or Priest who is under Penance, to give Baptism in a case of Necessity.

The thirteenth ordains, that if the Wife of a Priest

The first of
Orleans.

The
Councils.

or Deacon marry, she shall be punish'd for her Fault, and parted from him whom she has married; and if they will not part, they shall be excommunicated.

The fourteenth renews the ancient Canons, which declare that one Moiety of the Offerings which the Faithful make at the Altar, belongs to the Bishop, and that the other Moiety shall be distributed among the Clergy, and that the Bishop shall have the disposal of the Revenues of Lands.

The fifteenth adds, that he shall also have the disposal of all that the Faithful offer to Parishes, in Lands, in Vineyards, in Slaves, or in other things, and that the third part of all that is offer'd at the Altar, shall be given to him.

The sixteenth orders the Bishop to clothe and maintain the Poor, the Weak, and all those who cannot earn their Livelyhood.

The seventeenth gives the Bishop Jurisdiction over all the Churches which are built within his Territory.

The eighteenth forbids a Man to marry his Brother's Widow.

The nineteenth subjects Abbots to the Jurisdiction of the Bishop, and orders them to come once a year to the place which he shall appoint them. He enjoins the Abbot to fetch back the vagabond Monks who are gone out of his Monastery with all that have been able to get together.

The twentieth forbids a Monk to make use of his Handkerchief in his Monastery.

The one and twentieth declares, that a Monk who quits the Monastery and marries, can never enter into Holy Orders.

The two and twentieth forbids Monks to retire

from a Monastery, that they may build a Cell, without the leave of the Bishop, and the consent of the Abbot.

The three and twentieth declares, that if the Bishop gives the Lands of the Church to Clergymen or Monks, to enjoy them for a time, those who do enjoy them cannot acquire any Prescription against the Church.

The four and twentieth ordains that a Fast of forty days, and not of fifty, shall be observ'd before *Easter*.

The five and twentieth, that it shall not be lawful for any Citizen to celebrate the Feasts of *Easter* and *Whitsuntide* in the Country.

The six and twentieth, that the People shall not go forth in the time of Divine Service, until it be finished, and they have received the Bishop's Blessing.

The seven and twentieth, that the *Rogations* or *Litanies*, shall every where be used before *Ascension-day*, and that during the space of the three days which precede this Feast, besides Fasting and Abstinence, neither Slaves nor Servants shall be obliged to work, that so all the People may assemble together.

The eight and twentieth, that the Clergy who shall neglect to assist at this Holy Prayer, shall be punish'd as the Bishop shall judge convenient.

The nine and twentieth renews the ancient Canons against the Familiarity of Clergymen with strange Women.

The thirtieth is against those who meddle with Divination.

The one and thirtieth declares that the Bishop ought to be present on *Sunday* at Divine Service, in the Church which is nearest to the place where he is, unless he be hindered by some Sickness.

The
Councils.

The Council of Terraco.

Of
Terraco.

THIS Council was assembled at *Terraco* on the sixth of *November* in the Year 516, and consisted of ten Bishops or Archbishops of *Spain*, who made thirteen Chapters or Canons, whereof here follows an Abridgment.

The first is, that Ecclesiasticks or Monks who are oblig'd to assist their Kinsfolk, shall give them what they stand in need of, and may go and see them; but they shall return after they have saluted them, and make no long stay at their Houses when they go to see them: They shall carry along with them an ancient Person of known Probity, to be a Witness of their Actions. Whosoever does not observe this Canon, if he be a Clergyman, he shall be depriv'd of his Office; if he be a Monk, he shall be shut up in a Cell of the Monastery, where he shall live upon Bread and Water.

The second is, the Ecclesiasticks who meddle with buying at a cheap rate, that they may sell things at another time when they are dearer, shall be turn'd out of the Clergy.

3. An Ecclesiastick who has lent Money, shall take Wine or Corn for his Money at the Season, after what Manner he pleases: But if he to whom he has lent it, has not wherewithal to pay what he owes him, then he shall be satisfied with receiving what he lent him without any Encrease.

4. Bishops and Priests are forbidden to sit in Judgment on *Sunday*; they may do it on other days, yet they must not meddle in Criminal Matters.

5. A Bishop who was not ordain'd by the Metropolitan himself, but by another Bishop with his leave, ought in two Months time to go and wait upon his Metropolitan.

6. A Bishop who neglects to come to a Synod, and is not detain'd by any Sickness, ought to be depriv'd of the Communion of his Brethren until the next Council.

7. In Country Parishes a Priest and a Deacon shall stay there by turns, each in their Week, and on *Saturday* all the Clergy of these Churches shall be ready to read Divine Service on *Sunday*: Every day Mattins and Vespers shall be there said also.

8. The Bishops shall visit every Year the Country Churches, shall cause to repair those that are any ways decay'd, and take care that Divine Service be read in them.

9. If any Reader or Porter, will continue with an adulterous Woman, he shall be turn'd out from among the Clergy.

In the 10th. the Clergy are forbidden to take any thing for the Protection they have given, unless some Free-will-Offerings be made to them in the Church.

The 11th. forbids Monks to go out of their Monastery, to do the Office of Clergymen, without the Leave of their Abbot: It forbids them also to undertake Secular Business, unless it be for the Good of the Monastery, and by the Command of their Abbot.

The 12th. ordains, that after the Death of Bishops, an Inventory shall be made of all their Goods, by the Priests and Deacons, and that if any one be found who has taken any thing, he shall be oblig'd to restore it.

13. The Metropolitan, when he cites the Bishops to a Council, ought to advertise them to bring thither with them, the Priests of the City, of the Country, and the Officers of the Church.

Of
Terraco.

The Council of Gerunda.

Of
Gerunda.

THIS Council which was held at *Gerunda* on the 18th. of *June* in the Year 517, was compos'd of the Metropolitan of *Terraco*, and six Bishops of that Province, who made ten Canons in this Assembly.

By the first it is ordain'd, that the same Order of celebrating Mass and Divine Service which is observ'd in the Church of the Metropolitan, shall be follow'd in all the Provinces of *Terraco*.

By

Of
Gerunda.

The
Councils.

The
Councils.

By the second, that in the Week which follows the Feast of *Pentecost*, Abstinence shall be us'd, and Litanies shall be said, from *Thursday* until *Saturday*.

By the third, that the second Litanies shall begin on the first day of *November*, provided that if that day happen to be *Sunday*, they shall be put off to *Thursday* next, and then they shall end on *Saturday*; and that during this time there shall be Abstinence from Flesh and Wine.

By the fourth, that Baptism shall be administred only at *Easter* and *Whitsuntide*, and that at the other Festivals the Sick only shall be baptiz'd, to whom Baptism ought never to be deny'd at any time whatsoever.

By the fifth Canon it is ordain'd, that Children shall be baptiz'd whenever they are presented, if they be sick, or cannot suck the breast.

By the sixth, all the Orders of Clergymen who are oblig'd to Celibacy, from Bishops down to Subdeacons, are forbidden to cohabit with their Wives,

or if they will dwell with them; they are commanded to have with them one of their Brethren, who can give Testimony of their Continence.

The seventh forbids Clergymen who have no Wives, to keep any of the Female Sex to govern their House, unless it be their Mother or their Sister.

The eighth forbids to admit any of those into the Clergy, who have had carnal dealing with a Woman, after the death of their Wife.

The ninth declares, that if any Person falling sick, desires and receives the Benediction of Penance, which is call'd the *Viaticum*, and is given at the receiving of the Communion; and afterwards being in health will not submit to publick Penance, that such a Person may be admitted into the Clergy, if he be not convicted of a Crime.

In the tenth it is ordain'd, that the Bishop shall recite every day the Lord's Prayer, after Mattins and Vespers.

The Council of Epaone.

Of Epaone

Of Epaone

THIS Council was assembled at *Epaone* by the Letter of *Avitus* Bishop of *Vienna*, under the Reign of *Sigismund*, King of the *Burgundians*, on the 15th. of *September* in the Year 517. *Avitus* Bishop of *Vienna*, *Viventolus* Archbishop of *Lyons*, together with 23 Bishops, were present at it: And in it there were made 40 Canons.

The first contains, that the Bishops who are requir'd by their Metropolitan, to come to the Ordination of a Bishop, shall not fail to be present at it.

The second and third renew the Canons against the Ordination of *Bigamists*, and those who have done Penance.

The fourth forbids Ecclesiasticks, Priests and Deacons, to keep Dogs and Birds for Hunting and Hawking.

The fifth forbids the Priests of one Diocess to serve a Church of another Diocess, without the leave of their Bishop.

The sixth forbids to give the Communion to a Priest or Deacon who travels without a Letter from his Bishop.

The seventh declares all Sale of the Church's Possessions which is made by Priests to be null and void.

The eighth ordains the same thing with respect to Abbots, and does not allow them so much as to enfranchise Slaves.

The ninth forbids an Abbot to have two Monasteries under his Government.

The tenth forbids the new Establishments of Monasteries, or little Congregations, without the leave of the Bishop.

The eleventh forbids Clergymen to cite any before Lay-Judges without the leave of the Bishop; but allows them to defend themselves, if they be cited before them.

The twelfth declares, that it is not lawful for the Bishop to sell the Possessions of his Church, without the Knowledge of his Metropolitan; and permits him only to make profitable Exchanges.

The thirteenth declares, that if a Clergyman is convicted of a false Testimony, he shall be look'd upon as guilty of a capital Crime.

The fourteenth ordains, that if the Clergyman of one Church is made Bishop of another, he ought to leave to the former Church all that he had receiv'd by way of Gift, and not retain any thing but what he purchas'd for his own use.

The fifteenth separates from the Communion those Clergymen that shall eat with Heretical Clergymen, and forbids Laymen even to be present at the Festivals of the *Jews*.

The sixteenth permits Priests to relieve Hereticks that are sick, who are willing to be converted, by applying to them Chrism; but if they be in Health, the Bishop shall perform this Office.

The seventeenth declares all the Legacies which the Bishop makes of the Church's Possessions to be null and void, unless the Church has receiv'd as much Profit by his own Possessions.

The eighteenth, that Clergymen cannot acquire Prescription in the Revenues of the Church which they possess.

The nineteenth, If an Abbot is accused of Fraud or Negligence, and refuses to stand to the Judgment of the Bishop, he shall be call'd to an Account before the Metropolitan.

The twentieth forbids Clergymen to visit Women in the Afternoon; yet if there be a Necessity of visiting them, they may go in company with other Clergymen.

The one and twentieth forbids to consecrate Widows for Deaconesses, insomuch that if Widows are willing to be converted, i. e. to lead a religious Life, the Benediction of Penance shall only be given to them.

The two and twentieth declares, that the Priest or Deacon who commits a capital Crime shall be depos'd, and shut up in a Monastery all the rest of his Life, and that he shall not be admitted to the Communion but in this place only.

The three and twentieth, that he who having received the Penance forsakes it to lead a secular Life, cannot enjoy the Communion, until he return to that state of Life which he had embrac'd.

The four and twentieth permits Laymen to accuse Clergymen, provided they propose nothing against them but what is true.

The five and twentieth forbids to place the Reliques of Saints in Country Chappels, unless there be Clergy in the Neighbouring Parish who can honour them, by singing in these Chappels from time to time, and forbids also to ordain Clergymen on purpose for these Chappels, unless there be sufficient Provision made for them.

The six and twentieth ordains, that only Altars of Stone shall be consecrated with Chrism.

The seven and twentieth, that Bishops in the Celebration of Divine Service, shall follow the order of the Metropolitan Church.

The eight and twentieth, that if a Bishop die before he has absolv'd a Person condemned, his Successor may give him Absolution, if he amends his Fault and does Penance.

The nine and twentieth Canon imports, that the Lapsed, i. e. those who after being baptiz'd in the Church, go over to the Sects of Hereticks, and formerly were not restor'd without much difficulty, shall immediately be receiv'd after a Penance of two years, provided that they shall fast three days in a year, that they shall frequently come to Church, and that they shall be there among the Penitents, and withdraw with the Catechumens.

The
Councils.

The thirtieth ordains, that those who have contracted Incestuous Marriages shall not be admitted to Penance, unless they be parted. The following Degrees are these within which Incest is committed according to this Council. If any Man marry the Wife of his Brother, the Sister of his Wife, his Step-mother, the Sister of his Uncle on the Father or Mother's side, his Daughter-in-law, or his Cousin-German, and the Issue of a Cousin-German.

The one and thirtieth renews the Canon of the Council of *Ancyra* about the Penance of Manslayers, who can avoid the Punishment enacted by the Civil Laws.

The two and thirtieth separates from the Church the Wife of a Priest or Deacon, who marries, and him that espouses her, until they be parted.

The three and thirtieth forbids to make use of the Churches of Hereticks, except those which they have taken from Catholics.

The four and thirtieth imposes two years of Penance upon him that puts his Slave to death by his own Authority.

The five and thirtieth requires Christians to go and receive the Blessing from their Bishop, on *Christ-mas* and *Easter-Eve*.

The six and thirtieth, that the *Viaticum*, i. e. the Absolution, shall be refused to no Person at the point of death; and that the time of Penance shall be put off to one a dying, but on condition that he shall do it if he return to health.

The seven and thirtieth forbids to ordain a Layman, who has not been engag'd to live religiously, *Religione præmissa*.

The eighth and thirtieth ordains, that such as are of years, and of known Probity, shall be chosen to enter into Nunneries, and that those who shall go there to celebrate Divine Service, shall withdraw immediately after it is ended. Clergy-men and young Monks are forbidden to go thither, unless they have some Kinswomen there.

The nine and thirtieth imports, that a Slave being guilty of some heinous Crime, who takes Sanctuary in the Church, shall be exempted only from Corporal Punishment, and that his Master shall not be oblig'd to swear that he will not impose upon him extraordinary Labour, or that he will not cut his Hair to make him known.

The last declares, That the Bishops who will not observe these Canons, shall be guilty both before God and before their Brethren.

The
Councils.

Of the first Council of Lyons.

Of Lyons.

THIS Council was at the same time with that of *Epaone*. It consisted of the Bishops and the Archbishop of *Lyons*, who were assembled to judge one *Stephen* accus'd of Incest. He was convicted of it, and condemned by the Synod, together with his Wife *Palladia*. This being an Affair of great Consequence, and the Court concerning themselves in it: The Bishops made Canons for derending briskly what they had done.

The first imports, That all the Bishops shall inviolably maintain the Condemnation they had pass'd against *Stephen*, and against her whom he married, and that they shall use the same course against all those who shall be found guilty of the same Crime.

The second, that if any one of them shall be persecuted for this Cause, all the other Bishops shall sympathize with him in his Affliction, shall comfort and succour him.

The third, that if the King continue to refrain from Communion with the Bishops, after he has had

time to return to it, they shall all withdraw into Monasteries, until such time as the Prince, being moved with the Prayers of the Saints, grant Peace to Church, and that not one shall come out of them until Peace be restor'd to all the rest.

By the fourth, Bishops are forbidden to attempt any thing upon the Jurisdiction of their Brethren.

The fifth renews the Prohibitions of aspiring to the Bishoprick of a Bishops who is alive, and excommunicates for ever those, who get themselves ordain'd in their room, as also those who have any hand in these Ordinations.

The sixth declares, that those who shall not observe these Canons shall be punish'd by the Council. 'Tis added at the end, that in compliance with the King's Advice, they had allow'd *Stephen* and *Palladia* to be present at the Prayers of the Church, until the Prayer which is read after the Gospel. In this Council you may perceive some remains of the Ancient Episcopal Courage.

Of Lyons.

The Council of Lerida, or Ilerda.

Of Lerida.

THE Council held at *Lerida* on the eighth of *August* in the Year 524, under King *Theodoric*, consisting of nine Bishops, made these following Canons.

The first forbids Clergy-men who serve at the Altar, and distribute the Blood of Jesus Christ or who touch the Vessels destin'd for a holy Ministry, to shed Human Blood, even that of their Enemies. If they do it they shall be depriv'd for two years of the Communion, and suspended from the Exercise of their Ministry; and they shall expiate their Fault by Watching, by Fasting, and by Prayers, if they have a mind to be restor'd; neither shall this be granted, but upon condition that they shall be incapable of rising to higher Orders: That if in this time of two years they shall be found negligent and slothful in doing Penance, the Bishop shall prolong the time of their Penance.

The second imposes seven years Penance upon those Men or Women that murder Infants conceiv'd or born in Adultery. If they be Clergy-men they also shall be put under Penance, and shall never be restor'd again to their Order: they shall only be permitted after several years to sing in the Choir. But as to those who give drugs for committing these detestable Crimes, 'tis said that they shall not receive the Communion till death.

The third renews the Canons of the Councils of *Agda* and *Orleans*, concerning Monks, and adds to them this Canon, that the Bishop may, with the consent of the Abbot, and for the good of the Church, draw forth Monks out of the Monastery to ordain them Clergy-men; that he cannot meddle with the Donations that are made to Monasteries, and yet no Person can under this pretence cause to consecrate a Church under the Title of a Monastery, to hinder it from being entirely at the disposal of the Bishop.

The fourth imports, that those who continue to live in Incest, shall not be suffer'd to continue in the Church any longer than till the Catechumens are dismiss'd, and that no Christian may so much as eat with them.

The fifth imports, that if those who serve at the Altar fall into a Carnal Sin through Frailty, and afterwards give signs of Remorse, it is in the Bishop's Power to restore them quickly, if he finds them truly pierced with hearty Sorrow, or to leave them a long while excommunicated if they be slothful; But that he shall not restore them, except upon condition, that they shall not be capable of rising to higher Orders, and if they relapse, they shall be separated from the Communion till death.

The sixth Canon says, that he who has defil'd a Widow or a Nun, shall be excommunicated, and that

Of Lerida.

The Councils. that the Nun also shall be excommunicated, unless she part from him, in which case she shall be put under publick Penance.

The seventh excludes him for a year from the Communion of the Body and Blood of our Lord, who has made an Oath never to be reconcil'd to that Man with whom he had a Suit of Law, and advises to blot out his Sin by Alms, by Tears, and by Fasting.

The eighth forbids Clergy-men to take out of Churches by force, or to abuse their Slaves or Scholars, when they take shelter there.

The ninth ordains that those who have been re-baptiz'd in Heresie, shall be seven years under Penance among the Catechumens, and two years among the Catholicks, and that after this time they may partake of the Oblation and the Eucharist.

The tenth ordains, that those who will not retire from the Church for some Fault, according to the Order of their Bishop, shall continue the longer under Penance.

The Councils. The eleventh enjoyns the Bishop to punish those Clergy-men who fight with any Man, according to the quality of the Person offended.

The twelfth meddles not with the Ordinations which are already made against the Canons, but only forbids to promote those who are thus ordain'd to higher Orders. And declares for the future, that they shall be depos'd, and that those who ordain them, shall not any more be permitted to make an Ordination.

The thirteenth rejects the Oblations of Catholicks, who give their Children to be baptiz'd by Hereticks.

The fourteenth forbids the Faithful to eat with those Persons who cause themselves to be re-baptiz'd by Hereticks.

The fifteenth renews the ancient Canons against Clergy-men who hold Familiarity with strange Women; and adds, that those who shall violate them, shall be depriv'd of the Ministerial Function, after one or two Admonitions.

The last Canon is for hindering the mis-employment of the Bishop's Possessions and Effects after his death.

The Council of Valentia in Spain.

of Valentia. THIS Council was held at *Valentia* in *Spain*, in the same year with the preceding, on the third of *November*. It consisted of nine Prelates and made six Canons.

The first ordains, that before the Oblations are brought, and the Catechumens dismiss'd, the Gospel shall be read after the Lessons of the Apostle, that the Catechumens and Penitents may understand the wholesome Precepts of Jesus Christ.

The second and third renew the Canons formerly made for preserving the Possessions left by the Bishop.

The fourth exhorts the Bishops to come quickly to the assistance of their sick Brethren, that they

of Valentia. may prepare them for death, and be present at their Funerals. It adds, that if a Bishop happen to die suddenly, when another Bishop is not present at his death, his Body shall be buried, and kept till such time as another Bishop can come to celebrate his Funeral according to Custom.

The fifth ordains the Punishment of Vagabond Clergy-men, who disobey their Bishop, and forsake the Ministry of the Church to which they were fix'd.

The sixth forbids to ordain the Clergy-man of another Bishop or to ordain any Person who does not promise to continue in the Diocess.

The fourth Council of Arles.

of Arles. ST. *Casarius* of *Arles*, having assembled twelve Bishops, and four Priests deputed from four other Bishops, at this City, to celebrate there the Dedication of the Church of St. *Mary*, in the Month of *June*, in the year 524, they made four Canons.

The first orders, that none shall be ordain'd Deacon before the Age of five and twenty, nor Bishop, nor Priest before thirty, and that he who is ordain'd, should for some time after quit a Secular Life.

of Arles. The second that none shall be ordain'd Bishop of a Lay-man, unless he has liv'd for a year an Ecclesiastical Life.

The third renews again the Prohibition so often repeated, not to ordain a Penitent or a Bigamist.

The fourth is against the Clergy who forsake their own Diocess, and against those who receive them.

The Council of the Bishops of Africa held at Carthage under Boniface Bishop of that City, in the Year 525.

of Africa, &c. PEACE being restor'd to the Church of *Africa* by the death of *Thrasimund*, and the Clemency of his Successor *Hildericus*, the Bishop of *Carthage*, Primate of *Africa*, having resum'd his ancient Rights, call'd together a Synod out of all the Provinces of *Africa*, on the fifth of *February* in the year 525. After the Letters for calling them together were read in the Council, which were address'd to *Missor* Primate of *Numidia*, to the Bishops of the *Proconsular* and *Tripolitan* Province, and the Answer of *Missor* was read, and the Deputies of the Provinces were known, the Order of the Provinces was settled according to the ancient Councils of *Africa*. The *Proconsular* was found to be the first, after that followed *Numidia*, and then the Province of *Byzacena*. Those Preliminaries being determin'd, the *Nicene* Creed was repeated, and the Canons of the ancient Councils of *Africa* were read, which were judg'd most necessary for restoring Discipline.

of Africa, &c. The next day the Bishops being assembled, and finding no further matter to treat of which concern'd the Good of the Churches in general, the Petition of the Abbot *Peter* and his Monks was read, who complain'd that *Liberatus* Primate of the Province of *Byzacena*, had unjustly excommunicated them in Synods, tho' they had done nothing contrary to the Faith or good Manners. The Council re-sented it highly, that the Primate of *Numidia* should treat them so harshly. After this they desir'd to be under the Jurisdiction of the Bishop of *Carthage*, and represented that they had never been subject to the Jurisdiction of the Bishops in their neighbourhood, and that they never address'd to the Bishops of their Province to have a Priest, but in necessity, and when they waited till the See of *Carthage* should be fill'd with a Bishop. Afterward the Letter of *Liberatus* and the Council of *Ionce* was read, who exhorted the Council to maintain Order and Discipline about those things

The Councils. things which the Bishops *Pontianus* and *Resitutus* remonstrated to them. These Bishops had proposed four things; the first concern'd the People of three Burroughs of their Provinces. The second was against a Bishop of the *Tripolitan* Province, whom they pretended to have usurp'd Jurisdiction over a People that did not belong to him. The third was about the Title of the Letters which were written to the Primate and the Bishops of the Province, and the last about the Affair of *Peter*. Whereas *Boniface* had already answer'd their Letter of the sixteenth of *December* in the preceding year, the Answer was read which he had sent by these two Bishops, which says, that it was difficult to grant them what they desir'd, because nothing can be chang'd, which had been determin'd in the Councils of *Africa*; and for the establishing of his Primacy over all the Churches of *Africa*, he declares to them, that as it belong'd to him according to Custom, to publish the day of the Feast of *Easter* to all the Churches of *Africa*, they shall be advertis'd, that the next year this Feast is to be celebrated on the seventh of *April*.

The Council consulted of these four Matters. As to the first and second, they were left to be determin'd according to the Canons of Councils, when fuller Information should be given of the Matters of Fact. As to the third it was said, that there was sufficient Satisfaction given by the Letter of *Boniface*; So that the fourth was the only thing that was determin'd here. The Abbot *Peter* and his Monks presented a new Libel, to shew that they ought not to be subject to the Bishops of the Province of *Byzacena*. To this end they say, that their Monastery was never subject to any of these Bishops, which consists of Monks out of all the Provinces of *Africa*, and even from distant Countries; that the Monastery had been founded by Persons of great Piety,

and consecrated by *Reparatus* Bishop of the *Procon-sular* Province; that as long as the Church of *Carthage* had Bishops, they had always recourse to it, without impairing their Liberty; that they still pray'd the Bishop of that City to take care of them, and to deliver them from the Bondage which some would impose upon them; that this was warranted by the Examples of many Monasteries, which were subject to other Bishops than those in whose Territory they were situate: And lastly, that they had Testimonies of the Holy Fathers ready who defend the Liberty of Monks. For proof of this they cite two places of *St. Austine*, but they prove nothing which they alledge: To this they subjoin a Letter of *Boniface*, who permits the Nuns to choose what Priest they would. They alledge the Canon made in *France* concerning the Monastery of *Lerins*. This is all there is of this Council, for the rest is not in the *Vatican* Manuscript from which *Holstenius* extracted this. But in another Manuscript there is found the Decree, which says, that all the Monasteries shall be, as they always have been, free and exempt from the Jurisdiction of Bishops. It appears by the Acts of this Council, that the Monks did not desire to be wholly exempt from the Jurisdiction of Bishops, but that they might have power to choose such a Bishop as they would; nor did they desire that themselves should have, as it were, Episcopal Jurisdiction, to take care of their Monastery, and to send to them Priests and Clergymen. This appears by the Examples of the three Monasteries which they produce, and by the Exemption granted by *Boniface* to a Nunnery; So that these Examples regarded only their own Persons, and their Monastery, and did not give them any Right or Jurisdiction over any part of the People of the Diocess. In the first Session of this Council there are the Subscriptions of sixty Bishops.

The second Council of Orange.

Of Orange. *Cæsarius* of *Arles*, and twelve other Bishops, being present in the Year 529, at the Dedication of the Church which *Liberius* a Nobleman and Prefect of the *Gauls* had caused to be built in the City of *Orange*, entred into a Conference about the Questions of Grace; and understanding that there were some People who had Sentiments, which seem'd not to them altogether Catholick, they thought themselves oblig'd to approve and publish some Articles, which had been sent to them by the Holy See, extracted out of the Holy Fathers and Councils.

The first is against those who maintain that the Sin of the first Man made no change but in one part of a Man, viz. his Body, and that it did no hurt to his Soul, but left him as free as he was before, and only made his Body liable to death.

The second is against those who say that the Sin of *Adam* hurted himself only, or that nothing but the death of the Body pass'd upon his Posterity.

The third is against those who affirm that Grace is granted upon the Prayers of Men, and deny that Grace is necessary to make us desire it.

The fourth is against those who say that God waits upon our Will to purifie us from our Sins, and that he does not by his Spirit make us willing to be purified.

The fifth is against those who say that the beginning of Faith and the desire to believe is not a Gift of Grace, but is naturally in us.

The sixth is against those who say that God shews Mercy to those who will, who desire, who do their Endeavours, who pray and search, and that they do not know what the Mercy of God is which makes us to will, desire, &c.

The seventh is against those who believe that Man may have some saving Thought for his own Salvation, or make some good choice without the Aid of the Spirit.

The eighth is against those who say that some come to the Grace of Baptism by their own Free-will, and others by Grace.

Every one of these Propositions is confirm'd by some passage of the Holy Scripture; after which do follow many Sentences of the Fathers, and chiefly of *St. Austine* about Grace, which tend all to establish the necessity of Grace to all our good Thoughts and Actions. In the Conclusion they add three Propositions. The first is, that all those who are baptiz'd, may and ought if they will, to labour for their own Salvation. The second, that they do not believe, that God has predestin'd Men to Damnation, nay, they pronounce an Anathema against those who shall be of this Opinion. The third, that God inspires us by his Grace with the beginning of Faith and Love, and is the Author of our Conversion. These Decrees of this Council are sign'd not only by the Bishops, but by *Liberius* a Nobleman, and other Persons of Honour.

The second Council of Vasio.

Of Vasio. *Cæsarius* held also the same Year on the fifth of *November* another Assembly at *Vasio*, at which were present ten Bishops, who did almost all take the Title of Sinners. Five Canons about Discipline were made in this Council.

The first is, that Priests of Parishes shall make the young Readers, who have no Wives, to dwell in the House with them, and that they maintaining them like good Fathers, shall teach them to sing *Psalms*, and cause them to read and study the Holy Scripture,

The
Councils.

Scripture, that so they may prepare them to be fit Persons to succeed them; that nevertheless those who will marry, shall have liberty to do it.

The second is, that a Priest may preach in his Parish, and if he be sick, the Deacons shall only read some Homilies of the Fathers.

The third, that *Kyrie eleison* shall be frequently

said at Mattins; at Mass, and at Vespers, and that *Holy, Holy, Holy*, shall be recited at every Mass, even at those of *Lent*, and of the Dead.

The fourth, that there shall be a Commemoration of the Name of the Pope; who is in the Holy See.

The fifth, that, *As it was*, shall be sung after *Glory be to the Father*, at the end of all the Prayers.

The
Councils.

The Council of Rome under Boniface the second.

of Rome.

THE Acts of this Council were publish'd by *Holstenius* from a Manuscript of the *Vatican* Library. This was an Assembly of four Bishops and forty Priests of that City, held at *Rome* in the Month of *December* in the Year 531. to receive and judge of the Complaints of *Stephen* Bishop of *Larissa*, Metropolitan of *Thessaly*, who pretending that he was unjustly depriv'd and turn'd out of his Bishoprick by *Epiphanius* Patriarch of *Constantinople*, implor'd the Aid of the Holy See. In the first Session, which was held the 7th. day of *December*, he presented two Libels address'd to Pope *Boniface*, wherein he declares, that he was chosen Bishop of *Larissa*, after the death of *Proclus* his Predecessor, by the Election of the People and Clergy, and ordain'd by the Metropolitan, and by those whose Presence was necessary; that he had the best Testimony of the three whom the People chose; that *Probianus* Bishop of *Demetrias*, and all the Bishops of the Province had commended and approved this Choice; that his Clergy and Church had testified themselves to be well satisfied with his Government; that notwithstanding this the same *Probianus* Bishop of *Demetrias*, for what Reasons he cannot tell, together with *Anthony* the Steward of his Church, and some other Bishops who had sign'd the Instrument of his Ordination, thought fit to go to *Constantinople* there to wait upon the Patriarch *Epiphanius*, whom they had persuaded that his Ordination was contrary to the Canons; that *Epiphanius* without hearing him, and without any Proof of what was alledg'd against him, had by his Letters suspended him from his Sacerdotal Function, and forbidden the Bishops and Clergy of *Thessaly* to communicate with him; that these Orders were address'd to the Governor *Andrew*, who had read and executed them in his Absence; that he came also to *Thessalonica*, where he was to signify them to him; that he had desir'd to be refer'd to the Judgment of the Holy Apostolick See, but without any regard to this desire, he had been carried by Force to *Constantinople*, where he should have been made Prisoner, if he had not found some Persons to be his Sureties; that *Epiphanius*, having assembled a Synod of Bishops who were at *Constantinople*, had oblig'd him to appear there; that he had

again desir'd to be remitted to the Judgment of the Holy See, according to the Custom of his Province; that he had remonstrated, that it was unjust to violate the Authority which Jesus Christ and the Canons had given to the Holy See, and which Custom had authoriz'd; but that these Remonstrances had only irritated *Epiphanius*, who endeavour'd by this means to establish his Jurisdiction over *Thessaly*; that he had continued the Process against him, and condemn'd him, tho' there was no Proof against him; that he had desir'd that this Sentence might not be executed, until he had acquainted the Holy See with it, but this Remonstrance was very ill receiv'd; that his Sentence had been read to him, and after that the Wardens of the Church were appointed for a Guard to him, but some Persons being Sureties for him, they were bound to pay a great Sum of Money if he should go out of *Constantinople*; that he had fled away, and was come to implore the Aid of the Holy See. These two Libels were read in the first Session. *Abundantius* Bishop of *Demetrias*, complain'd that this *Probianus* the Accuser of *Stephen*, had usurp'd his Church.

In the second Session, *December* the ninth, *Theodosius* Bishop of *Echinus* in *Thessaly*, presented a Libel sign'd by three other Bishops of the same Province, who desir'd Justice of the Pope, as to the Affair of *Stephen* their Metropolitan. After it was read he remonstrated, that although the Holy Apostolick See, had the Primacy over all Churches, and Appeals might be made from all Parts to its Jurisdiction, yet he had a particular Jurisdiction over *Illyria*, which he proved by reading the Letters address'd by the Popes to the Bishop of *Thessalonica*. There were recited two of *Damasus* to *Ascolius*, one of *Syricius* to *Anysius*, and another to *Rufus*, three Letters of *Boniface* the first to *Rufus*, two others from the same to the Bishops of *Thessaly*, a Law of *Theodosius*, which ordains, that the Bishops of *Illyria* shall be govern'd according to the ancient Discipline, a Letter of *Celestine* to the Bishops of *Illyria*, four Letters of *Sixtus*, and many Letters of *St. Leo*. This is all that remains of the Acts of this Council, and there is no Decision given in this Affair.

Of Rome.

The second Council of Toledo.

of Toledo

THE Bishop of *Toledo*, and seven others, held this Council in the Year 531, and made there five Canons.

The first concerns Infants which the Parents offer to be Clergymen. It ordains that after they shall have cut off their Hair, or shall be plac'd among those who are to be chosen, they shall be educated in the Church-House in the sight of the Bishop, and under the Conduct of a Tutor: That after they have arrived at the Age of eighteen, they shall be asked in the presence of the Clergy and People, what is their design; and if they promise to observe Chastity, they shall be made Subdeacons at the Age of twenty; that if they discharge this Ministry well, they shall be promoted to the Office of Deacon at five and twenty; but that good heed shall be taken that they do not marry, or that they keep not company with Women, and that if they be convicted of doing it, they shall be look'd upon as Sacrilegious Persons, and turn'd out of the Church. That as to

those who will not oblige themselves to observe Celibacy, they shall be left to their liberty; but that they shall not be promoted to Holy Orders, until such time as they renounce the use of Marriage; after they are arriv'd at the Age of Maturity.

The second forbids Bishops to receive or keep Clergymen who forsake their own Church to go elsewhere.

The third renews the Prohibitions so often made as to Clergymen who keep Women in their Houses, other than their near Kinswomen.

The fourth is, that those who build Cottages, or plant Vineyards upon the Church Lands, shall enjoy them during their Life; but that they cannot dispose of them, nor leave them after their death to any Person, unless they be given with a Charge to pay some Services, or certain Rents to the Church.

The fifth forbids Marriages among Kinsfolk within the prohibited Degrees.

The Bishops of this Council concluded with threaten-

of Toledo

The
Councils.

ning Excommunication to that Bishop who shall violate these Canons, with obliging them to come to a Synod when they shall be summon'd by the Bishop of *Toledo*, with thanking King *Amalaricus* for the leave he had given them to meet together, and with praying God that he may reign for many years.

After this Council there follow'd a Letter from *Montanus* to the Christians of the Territory of *Palenza*, against the Priests who thought fit to consecrate the Chrism; wherein after he has propos'd to them the Examples of *Corah*, *Dathan* and *Abiram*, of *Uzziah* and *Aza*, who were punish'd for attempting to perform those Offices which did not belong to them, he declares, that since the Canons oblige the Priests of Parishes to fetch every year a Chrism, or to send the Churchwarden to receive it of the Bishop, they cannot have the power to consecrate it themselves. He threatens them therefore with an Anathema, if they undertake for the future to con-

secrate it. He forbids them also to call in foreign Bishops to consecrate the Churches in their Province; and observes, that tho' all the Churches are united in Jesus Christ by one and the same Bond, yet they must preserve the Privileges of the Provinces, and the Order of the Church; and therefore when there is any Church to be consecrated, they ought to acquaint him, that the thing may be done either by himself, or by a Bishop of his choosing. Lastly, he reproves them for not having a sufficient horror of the Sect of the *Priscillianists*, whom he accuses of many infamous things, which he says are prov'd in the Letter of *Turribius* to St. *Leo*. There is also another Letter from the same Person to *Turribius* Governor of this Country, exhorting him to oppose the Disorders which we have mention'd, and to employ his Authority for abolishing these Customs which are contrary to the Discipline of the Church.

The
Councils.

A Conference held at Constantinople between the Catholicks and Severians.

A Conference
between the
Catholicks
and Severians.

Justinian being desirous to reconcile the Severians to the Catholicks, summon'd the Bishops and Priests on both sides in the Year 533, to confer together about their Differences, in the presence of *Strategius* a Commissioner sent from himself. When they were met together, the Bishop *Hypatius* made a Speech in behalf of the Catholicks. The first day the Severians said, that they had presented their Confession of Faith to the Emperor; and that in it they had explain'd every thing that might raise any Scruple. *Hypatius* answer'd, that they could not approve it, because therein they blam'd what was done against *Eutyches* in the Council of *Chalcedon*. He desir'd to know of the Severians, what they thought of *Eutyches*. They answer'd, that they believ'd him to be a Heretick. He reply'd to them, that if this were so, the Council of *Dioscorus* had done ill to receive him. They answer'd, that they had receiv'd him as a Penitent. Why then, said he to them, do ye condemn him. They confess'd that *Dioscorus* and his Council were then impos'd upon. Then, replys *Hypatius*, the Error of this Universal Council was corrected by another Universal Council. This Council was assembled at *Chalcedon*.

The Severians confess'd the Principle, but maintain'd that the Council of *Chalcedon* had not done what it ought to do. Here ended the first Interview.

In the second the Severians accus'd the Council of *Chalcedon* of Novelty, because they had determin'd that the two Natures in Jesus Christ were distinguish'd after their Union. They affirm, that we must say with St. *Cyril*, that he was compos'd of two Natures, but after the Union there was but one. *Hypatius* ask'd them, whether they condemn'd this Doctrine merely because it appear'd to them to be new, or as false. They answer'd, that they condemn'd it both as new, and as false, because St. *Cyril*, St. *Athanasius*, the Popes *Felix* and *Julius*, St. *Gregory Thaumaturgus*, and St. *Dionysius* the *Areopagite*, had declar'd that there was but one Nature in Jesus Christ after the Union. *Hypatius* answer'd, that the Writings in which this was found were supposititious, that St. *Cyril* had taught the contrary, that in the Council of *Ephesus* he had not produc'd any Testimony of the Fathers where it was said, that there was but one Nature in Jesus Christ after his Incarnation.

The Severians said, think you then that we have forg'd or falsified these Writings? *Hypatius* answer'd, that he did not accuse them of this Forgery, but that he suspected the ancient Hereticks, the *Apollinarians*, to be guilty of it; that the *Nestorians* had also falsified the Letter of St. *Athanasius* to *Epistetus*. The Severians added, that the same things are found in the Books written by St. *Cyril* against *Diodorus* and *Theodorus*. *Hypatius* answer'd, that these Books

were also falsified; and whereas his Adversaries insisted upon it, that they could produce ancient Manuscripts taken out of the Archives of the Church of *Alexandria*. *Hypatius* answer'd, that if they could shew such in the time of *Proterius*, or *Timotheus Salopaciolus*, they were certainly genuine; but that since that time, the Church of *Alexandria* having been in the Possession of Hereticks, they were not oblig'd to trust to the Monuments which came out of the hands of their Enemies; that they had plainly prov'd that the Letter attributed to Pope *Julius*, was the Epistle of *Apollinaris* written to *Dionysius*, that *Severus* and those of his Party would not sign the Confession of Faith, which they say was St. *Gregory Thaumaturgus's*; and lastly, that the Books attributed to St. *Dionysius* were forged.

Here the Severians ask'd, why the Council of *Chalcedon* had not receiv'd the Letter of St. *Cyril*, which contains twelve Chapters, wherein he denies that there are two Subsistences in Jesus Christ. *Hypatius* answer'd, that the Council of *Chalcedon* had not rejected this Letter, but had prefer'd the other Letter, because it is more clear.

The Severians urg'd, that St. *Cyril* us'd the word *Subsistence* for *Nature*. *Hypatius* answer'd, that indeed the ancient Fathers and the *Latins* confounded them, but the *Orientalists* distinguish'd them, and gave the Name of *Subsistence* to the Person; that it is no where found that St. *Cyril* did ever affirm, that there were three Subsistences in the Trinity. The Severians reply'd, that in the Letters of St. *Cyril* approv'd in the Council of *Chalcedon*, it was said that Jesus Christ was made up of two Natures, *ex duabus Naturis*, which signifies, say they, according to his Language, that he is one Nature made up of two, *ex duabus naturis unam*. *Hypatius* answer'd them, that this Expression, *ex duabus naturis*, is so far from signifying what they pretend, that *Flavian* made use of it; and to prove this, they recite the Letter of *Flavian* to the Emperor *Theodosius*.

The Severians always insisted upon two Testimonies of St. *Cyril*. *Hypatius* answer'd them, that none is oblig'd to take any thing for a Rule of Faith but the Synodical Letters approv'd in the Councils, and not what a Father may have said or written upon different Occasions: As, says he, we must be guided by the Decision of the Apostles in the Council of *Jerusalem*, and not by what every Apostle might write or practise before this common Decision; that in the Letter of St. *Cyril* to *Nestorius*, the Union of the two Natures without Confusion or Mixture was establish'd; that in his Letter to the *Orientalists* he had approv'd their Declaration, which clearly contains the distinction of the two Natures after their Union; that it was more reasonable to give credit to these publick Letters, than to some private Letters which might easily be corrupted. The Severians did not

A Conference
between the
Catholicks
and Severians.

The Councils. not omit to produce the Letter to *Eulogius*, and that which is address'd to his Successor, and *Hypatius* explain'd them, protesting always that he did not receive them for genuine. After this another Question was debated. The Severians complain'd that the Names of Councils were put into the Diptyches, they said that this tended only to increase the Division. *Hypatius* answer'd that this would do no hurt; that since the Names of particular Bishops were recited in them, it was but just that those of Councils should be plac'd in them, and that this could offend none but Hereticks. The Severians said against the Council of *Chalcedon*, that it had receiv'd *Ibas* and *Theodoret*. *Hypatius* answer'd that it had not done it till they had pronounc'd an Anathema against *Nestorius*: and whereas the Severians alledged that they did it only to deceive them, and that immediately after they relaps'd. *Hypatius* answer'd, that if they condemn the Council of *Chalcedon* upon this account, they must also condemn that of *Nice*, for receiving *Eusebius* and *Theognis*; that he did not defend *Theodoret* but the Council, which had done what they ought to do upon this occasion; that St. *Cyril* himself had receiv'd *John* of *Antioch*, and written to *Theodoret*. The affair of *Ibas* was more difficult, because he had written a reproachful Letter against St. *Cyril*. *Hypatius* answer'd, that it was publish'd during the Life of St. *Cyril*, that this did not hinder them from being reconcil'd, that it may be thought that this Letter was forg'd, that *Ibas* was not receiv'd until he had anathematiz'd *Nestorius*,

and lastly, that St. *Cyril* had us'd less precaution as to *Ibas* and *Theodoret* than the Council of *Chalcedon*, since he had only desir'd them to consent to the Condemnation of *Nestorius*, and the Ordination of *Maximianus*, whereas the Councils of *Chalcedon* had oblig'd them to pronounce an Anathema against *Nestorius*.

The third Interview was in the presence of the Emperor, who caus'd *Epiphanius* the Patriarch of *Constantinople* to come there. He spoke to them with much mildness, and exhorted them to Peace and Union. The Severians objected to the Catholics, that they deny'd that Jesus Christ had suffer'd in his Flesh, and that he was one of the Persons of the Trinity. They explain'd themselves, and said, that Jesus Christ was passible in his Flesh, and impassible in his Divinity, that one might say, that he suffer'd in his Flesh according to his Humanity, and that according to his Divinity he was one of the Persons of the Trinity.

This Conference had the same Conclusion, which commonly all these Conferences have, *i. e.* That both Parties continued in the same Sentiment, without convincing one another; but which is unusual, these things were handled there without heat, and with much meekness and moderation on both sides. Nevertheless there were some Monks and some Priests of the *East* and of *Syria*, who were reconcil'd to the Catholics. One of the Bishops there present drew up this Relation, whereof we have here given an Abridgment.

The second Council of Orleans.

Of Orleans **T**His Council was assembled at *Orleans*, by the Order of the Kings of *France*, *Childebert* and his Brethren, on the 23d. day of *June* in the Year 533. It was compos'd of six and twenty Bishops or Archbishops of *France*, and five Priests deputed from other Bishops. The following Canons were made in it, which are nothing but the old ones renew'd.

The first is, that the Bishop being invited by his Metropolitan to be present at the Ordination of a Bishop, shall not fail to be there without a Lawful Excuse.

The second, that the Metropolitan shall call every year their Suffragans to a Council.

The third, that the Bishops shall take nothing for Ordinations, nor for any other Office of the Episcopal Function.

The fourth, that he shall be turn'd out who gets himself ordain'd for Money.

The fifth, that the Bishops shall never refuse to go for the Burial of their Brethren, and they shall take nothing but what is necessary to defray their Expences.

The sixth, that the Bishop who comes to inter his Brother, shall go into the Episcopal House with the Priests, and that he shall cause an Inventory to be made in their Presence of what is there found, leaving it with some Persons whom he can trust, to keep it.

The seventh, that the Metropolitan chosen by the Bishops of the Province, by the Clergy and the People of the City, shall be ordain'd by the Bishops of the Province.

The eighth, that a Deacon who is married, being in Captivity, cannot be restor'd to his Ministry.

The ninth, that no Priest shall dwell with Seculars without the leave of the Bishop.

The tenth, that no Man shall marry his Step-mother.

The eleventh, that Marriages lawfully contracted cannot be dissolv'd by the will of the Parties joyn'd, whatsoever Infirmary they alledge.

The twelfth, that no Person shall perform the Vow which he has made of singling and fasting in the Church, because God is rather provoked than pacified by these Vows.

The thirteenth, that the Abbots, Chaplains, Recluse Monks, and Priests, dare not grant Letters Dimissory to Clergy-men.

The fourteenth, that Clergy-men who do not their Duty, or come not to Church, shall be depriv'd of their Dignity.

The fifteenth, that the Oblations of the Dead shall be receiv'd, altho' they were kill'd in the Commission of some Crime, except those who kill themselves.

The sixteenth, that none shall be ordain'd Priest or Deacon, who is not well instructed, and does not know how to administer Baptism.

The seventeenth, that Women who have receiv'd the Benediction given to Deacons, contrary to the Canons, shall be turn'd out of Communion, if it be prov'd that they marry: Nevertheless, if upon the Bishop's Admonition they cease to cohabit with their Husband, they shall be receiv'd into Communion, after they have done Penance.

The eighteenth, that the Deacon's Blessing shall no more be given to Women.

The nineteenth, that the Jews shall not espouse Christians, nor the Christians Jews; and that if either of them being married, will not part, they shall be depriv'd of Communion.

The twentieth, that those Christians shall be excluded the Church who are concern'd in Idolatrous Worship, or who taste of Meats offer'd to Idols, or who eat the Flesh of Beasts suffocated.

The one and twentieth, that the Abbots who despise the Orders of Bishops, shall be excommunicated, till they return from their Disobedience.

The Council of Clermont in Arvernia, in the Year 535.

The
Councils.

Of Cler-
mont.

Honoratus Bishop of Bourges, and fourteen Bishops of France, being assembled at Clermont in Arvernia, by the permission of King Theodebert, on the seventh of November in the Year 535. after they had pray'd to God upon their knees for the King, and for the prosperity of his Reign, thought fit to renew some ancient Canons, and to add to them some new ones.

First, they thought fit to ordain, that all Councils shall begin with what concerns Manners and Discipline, before they propose any other business.

Secondly, they declare that one ought to rise to the highest degree of Promotion, not by his Ambition, but by his Merits; that Holiness of Life, and not Riches, did render them worthy of this Sacred Ministry, and that they ought to be advanc'd to this high Dignity, not by the favour of some few, but by the Suffrages of all: that singular care should be taken to choose such Persons as are blameless: that he who is a Bishop must be chosen by the Clergy and the People, and ordain'd by the Metropolitan of the Province, or with his Consent: that it is unlawful to use the Interest of Grandees, Craft, Promises, Presents, Threatnings, and that those who use such ways shall be depriv'd of the Communion of the Church, whereof they would be Bishops.

Thirdly, they forbid to cover dead Corpses with the Altar-Cloth, or any other Linen which is used at the Altar.

Fourthly, they ordain that Clergy-men shall not be supported against their Bishop by the Civil Powers.

Fifthly, they excommunicate those who desire of Kings the Possessions of the Church, declaring at the same time that the Gift which the Prince makes of them is null.

Sixthly, they order those Persons to be excluded Communion and Civil Society, who espouse Jewish Men or Women.

Seventhly, they forbid to cover the Body of a Priest with the Veil which covers the Body of Jesus Christ.

Eighthly, they forbid to lend the Ornaments of the Church for Marriages.

Ninthly, to make Jews Judges of Christians.

Tenthly, they forbid Bishops to invade the Parishes of their Brethren.

Eleventhly, they forbid them to receive and ordain a Clerk of another Diocese, without the leave of his Bishop.

Twelfthly, they re-inforce the Penalty of Excommunication against any Persons who marry within the forbidden Degrees, which are, the Widow of his Brother, his Wife's Sister, her Cousin-German, or the Issue of her Cousin-German, and the Widow of his Uncle.

Thirteenthly, they oblige Priests and Deacons to live in Celibacy; and in case they be found to keep Company with their Wives, after they are promoted to these Dignities, they ordain that they shall be depriv'd of them.

Fourteenthly, they excommunicate those who shall retain Goods that are given to Churches.

Fifteenthly, they enjoin Priests and Deacons, who are neither in Country-Parishes, nor in the City, but dwell in Country-Houses, or serve Chappels, to come and celebrate the principal Festivals of the year with their Bishop in the City, and chiefly the Feasts of Christmas, Easter, and Whitsuntide. They exhort also Lay-men that can to come.

Sixteenthly, they renew the Canon so often repeated, whereby Clergy-men are forbidden to keep strange Women in their Houses.

After they had made these Canons, they wrote a Letter to King Theodebert, praying him to suffer the Subjects of another Prince to enjoy peaceably the Lands and Goods which they had in his Kingdom.

The third Council of Orleans.

Of Orleans

Five Archbishops, and fourteen Bishops of France, were present at this Council, with the Deputies of some Bishops. It was held on the seventh of May in the Year 538, under the Reign of Childebert. It made three and thirty Canons for restoring the ancient Ecclesiastical Discipline.

The first concerning the holding of a Synod of the Province.

The second of the Celibacy of the Clergy, beginning with the Sub-Deacons.

The third reserves the Ordination of Metropolitans to a Metropolitan, in the presence of all the Bishops of the Province; and it requires that he be chosen by the Bishops of the Province, with the consent of the Clergy and People of the City, it being fit, that he who is to preside over all should have the Suffrages of all those over whom he is to preside. As to the Bishops of the Province, it ordains that they shall be consecrated by the Metropolitan, and chosen by the Clergy and the People.

The fourth is the Prohibition so often made to Clergy-men of keeping Women in their Houses.

The fifth intrusts the Bishop with the Power of imploying the Goods that are given to Churches in the City, for such uses as he should think most convenient; and ordains that the Possessions belonging to Country-Churches, shall be imploy'd according to custom.

The sixth forbids to ordain one Deacon before the Age of 25 years, and a Priest before 30, and renews the ancient Canons concerning the Qualifications requisite in those who are ordain'd, forbidding to ordain those who have been twice married, who have done Penance, who have Corporal Defects, or Fits

of Distraction. This Canon declares those who are ordain'd with these Defects to have fall'n from their Dignity, and suspends those who shall ordain them, from the Exercise of their Ministry for the space of six Months.

The seventh ordains, that if Clergy-men who have been ordain'd with their own consent, being unmarried, do afterwards marry, they shall be excommunicated; that if they were ordain'd against their own will, they shall only be depos'd, and that the Bishop who ordain'd them shall be suspended for one year. As to the Clergy-men who commit Adultery, they shall be shut up in a Monastery all their life time, yet without being depriv'd of the Communion.

The eighth is, that Clergy-men being convicted of a false Testimony and of Robbing, shall be degraded without being depriv'd of the Communion; and that perjur'd Clergy-men shall be put under Penance for the space of two years.

The ninth forbids to admit those into Orders who have had Concubines.

The tenth Canon is about Marriage between Persons within the forbidden Degrees. Those shall not be excluded Communion who married their Kinswomen before their Baptism, or who did not know of the Prohibitions: But as to those who contracted these Marriages since their Baptism, and knew the Prohibitions, they shall be excommunicated until they part from one another. These forbidden Degrees are his Father's Widow, his Wife's Daughter, his Brother's Widow, his Wife's Daughter his Cousin-German, or her Issue, his Uncle's Widow.

The eleventh forbids Clergy-men to exempt themselves from the discharge of their Office under any pretence

The
Councils.

Of Cler-
mont.

Of Orleans

The
Councils.

pretence whatsoever, and deprives those who shall do it of the Rewards which are paid to those Clergy who are in the List of those who serve the Churches; *Canonis.*

The twelfth Canon forbids Alienations.

The thirteenth declares, that the Jews are forbidden to impose such things upon their Christian Slaves, as are contrary to the Religion of Jesus Christ. It forbids Christians to contract Marriages with Jews, and to eat with them.

The fourteenth ordains that Masses shall begin at the ninth hour, that the Bishop may be present at the Office of Vespers.

The fifteenth forbids Clergy-men to go into the Diocess of their Brethren, to ordain Clergy-men or consecrate Altars there. If a Bishop undertake to do it, he shall be suspended from Celebration for one year. The Clergy-men who shall be ordain'd shall be remov'd, but the Altars shall continue consecrated. The Clergy-men who go to dwell in the Diocess of another Bishop, cannot be promoted to a superior Order; nay, Communion shall be deny'd to a Priest or Deacon, who have not Letters from their Bishop.

The sixteenth excommunicates Ravishers, and those who are ravish'd, if they consent to dwell with their Ravishers.

The seventeenth declares, that the Successors of a Bishop cannot recall the Favours done by his Predecessor to Clergy-men, but only those which he did himself.

The eighteenth ordains, that it shall be at the Bishop's disposal to deprive Clergy-men of the Ecclesiastical Revenues, to whom the Government of a Monastery belongs, or a Chappel, or another Preferment, because the Revenue of this Preferment ought to satisfy him.

The nineteenth, that Clergy-men being disobedient to the Bishop, shall be depriv'd of their Ministry, until they have given him Satisfaction.

The
Councils.

The twentieth, that the Clergy-man who thinks himself abus'd by his Bishop, shall have recourse to a Synod.

The one and twentieth forbids the Cabals of Clergy-men.

The two and twentieth is against those who usurp the Church's Possessions.

The three and twentieth forbids Abbots, Priests and Deacons to alienate them.

The four and twentieth says, that the Benediction of Penance should not be granted to Persons who are yet young, nor to married Persons without the consent of both Parties.

The five and twentieth, that those who abandon the Life of a Penitent to return to a Secular Life, shall be excommunicated till death.

The six and twentieth, that the Farmers of Customs or Debtors shall not be ordain'd until they be discharg'd.

The seven and twentieth forbids Deacons and other Clergy-men to lend upon Usury.

The eight and twentieth permits Men to ride on Sundays on Horseback, or in a Coach, to dress Victuals, to do what concerns the neatness of the Body or the House, but forbids them to walk into the Country.

The nine and twentieth forbids Lay-men to leave Divine Service, before the Lord's Prayer be said, and the Bishop has given the Blessing.

The thirtieth says, that Jews shall not be suffer'd to be present with Christians, from *Holy Thursday* till *Easter*.

The one and thirtieth excommunicates those Judges, who knowing any Heretick to be re-baptized, did not accuse him, and cause him to be punish'd.

The two and thirtieth forbids Clergy-men to bring an Appeal against any Man before Lay-Judges, and Lay-men to bring an Appeal before them against the Clergy, without the Bishop's leave.

The three and thirtieth is an Imprecation against those who shall not observe these Canons.

The Council of Barcelona held in the Year 540.

Of Barce-
lona.

His Council consisted only of seven Bishops of the Province, and made but a few Canons, and those so short, that they cannot be abridg'd. Here they follow whole and entire.

1. That the fiftieth *Psalms* shall be sung before the *Canticle*.

2. That the Blessing shall be given to the Faithful at Mattins as well as Vespers.

3. That no Clergy-man shall suffer his Hair to grow, or have his Beard.

4. That the Deacons shall not sit down in the Assemblies of Priests.

5. That in the Absence of the Bishop the Priests shall read the Collects.

6. That Men under Penance shall have their Hair

cut, wear a Religious Habit, and spend their Life in Fasting and Praying.

7. That Penitents shall not be present at Festivals, that they shall meddle with no business, that they shall only live frugally in their own Houses.

8. Those who desire Penance being sick, shall receive it of the Bishop, upon condition that if they recover their health, they shall lead the Life of Penitents, yet without laying hands upon them again; and that they shall continue separate from Communion, until the Bishop approve of their Behaviour.

9. The Benediction of the *Viaticum* is to be given to those that are in danger.

10. As to Monks, that shall be observ'd which was ordain'd by the Council of *Chalcedon*.

The fourth Council of Orleans held in the Year 541.

Of Orleans

ONE and forty Archbishops of France, were present personally, or by their Deputies at this Council held in the Year 541, which made eight and thirty Canons.

By the first it is ordain'd, that the Feast of *Easter* shall be celebrated every year according to the Table of *Victorius*, and that the day of celebrating it shall be declar'd every year on the day of *Epiphany*.

By the second it is order'd, that all the Churches shall keep a *Lent* of forty days, and that they shall not be dispens'd with from Fasting on *Saturdays*, except in case of weakness.

The third forbids the chief Citizens to celebrate the Feast of *Easter*, and other great Festivals out of the City, and the Assembly of that Church in which the Bishop presides.

The fourth forbids to offer in the Chalice any thing but Wine mix'd with Water.

By the fifth it is declar'd, that the Bishop should be regularly ordain'd in the Church over which he is to preside; but if he cannot, he shall be ordain'd in the Province in the presence of the Metropolitan, or with his consent, by the Bishops of the Province.

The sixth ordains Clergy-men, who govern Parishes, to receive from the Bishops the Rules and Canons which are necessary for them; that neither they, nor their People may be capable of any excuse thro' Ignorance of them.

By the seventh, Lords are forbidden to place Ecclesiasticks in the Chappels belonging to their Lands, unless they be chosen by the Bishop in whose Territory they are situate.

The
Councils.

The
Councils.

In the eighth, the manner and length of their Penance who fall into Heresie, is left to the discretion of the Bishop.

The ninth declares, that the Alienations or Mortgages of Church-Lands made by a Bishop, who leaves nothing of his own Possessions to the Church when he dies, shall be revok'd : that notwithstanding, if he set some Slaves at liberty, they shall continue free, provided they shall serve the Church.

The tenth suspends a Bishop from the Sacerdotal Function, who had ordain'd a Bigamist, or him that married a Widow : If he does not observe this Suspension, it deprives him of the Communion of other Bishops, until the time of the Synod. Lastly, it ordains, that those who shall be ordain'd against the Canons shall be degraded.

The eleventh declares, that the Possessions given out of Piety to Abbies, Monasteries, or Parishes, shall not be appropriated to Abbots, or Priests, but to the Church, and that they cannot alienate them without the consent of the Bishop in writing.

The twelfth ordains Bishops to agree amicably among themselves, or before such Arbitrators as they shall choose, as to all Differences which they may have as to Temporalities.

The thirteenth threatens with Excommunication those who shall force Clergy-men, that are in the actual Service of the Church, and whose Names are matriculated, to accept of Publick Offices, and declares Bishops, Priests and Deacons exempt from Guardianship.

The fourteenth enjoyns Heirs to pay the Legacies given to the Church, or to Priests.

The fifteenth excommunicates those who having receiv'd Baptism, eat of Meats offer'd to Idols.

The sixteenth excommunicates those who swear according to the Custom of Pagans upon the Heads of Beasts, by calling upon the Names of Pagan-Gods.

The seventeenth forbids Priests and Deacons to have a Bed and Chamber common with their Wives.

The eighteenth declares, that Possessions alienated by Clergy-men, shall be recover'd by the Bishop, tho' long Possession may be made use of for a Title.

The nineteenth preserves to Churches the little Farms that have been given them out of Devotion, even without writing.

The twentieth forbids to cite Clergy-men before Secular Judges, without the Bishop's leave, and forbids them to appear there, unless they be accompanied with a Priest, or the Arch-deacon, or have the permission of a Pastor.

The one and twentieth is for preserving to Churches the Right of Sanctuary.

The two and twentieth excommunicates those who make use of the Civil Authority for marrying Maids against the Will of their Parents.

The three and twentieth forbids the Slaves of Churches, or of Priests, to commit Outrages and Robberies.

The four and twentieth declares, that those Slaves are not to be protected who retire into Churches for marrying against their Master's Will.

The five and twentieth is against those who invade the Possessions of the Church.

The six and twentieth enjoyns Arch-deacons to take care that the Clergy of Parishes in the Lands of great Lords do their duty.

The seven and twentieth renews the thirty Canons of the Council of *Epaone* about prohibited degrees.

The eight and twentieth declares, that the Bishop shall impose such Penance as he shall judge convenient, upon those who are guilty of Murders, tho' they have got their pardon.

The nine and twentieth, that Women who shall commit Adultery with Clergy-men, shall be put under Penance.

The thirtieth, that Christian Slaves, who are in the hands of Jews, may be deliver'd from their Tyranny, when Christians shall be found who are willing to pay the Price at which they are estimated.

The one and thirtieth declares, that Jews who would persuade their Slaves to become Jews by promising them Liberty, shall lose these Slaves; and that Christians who shall obtain their Liberty upon condition of becoming Jews, shall continue Slaves.

The two and thirtieth, that the Posterity of Slaves shall be obliged to the Service and Offices under which their Ancestors obtain'd their Liberty, tho' it be never so long ago.

The three and thirtieth, that he who would have a Parish in his Land, ought to give a parcel of ground to it, and to appoint a sufficient number of Clergy-men to say Service there.

The four and thirtieth, that he to whom the Church has given Land to be enjoy'd for his life time, cannot dispose of the Profits which he shall make of it, and that his Kindred shall have no share of them.

The five and thirtieth concerns the Disposals made by Bishops, which leaves their Successors at liberty to approve or reject them; and orders that the time of Prescription shall begin from the day that the Successor is in Possession.

The six and thirtieth, that the Goods given by the Bishop to a Clergy-man of another Church, shall return after his death to the Church to which they belong'd.

The seven and thirtieth ordains, that Synods of the Province shall be held every year.

The eight and thirtieth is a general Prohibition of violating these Canons.

The fifth Council of Orleans.

Of Orleans

Of Orleans

This Council was very numerous, and was held in the Year 549; 71 Archbishops or Bishops of France were present at it, who made 24 Canons.

The first condemns the Sects of *Eutyches* and other Hereticks.

The second forbids Bishops to excommunicate for flight Causes.

The third is against the dwelling of Women with Clergy-men.

The fourth ordains that Clergy-men who are oblig'd to Celibacy, and do not observe it, shall be depos'd.

The fifth forbids Bishops to take or ordain the Clergy of their Brethren.

The sixth declares, that Slaves shall not be admitted into Orders without the leave of their Masters, and that the Bishops who shall do it, shall give two Slaves for one.

The seventh, that the Slaves to whom the Masters have granted Liberty, shall be defended and protected by the Church.

The eighth, that after the death of a Bishop, no other Bishop shall ordain Clergy-men, or consecrate Altars in his Bishoprick; and that he shall take nothing of the Goods of the vacant Church, but a handsome Present.

The ninth, that none shall be promoted to a Bishoprick, unless he has liv'd a Clerical Life for a year at least.

The tenth, that none shall attain to a Bishoprick by Money or Sollicitation; but the Metropolitan and Bishops of the Clergy shall consecrate him who shall be chosen by the Clergy and the People, with the consent of the King.

The eleventh, that such a Bishop shall not be set over the People whom they would not have; and that those who shall obtain a Bishoprick by Force or Interest, shall be depos'd.

The twelfth, that none shall be ordain'd Bishop in the room of a Bishop alive, unless he was depos'd for a Capital Crime.

The

The
Councils.

The thirteenth renews the Penalties decreed against those who retain the Goods given to Churches, to Monasteries, or Hospitals.

The fourteenth is against the Bishops or Clergy who demand the Goods belonging to another Church.

The fifteenth ordains, that neither the Bishop of Lyons, nor his Successors, shall have any share in the Possessions of the Hospital, which King *Childebert* and the Queen his Wife had founded in this City.

The sixteenth is against those who would deprive the Church of the Donations which are made to it.

The seventeenth refers to the Metropolitan the Differences between Clergymen and their Bishop, and to a Synod of the Province, the Difference between a Bishop of the Province and his Metropolitan.

The eighteenth suspends for the space of six Months, the Bishops who come not to the Synod of the Province, being cited thither by their Metropolitan.

The nineteenth ordains, that Women who come

into a Monastery, shall continue one year without taking the Habit, and three years, if the Monastery be not of the number of those in which they are shut up for their Life-time. After this they may take the Habit, and if after they have taken it, they return into the World, and marry, they shall be excommunicated, together with those that marry them; but if they part and do Penance, they shall be restor'd to Communion.

The twentieth ordains Archdeacons to visit the Prisoners every Sunday.

The one and twentieth ordains Bishops to take care of the Leprous.

The two and twentieth contains the Canons concerning the Slaves who fly for Refuge into Churches.

The three and twentieth ordains the holding of the Provincial Synod every year.

The four and twentieth confirms the preceding Decrees.

The
Councils.

The Council of Arvernia under King Theodobertus.

Of
Arvernia.

THIS Council, where ten Bishops were present, confirm'd sixteen Canons of the prece-

ding Council.

Of
Arvernia.

The Council of Tutella.

Of
Tutella.

THIS Council was held in the Year 550, by Order of King *Theodobertus*, because Persons of Quality complain'd that *Nicetus* Bishop of *Treves* had excommunicated them upon the Account of the unlawful Marriages which they had contracted. *Mappinius* Bishop of *Rheims* being summon'd thither without acquainting him with the Reason why it was held, did not think fit to go to

it; and having afterward learn'd the Reason why it was call'd, he wrote a Letter to excuse himself, to *Nicetus* Bishop of *Treves*, wherein he approves what *Nicetus* had done against the married Persons; but he declares himself to be displeas'd, because instead of writing to him to desire him to come thither, he had caus'd him to be summon'd by an Order from the King.

Of
Tutella.

The History of the Council of Constantinople under Mennas, held in the Year 536.

Of
Constantinople.

IT rarely happens, that General Councils held about Matters of Faith restore Peace to the Church by their Decrees. Men have so great Inclination to their own Sentiments, and do so hardly endure the Affront of a Condemnation, that instead of yielding to the Decision given against them, they become more obstinate. They begin to look upon their Judges as Parties, and try all manner of ways, either to prove that they were not condemned, or that their Opinion was not rightly understood, nor their Reasons fairly heard; or lastly, to weaken the Authority of the Decision given against them. The Council of *Nice* had condemn'd the *Arians*, yet how many Disputes followed this Decree? How was the Church toss'd with many Commotions? The Council of *Ephesus* by proscribing *Nestorius* and the *Orientalists*, seems rather to have inflam'd than appeas'd the Difference. The seeming Peace that follow'd was only feign'd, for the Fire of Division still rag'd in Mens Minds, which broke forth in a little time after, and set the whole East in Combustion. The Council of *Chalcedon*, having treated of these things with much moderation, and explain'd them in very intelligible terms, should have reconcil'd Mens minds: *Marcianus* caus'd it to be receiv'd almost every where; yet this Emperor was no sooner dead, but the troubles of the Church reviv'd again with greater violence than before.

After the Deposing of *Dioscorus* Bishop of *Alexandria*, who was immediately banish'd to *Gangra*, the Emperor gave order to the People and Clergy of *Alexandria*, to choose one to succeed in his room. The greater part of the People oppos'd it, and this occasion'd a great Sedition, which was not appeas'd without much difficulty: But at last they were forc'd to obey, and *Proterius* was plac'd upon the Episcopal Throne. But the People of *Alexandria* being naturally inclin'd to Sedition, would not permit him

peaceably to enjoy this Dignity. The far greater number separated from his Communion, and he was many times in danger of his Life; insomuch that the Emperor appointed Guards to attend him. But the News of the Death of *Marcianus* was no sooner arriv'd at *Alexandria*, but the People taking occasion from the absence of the Governor, chose a Priest of *Dioscorus's* Faction, call'd *Timotheus Elurus*, and having carried him to the great Church, caus'd him to be ordain'd Bishop. At the same time the Seditious went to find out *Proterius*, who was at the Font, where they run him thro' the Body, dragg'd it thro' the Streets, burnt it, and threw the Ashes into the Air. This happen'd three days after the Feast of *Easter* in the Year 457.

The Clergy of *Alexandria* carried their Complaints to the Emperor *Leo* about this horrid Villany: The Complices of *Timothy* presented also their Libel to this Emperor, which tended to destroy what was done by the Council of *Chalcedon*. The Emperor being unwilling to give the Bishops the Fatigue of coming to a new General Council, did only write a Circular Letter to them to desire their Opinions; and having receiv'd their Answers in favour of the Council of *Chalcedon*, and against *Timothy*, caus'd *Timotheus Elurus* to be turn'd out, who was banish'd to *Gherfona*, and one call'd *Timothy*, surnam'd *Salophaciolus*, to be plac'd in his room. This Bishop liv'd in Peace under the Reign of *Leo* and his Successor *Zeno*. But the Tyrant *Basiliscus*, having invaded the Empire, recall'd *Timotheus Elurus* to *Constantinople*, after eighteen years banishment; and by his persuasion wrote a Circular Letter against the Council of *Chalcedon*, and the Letter of St. *Leo*. Not only *Timotheus Elurus* sign'd this Letter, but also *Peter Mongus* the Patriarch of *Antioch* and *Anastasius*. Their example was follow'd by almost five hundred Bishops. *Timotheus Elurus* was restor'd, and *Salophaciolus* forc'd

Of
Constantinople.

The
Councils.

The
Councils.

to fly and hide himself in a Monastery. *Acacius* of *Constantinople*, and many other Bishops, disapprov'd the Condemnation of the Council, and *Basiliscus* himself was forc'd to recal it by another Circular Letter, because of a Sedition which the Monks had rais'd at *Constantinople*.

Zeno having re-ascended the Throne, restor'd the Affairs of Catholics. *Peter* was forc'd away from *Antioch*: *Stephen*, and afterwards *Calendion*, were ordain'd in his room. *Timotheus* *Ælurus* being dead, the People of *Alexandria* chose *Peter Mongus*; but *Zeno* caus'd him to be turn'd out, and restor'd *Timotheus Salophaciolus*. After his death *John Talaia* was ordain'd in his room by those of his Party. But *Zeno* taking a fancy to restore *Peter Mongus*, made a Decree of Union, wherein he expounded the Faith of the Incarnation after a Catholick Manner, receiv'd the Chapters of *St. Cyril*, acknowledg'd no other Rule of Faith but the *Nicene Creed*, and said nothing of the Council of *Chalcedon*. *Peter* having sign'd this Decree was restor'd to the See of *Antioch*, and own'd by *Acacius*. But the Holy See and the Western Church would not acknowledge him, and receiv'd *Talaia* who had retir'd into the West. Upon this occasion they fell out with *Acacius*, and were much dissatisfy'd with what the Emperor *Zeno* had done for the Peace of the Eastern Church. This matter went much further, for they condemn'd *Acacius*, as we have already seen, and wholly separated from his Communion. In the mean time *Peter Mongus*, who had acknowledg'd the Council of *Chalcedon*, to reconcile himself to *Acacius*, did afterwards publicly condemn it, to obtain the Good-will of the People of *Alexandria*. *Acacius* being dead, had *Fravitus*, and afterwards *Euphemius*, for his Successors, who having receiv'd a Letter from *Peter Mongus*, wherein he anathematiz'd the Council of *Chalcedon*, was preparing to condemn this Bishop, if the death of *Peter* had not prevented him. *Athanasius* who succeeded him, and two other Patriarchs of *Alexandria* who follow'd him, being both call'd by the Name of *John*, were of the same Judgment. But these last mention'd, made yet a more visible Defection from the Church, by condemning openly the Council of *Chalcedon*. There were then three Parties in the Church: One receiv'd the Council of *Chalcedon*, another rejected it, and a third held to *Zeno's* Edict of Agreement, without saying any thing of the Council of *Chalcedon*. This difference of Opinions divided the Churches. The West separated from the East, and the Eastern Bishops did not agree among themselves. The Egyptians would not communicate with the Bishops of *Constantinople*, because they approv'd the Council of *Chalcedon*. The Emperor *Anastasius* favour'd those who receiv'd the Decree of Union, and turn'd out those who admitted or condemn'd the Council of *Chalcedon*. In the mean time he secretly favour'd the Enemies of the Council, who had forc'd away *Flavianus* Patriarch of *Antioch*, and *Macedonius* Patriarch of *Constantinople*. There was then at *Constantinople* an Egyptian Monk, call'd *Severus*, who was a cunning intriguing Man, he was the chief cause of deposing these two Patriarchs, and found a way to possess himself of the See of *Antioch*. As soon as he had usurp'd it, he wrote a Synodical Letter to all the Bishops of the East, wherein he anathematiz'd the Council of *Chalcedon*. This Letter was not receiv'd in *Palestine*, and many Bishops of the Patriarchate of *Antioch* rejected it, being unwilling to acknowledge *Severus* for a lawful Bishop. There were also two Bishops of his own Patriarchate who had the boldness to send him Letters, wherein they declar'd him excommunicated and depos'd. In the Year 518, *Justinus* having succeeded the Emperor *Anastasius*, gave order to *Irenæus* to seize *Severus*, and cause his Tongue to be cut out, but he fled to *Alexandria*, and *Paul* a Catholick Bishop was plac'd in his room.

The Church of *Alexandria* had not yet quitted her Opinions; *Dioscorus* the younger, and *Timothy*, who succeeded one another, had condemn'd the Council

of *Chalcedon*. The last of them receiv'd *Severus* favourably, and *Julian* of *Halicarnassus*, who had been turn'd out of his Bishoprick upon the same account. Then there arose a Contest among those of this Faction, concerning the Corruptibility or Incorruptibility of the Body of Jesus Christ. A certain Monk ask'd *Severus*, whether he believ'd the Body of Jesus Christ to be Incorruptible or Corruptible. He answer'd him, that the Holy Fathers of the Church held it to be Corruptible. The same Question being put to *Julian* of *Halicarnassus*, he answer'd quite contrary. These two opposite Answers were follow'd with Writings on one side and t'other, which gave the rise to a Schism among those of this Faction; the one were call'd *Corrupticolæ*, and the other *Phantasiastæ*. *Timothy* was of *Severus's* Opinion, and a Deacon call'd *Themistius* made himself Head of the contrary Party.

In the year 527, *Justinus* associated *Justinian* to himself in the Empire. This Emperor was inclin'd to maintain the Council of *Chalcedon* as well as *Justinus*; but the Empress *Theodora* was of their Party, who said that the Body of Christ was incorruptible. For maintaining it, after the death of *Epiphanius* Patriarch of *Constantinople*, she fetch'd *Anthimus* from *Trapezus*, who was devoted to her Sentiments, and caus'd *Theodosius* to be ordain'd at *Alexandria*: But the People oppos'd this Ordination, and chose *Gaianus*, who was enthron'd by that Party which maintain'd that the Body of Jesus Christ was corruptible. The Empress caus'd him to be forc'd away, and restor'd *Theodosius*; but the continual Insurrections of the People forc'd him to retire, and to come to *Constantinople*, whence he was driven away by the Emperor's order, because he would not acknowledge the Council of *Chalcedon*, and *Paul* the Catholick was ordain'd in his room by *Mennas*.

Within a little time after the Pope *Agapetus* coming to *Constantinople*, who was sent by *Theodatus* King of the *Goths*, refus'd to receive *Anthimus* into his Communion, and endeavour'd to force him to retire to *Trapezus*, and to make a Confession of the Catholick Faith. *Anthimus* refusing to do it was condemn'd by *Agapetus*, who ordain'd *Mennas* Patriarch of *Constantinople* in the year 536. *Agapetus* dying afterwards at *Constantinople*, *Anthimus* and his Adherents us'd all their endeavours to get the Power into their own hands, and while they disturb'd the Church by their Seditions, a Council was held at *Constantinople* in the year 536. *Mennas* Patriarch of *Constantinople* presid'd in it, and had at his Right-hand five Bishops deputed from the Holy See, and seven and twenty other Bishops, and at his Left-hand three and twenty Bishops more.

The Deacons deputed from the Holy See, from the Patriarchs of *Antioch* and *Jerusalem*, and from the Archbishops of *Cæsarea*, *Ancyra* and *Corinth*, were present there.

The first Action or Session was held on the second of May. The Deacon *Euphemius*, chief of the Notaries, represented that *Marianus*, Priest and Abbot of the Monastery of *St. Dalmatius*, the principal Monk of *Constantinople*, and the Monks of *Antioch* and *Jerusalem*, had presented a Libel to the Emperor, who had refer'd them to the Decision of this Assembly. *Mennas* order'd that they should be call'd in, together with an Ambassador from the Emperor who brought them. He presented to the Council the Libel which the Monks had given to the Emperor, which was read by the Notary *Acacius*. It contain'd in substance, that *Anthimus*, *Severus*, *Peter*, *Soarès*, and those of their Sect, did not only publish their Errors, but stirr'd up every where Commotions and Seditions; and that being come to *Constantinople*, they had built Altars and Fonts in the City and Suburbs, in opposition to the true Altars of the Church; that *Anthimus*, formerly Bishop of *Trapezus*, being engag'd in this Faction of Hereticks, endeavour'd to invade the See of *Constantinople*; that he had been forc'd away from thence by the Pope *Agapetus*.

The
Councils.

petus, and by *Mennas*, who was lawfully ordain'd; that from that time they had demanded, that he should be oblig'd to return to *Trapezus*, after he had declar'd in Writing his disowning of what was done, and had purg'd himself from the Heresie whereof he was accus'd, or otherwise that he should be wholly depriv'd of the Priesthood; that *Agapetus* had prevented their desire by condemning him, and those of his Sect, and depriving him of the Sacerdotal Dignity, and the Name of a Christian, until he had done Penance; that this Pope being dead, they immediately address'd themselves to the Emperor, to pray him to confirm and execute this Judgment, that the Church might be at peace. After the reading of this Libel, *Marianus* presented a Memorial to the Council, which contain'd almost the same things. After this were read the several Instruments of the Process against *Anthimus*. The first is the Libel which these Monks had presented to Pope *Agapetus*, against *Anthimus*, *Severus*, *Zoaras*, and the other *Acephali*, whom they accus'd of the *Eutychian* Error, of holding unlawful assemblies, of reiterating Baptism, of invading the Sees of Catholick Churches, of taking their Churches by force, of erecting Altars and Fonts in contempt of the Catholick Church; particularly they accuse *Anthimus* of endeavouring to possess himself of the Church of *Constantinople*. They pray the Pope to oppose these Evils; they tell him, that as St. *Peter* came from the East to *Rome* to defeat the Tricks of *Simon* the Magician, so God had sent him from the West to the East to destroy there the Faction of *Anthimus*, *Severus*, and of *Zoaras*; that he ought, in imitation of what *Celestine* did to *Nestorius*, to prescribe a certain term to *Anthimus*, wherein he shall be bound to present a Writing to the Holy See, to the Pope and to the Patriarch of *Constantinople*, by which he shall purge himself from all Heresie, and return to his Bishoprick of *Trapezus*; which time being expir'd, if he did not give satisfaction, then he should be declar'd to be depriv'd and unworthy of any Ecclesiastical Dignity, and another should be promoted in his room to the See of *Trapezus*: Lastly, that in order to the putting a full end to this Commotion, he should desire of the Emperor, that *Severus*, *Peter* and *Zoaras*, and those of their Sect should be turn'd out of their Church, that they should be forbidden to hold Assemblies, and that their Writings should be burnt in the Fire.

The second Instrument of the Process against *Anthimus*, is the Libel which the Eastern Bishops presented to Pope *Agapetus*, against *Anthimus*, *Peter*, *Severus* and *Zoaras*, whom they chiefly accus'd of reviving the *Eutychian* Heresie. There they tell a story at length, which was only told overly in the preceding Libel, of one *Persanus* call'd *Isaac*, of their Sect, who had tore a piece of Stuff, wherein the Image of the Emperor was painted.

The third is a Circular Letter of the Pope *Agapetus*, wherein he declares *Anthimus* depos'd, his Followers excommunicated, and *Mennas* the lawful Bishop of *Constantinople*.

After the reading of these Instruments, Deputies were nam'd to give *Anthimus* notice of what had pass'd, and to invite him to come within three days to the Council, to give that satisfaction which was to be wish'd, or to defend himself.

In the following Session held on the sixth of *May*, the Deputies declar'd, that having sought for *Anthimus* in the places where he dwelt, they could not meet with him. Then other Deputies were nam'd again to seek for *Anthimus*, and to cite him to appear within three days.

This time being expir'd, an Assembly was held on the tenth of the same Month: The Deputies declar'd, that having sought for *Anthimus* both in his City-house and in that which is in the Suburbs, and in the House of *Peter* formerly Bishop of *Apamea*, and in the Chappels and Monasteries, they could not meet with him, nor learn the place of his abode. New Deputies were nam'd again to seek for him, and that

he might be utterly disabled to pretend Ignorance of what was done, it was declar'd that notice should be given him by a publick Advertisement.

In the fourth Action held on the one and twentieth of *May*, after the Deputies had depos'd that they could not meet with *Anthimus*, and that the publick Placart had been read by which he was cited, the Council declar'd him to have fall'n from the See of *Trapezus*, from all Ecclesiastical Dignity, and to be unworthy of the Name of Catholick. *Mennas* pronounc'd the same Sentence for his own part against him. This Judgment was follow'd with many Acclamations in honour of the Emperor, against *Anthimus*, *Severus*, *Peter*, and *Zoaras*, and against their Followers.

In the fifth Action on the fourth of *June*, *Theodorus* Commissioner from the Emperor, presented to the Council two Libels, one from *Paul* of *Apamea*, and the Bishops of the second *Syria*, and another from the Monks of *Jerusalem*, and of the same Province, against *Severus* who assum'd the Title of Bishop of *Antioch*, against *Peter* who call'd himself Bishop of *Apamea*, and against *Zoaras* whom they accus'd of maintaining the Sentiments of *Eutyches*, and of troubling the Catholick Church. The Monks themselves presented one much larger to the Synod, wherein they describe at greater length the Evils which the Church had suffer'd by the *Acephali*, the Blasphemies which they spoke against the Council of *Chalcedon*, the Outrages and Murders which they had committed, the Re-ordinations and Re-baptizations which they had us'd, and the Disorders of their Life. They pray the Council to anathematize particularly, *Severus*, *Peter*, *Zoaras*, and their Followers. The Opinion of the Bishops of *Italy* was ask'd, who said, that they look'd upon *Severus* and *Peter* as Hereticks, according to the Letters of *Hormisdas* to *Epiphanius* Patriarch of *Constantinople*, which they produc'd, and which were read in the Council. After this was read the Libel of the Clergy and Monks of *Antioch* to *John* the Patriarch of *Constantinople* against *Severus*, wherein he was accus'd of an ill Life, of keeping Communion with no Church, of invading the Church of *Antioch* by Force, of having maintain'd the *Eutychian* Errors, and condemning the Council of *Chalcedon*, of having abus'd and kill'd many Monks, not sparing even the Altars and holy Vessels, but breaking the one and melting the other, of appropriating to his own use the Doves of Gold and Silver which were on the Fonts or Altars, of having robbed Houses, and pawn'd the Goods of the Church. This Libel was presented to the Council held at *Constantinople* in the year 518, who receiv'd also another from the Monks of *Constantinople*, containing five Heads. The first is, that *Euphemius* and *Macedonius*, who had been unjustly forc'd away from their Sees, and were dead in Exile, were to be rank'd among Patriarchs, and their Names put again into the Diptychs. The second, that those who had been turn'd out of their Sees, and banish'd upon the account of these two Patriarchs, were to be restor'd. The third, that the Names of the Councils of *Nice*, of *Constantinople* and *Ephefus*, be put into the Diptychs. The fourth, that the Letters of St. *Leo*, and the Council of *Chalcedon* be joyn'd to them. The fifth, that what *Severus* had affirm'd against the Authority of the Council of *Chalcedon* may be rejected, and he himself condemn'd as a Heretick, and a Blasphemer: The Bishops assembled in the Council of *Constantinople* approv'd the Requests contain'd in this Libel, and desir'd the Patriarchs to joyn with them, and to pray the Emperor to grant what they desir'd. Afterwards the Acclamations of the People are recited, which oblig'd *John* of *Constantinople* to declare publickly that he receiv'd the Council of *Chalcedon*, and to place the Names of the four first Councils in the Diptychs, together with those of *Euphemius* and *Macedonius*. The Letters also are recited which he wrote upon this occasion to *John* of *Jerusalem*, and to *Epiphanius* of *Tyre*, and the Answers of these Bishops. The Letter

The
Councils.

The
Councils.

ter of the last is remarkable, because it specifies many Crimes of *Severus*. He says, that he had many times anathematiz'd the Council of *Chalcedon*, that he had received the Clergymen which were excommunicated by their Bishops, that he had depos'd Priests who would not consent to his Impieties, that he had ordain'd Suffragan Bishops, and Titular Priests in Foreign Dioceses; that he had permitted a Bishop to ordain in the Diocese of another; that he had sold away the Goods of the Church of *Antioch* to enrich himself; that he had mov'd those who are maintain'd out of the Ecclesiastical Offerings, to make Schisms and Commotions; Lastly, that he was an Enemy to Peace and Truth. He speaks also of a Priest of his own City, call'd *John*, who had the boldness to anathematize the Letter of *St. Leo*, and the Fathers of the Council of *Chalcedon*; who durst hold unlawful Assemblies, and celebrate forbidden Baptisms, inso-much that there have been seen, which never happen'd before, two contrary Processions of Persons baptiz'd; who had stirr'd up Commotions and Seditions, caus'd a Cross to be ston'd, abus'd a Bishop, and committed many other Outrages. The same things are objected to him in the Letter of the Bishops of the second *Syria*, which is related in this Council. After this were read the Informations of *Peter* of *Apamea*, and the Letter which his own Clergy had written against him to the Bishops of the second *Syria*, wherein they accuse him of saying to his Readers, who desir'd to be promoted to Holy Orders, Unless ye hold your peace I will ordain you all Sub-deacons, and when the crucified Man shall descend, he shall not pluck you out of my hands; of having made an ill use of the Church; of having baptiz'd a Woman of a bad Life; of holding immodest

Discourses in the Church; of entertaining frequently a Comedian Woman in private; of wearing, thro' Pride, a white Garment as a sign of his Innocence; of spitting upon the Altar in the time of celebrating the Mysteries; of refusing to baptize the Catechumens at the season; of keeping about him a multitude of Women, and committing Crimes with some of them; of persecuting and anathematizing the Catholics; Lastly, of establishing the *Eutychian* Heresie, destroying the true Faith, and subverting Discipline. The Monks of *Apamea* complain'd also of the Outrages which he had committed against them. Their Libel was read in the Council, and then the Sentence of *Epiphanius*, Patriarch of *Constantinople*, and of his Council, against *Severus* and *Peter*, which was follow'd and confirm'd by that of *Mennas*, and all the Bishops of the Council of *Constantinople*. *Justinian* joyn'd his Authority to that of this Council, and ordain'd by his Edict, that the Sentence of the Council against *Anthimus*, *Severus*, *Peter*, and *Zoaras* should be executed, forbids them to continue at *Constantinople*, condemned their Writings to the fire, and forbade all Transcribers to write them for the future, under the Penalty of having their Hand cut off. Lastly, he does most strictly forbid all those who held the Opinions of *Nestorius*, *Eutyches*, *Severus*, or other Hereticks, to stir up any Sedition, or give any Disturbance to the Peace of the Church.

The
Councils.

The Patriarch of *Jerusalem* having receiv'd this Law from the Emperor, and a Letter from *Mennas*, which acquainted him with the Sentence given at *Constantinople*, assembled his own Council, consisting of the Bishops of the three *Palestines*, wherein the Condemnation of *Anthimus*, *Severus*, *Peter* and *Zoaras* was approv'd.

The History of the second Council of Constantinople, which is commonly call'd the fifth General Council.

of Con-
stantinople

THE Commotions wherewith the Eastern Church had been toss'd after the Council of *Chalcedon*, seem'd to be appeas'd by the Deposition of *Anthimus*, and the Condemnation of *Severus*. The Bishops of the great Sees were all of one and the same Communion, and profess'd to follow the Doctrine of the Council of *Chalcedon*. *Egypt*, where the Error of the *Eutychians* had been more deeply rooted than in any other place, was almost wholly recover'd from its defection, by the care of *Paul*, whom *Mennas* had ordain'd Bishop of *Alexandria*; for this Bishop having obtain'd Orders of the Emperor, address'd to the Governors and Intendants of the Province, was careful and diligent to drive away all the Hereticks, and to cause the Council of *Chalcedon* to be receiv'd in the Churches and Monasteries of *Alexandria*. 'Tis probable that *Elias* General of the Militia of *Egypt*, did not favour *Paul's* Undertaking, which made this Bishop resolve to have him recall'd. *Psoius* Deacon and Steward of the Church of *Alexandria*, immediately acquainted *Elias* with the design which *Paul* had against him. One of the Letters of *Psoius* falling into the hands of *Paul*, he resolv'd to be reveng'd upon him, to call him to an Account for the Management of the Church's Possessions, and for this reason prosecuted him before the Governor, call'd *Rhodon*. This Magistrate put the Steward in Prison, and caus'd him to be put to death, some days after, in Prison, at the solicitation of one nam'd *Arsenus*. The Children and Kinsfolk of *Psoius*, having desir'd Justice of the Emperor, he remov'd *Rhodon* from the Government of *Egypt*, and sent *Liberius* in his room, whom he order'd to inform himself of this Murder. *Rhodon* was not wanting in his own defence to say, that he put *Psoius* to death by order of the Bishop *Paul*; but he had no proof against him: and there was proof that *Arsenus* was the cause of this Murder. Nevertheless, either because *Paul* was not fully justified, or because

he was accus'd of other Crimes, he was banish'd to *Gaza*, where he was depriv'd of the *Pallium*; and depos'd by *Pelagius* Surrogate of the Roman Church, and by three Bishops who ordain'd *Zoilus* in his room in the Year 539, or 540.

Pelagius returning from this Dispatch of Affairs, brought along with him some Monks of *Jerusalem*. These Monks were call'd *Eulogius*, *Canon*, *Cyriacus*, and *Pancratius*. They brought with them some Propositions taken out of *Origen's* Books, with a design to have them condemn'd with *Origen* himself. *Pelagius* and *Mennas* supported their Pretensions, out of a secret Aversion which they had to *Theodorus* Bishop of *Cesarea* in *Cappadocia*, a great Defender of *Origen*. *Justinian* the Emperor being mightily pleas'd to find this occasion of judging in Ecclesiastical Matters, caus'd to be presently drawn up a large Declaration against the Errors of *Origen*, which he address'd to all the Patriarchs. This Edict, which was publish'd in the year 541, is found after the Acts of the fifth Council, altho' it should precede them. It begins with these words: *We have often earnestly desir'd to preserve the Christian Faith in its purity, and to maintain the Catholick Church in peace: And this was always our chief and greatest care, being fully persuaded that it is the best means to preserve that Secular Empire which God has given us, to conquer the Enemies of our State, and to feel the happy Effects of the Divine Mercy in another Life: Now tho' the Enemy of Mankind seeks all occasions to destroy Men, yet the Goodness and Mercy of God defeats all the Efforts of his Malice, and by confounding his Enemies, preserves his own Flock from the Infection and Desolation which he threatens it. We speak thus, adds the Emperor, because we are told of some Persons who have not the Fear of God before their Eyes, and who have forsaken the Rule of Truth, without which there is no salvation, by departing from the Doctrine of the Scripture, and of the Doctors of the Catholick Church, who have maintain'd the Orthodox Faith, and condemn'd*

all

The
Councils.

The
Councils.

all Heresies, by adhering to Origen, and maintaining his impious Doctrines, like to those of the Arians, Manicheans, and other Hereticks. After this Preface *Justinian* recounts the Errors which he ascribes to *Origen*. The first is about the Trinity: the second about the Plurality of Worlds: the third about the Præ-existence of Souls: the fourth, that the Heavens and Stars are animated: the fifth, that the glorified Bodies shall be of a round Figure: the sixth, that the Torments of the Damned shall have an end. After he has refuted these Errors, he orders *Mennas* to call an Assembly of Bishops who shall meet at *Constantinople*, and of Abbots of Monasteries, and to cause them to anathematize *Origen*, and the Errors which he had noted before. He forbids for the future to ordain Bishops or Abbots, unless they do the same. He adds, that he has sent Copies of this Letter to Pope *Vigilius*, and to the Patriarchs of *Alexandria*, of *Antioch*, and *Jerusalem*. He subjoins to this Letter the Propositions extracted out of *Origen*, and nine Anathematisms against the preceding Errors, together with a tenth against the Person of *Origen*.

He wrote also at the same time another Letter to the Bishops who are to assemble, wherein he exhorts them to read his Letter, to condemn the Errors which he had related in it, and to anathematize *Origen*, and all those who are of his Judgment in these things.

Mennas, having receiv'd this Letter, call'd an Assembly at *Constantinople*, where the Emperor's Orders were exactly obey'd, as appears by the Synod's Letter to the Emperor, reported by *Evagrius*, B. 4. of his Hist. ch. 38.

Theodorus of *Cæsarea*, out of hatred to whom *Pelagius* resolv'd to procure the Condemnation of *Origen*, thought it his best way to be reveng'd, to make use of a like Artifice. He was of the Sect of the *Acephali*, i. e. of the *Eutychian* Opinions, and an Enemy to the Council of *Chalcedon*. The Empress *Theodora* favour'd this Party: but the Emperor *Justinian* would have the Decrees of the Council of *Chalcedon* put in execution, and prepared to publish an Edict against the *Acephali*. *Theodorus* of *Cæsarea*, being desirous to avoid this Blow, and at the same time to be reveng'd for what was done against *Origen*, represented to *Justinian*, that it was needless to make an Edict against them, assuring him that they would all be reunited, and approve the Council of *Chalcedon*, if he would give order to anathematize *Theodorus* of *Mopsuestia*, and his Writings, to condemn the Writings of *Theodoret* against St. *Cyril*, and the Letter of *Ibas*, which was read in the Council of *Chalcedon*.

Theodorus of *Cæsarea* had two designs in making this Proposal; the first was to be reveng'd on those who had procured the Condemnation of *Origen*, by causing *Theodorus* of *Mopsuestia* to be anathematiz'd also, who had written against him, and was hated of the *Origenists*. The second was to weaken the Authority of the Council of *Chalcedon*, by causing those Persons and Writings to be condemn'd which it seem'd to have approved. The Emperor, who did not penetrate into the depth of these Designs, imagining that he might do much good to the Church, in procuring the reconciliation of so many Persons, by condemning three dead Writers, whose Reputation was very doubtful, made no scruple to promise *Theodorus* what he desir'd. But he fearing lest the Emperor, who was naturally inconstant, should change his Resolution, when he should foresee the Scandal which this Undertaking would produce, did cunningly engage him to publish an Edict, containing a Condemnation of the three Articles we have just now mention'd, which were afterwards so famous under the Name of the three Chapters.

This Edict was publish'd toward the end of the Year 545, and is related after the Acts of the fifth Council, p. 683. 'Tis intitled, *The Emperor Justinian's Confession of Faith against the three Chapters*, and address'd to the Assembly of the Catholick and Apostolick Church. 'Tis indeed a very large Exposition

of Faith, which the Emperor proposes to all the World, endeavouring to reunite all Sects to the true Faith. First, he explains in a few words the Doctrine of the Church concerning the Trinity; but he enlarges very much upon the Mystery of the Incarnation, which he does very exactly explain, rejecting all the contrary Errors, and chiefly those of the *Nestorians* and *Eutychians*. He subjoins to it Anathematisms for condemning them yet more formally. He pronounces an Anathema against *Arius*, *Eunomius*, *Macedonius*, *Apollinarius*, *Nestorius* and *Eutyches*. If he had stop'd there his Edict had been very useful, and had not been the cause of any Disturbance. But he adds lastly, three other Anathematisms; one against the Doctrine and Person of *Theodorus* of *Mopsuestia*; another against the Writings of *Theodoret*; and the last against the Letter of *Ibas* to *Maris Persanus*. Now since these three last Anathematisms were the moving Cause which made *Justinian* undertake to publish this Confession of Faith, it is not to be wonder'd that he endeavours to justify them. First he labours to prove that the Council of *Chalcedon* did not approve the Letter of *Ibas*, and that it was impious. Afterwards he proceeds to *Theodorus* of *Mopsuestia*; and because many scrupled to condemn him upon the account of his being dead, he endeavours to shew that the Dead may be anathematized. This he proves, 1. Because the Church has many times anathematized Hereticks after their Death. 2. Because the Council of *Constantinople* anathematized *Arius* and *Macedonius* by name, whom the Council of *Nice* had not nam'd. 3. Because the Church of *Mopsuestia* had already remov'd out of the Diptychs the name of *Theodorus*. 4. Because *Theodorus* having taught an impious Doctrine, could not be partaker of the Kingdom of Heaven, and consequently ought to be anathematized. He adds, that *Damasus* and the Bishops of *Sardica* had anathematized the Bishops who departed from the Faith of the *Nicene* Council, the Dead as well as the Living; that the Council of *Chalcedon* had condemn'd *Domnus* after his death, for believing only that he must not speak of the twelve Chapters of St. *Cyril*; that besides, it was not true that St. *Cyril* had prais'd *Theodorus* of *Mopsuestia*, but on the contrary, he had condemn'd him; that tho' he should have prais'd him, yet this would not justify him, since many Fathers have commended Hereticks, as St. *Athanasius* and St. *Basil* who wrote in praise of *Apollinarius*, and St. *Leo* who praised *Eutyches*, before they knew of their Impiety: that the Letter of St. *Gregory Nazianzen* to *Theodorus*, is not to him of *Mopsuestia*, but to him of *Tyana* in *Cappadocia*; Lastly, that the practice of the *African* Church authorizes the Condemnation of the Dead: that St. *Austine* had declar'd, that if *Cæcilian* were found guilty of the Crimes whereof he was accus'd, that he would pronounce an Anathema against him, tho' he died in the Communion of the Church; and that it was ordain'd in a Synod of *Africa*, that the Catholicks who should leave their Possessions to a Heretick, should be anathematized even after their death: that *Dioscorus* had been anathematiz'd by the *Roman* Church after his death, tho' he had done nothing contrary to the Faith, but only to the Discipline of the Church: that if an impious Person dying in his Impiety could not be anathematized, then the Anathema pronounc'd against an innocent Person, if he died under it, could not be revok'd; and yet the contrary was very justly practis'd with respect to St. *John Chrysostome*.

Justinian did not only make this Edict, but would have it approv'd in a Synod of Bishops, and that it might have the more Authority, he caus'd one to be assembled at *Constantinople*, to which he address'd the Letter which is in Greek after the Edict of *Justinian*. In it he testifies, that the Emperors have always taken care to procure the Condemnation of Heresies, and to maintain the Faith and Peace of the Church, by calling Councils. He brings the Examples of *Constantine*, who had assembled that of

The Councils. Nice, of *Theodosius* who had call'd that of *Constantinople*, of *Theodosius* the Younger, who had conven'd that of *Ephesus* against *Nestorius*, and of *Martianus* who had summon'd one to be held at *Chalcedon*. He adds, that since the Celebration of these four Councils, the Followers of *Nestorius* endeavour'd to revive his Errors, by defending the Writings of *Theodorus* of *Mopsuestia*, of *Theodore* and *Ibas*. He exhorts the Bishops to examine them, and to condemn them as impious.

The Council having receiv'd this Letter from the Emperor, made a Decree in these words: the Council of *Chalcedon* rebuk'd sharply *Theodore* and *Ibas*, and did not receive them but upon condition that they should condemn their own Writings, together with *Theodorus* and *Nestorius*. And we now condemn the Hereticks condemned and excommunicated in the preceding Councils, and together with them *Theodorus* who was Bishop of *Mopsuestia*, and his impious Books: We condemn also what *Theodore* has written amiss against the true Faith, against the twelve Chapters of St. *Cyril*, and against the Council of *Ephesus* for the Defence of *Theodorus* and *Nestorius*: We condemn also the Letter which *Ibas* is said to have written to *Maris Persanus*, wherein he denies that the Word of God was born of the Virgin *Mary* the Mother of God, and reckons St. *Cyril* for an Heretick: He accuses the first Synod of *Ephesus*, as having condemn'd *Nestorius* without knowledge of the Cause, &c. He rejects the twelve Chapters of St. *Cyril*, and defends the Opinions and Writings of *Theodorus* and *Nestorius*.

This is all that now remains of the first Council held in the Year 546 at *Constantinople*: In it there were other Anathematisms pronounced, which the Bishops were made to sign. *Facundus* reports one of them in the last Chapter of his fourth Book, wherein an Anathema is denounc'd against those who shall affirm, that this Decree was made to destroy the Authority of the Council of *Chalcedon*. This Decision being made without consulting the Bishop of *Rome* by a Cabal of the Enemies of *Agapetus*, could not be approv'd by those who were concern'd for the See of *Rome*. *Mennas*, who ow'd all that he had to this See, did not without much difficulty resolve to undertake it, and agree to it; but the Authority of the Emperor had more power with him than the Interest of the Pope. Nevertheless to carry himself fair, between the one and th'other, he says, that he would not sign but upon condition that the Pope would approve what he did, otherwise he would withdraw his Subscription. This was the Answer which he gave to *Stephen* the Deacon and Surrogate of the *Roman* Church, who being then at *Constantinople*, oppos'd this Condemnation. *Zoilus* of *Alexandria* made his Excuse to the Pope, that he was forc'd to subscribe. *Ephrem* of *Antioch* had resolv'd not to sign, but that he was threatn'd to be turn'd out if he did not. *Peter* of *Jerusalem*, who at first declaim'd against the Condemnation of the three Chapters, yielded also. Lastly, many of the Bishops protested at their signing, and gave Declarations to the Deacon *Stephen*, that they did not do it freely. The Deacon *Stephen* immediately separated from the Communion of *Mennas*, and his Example was follow'd by some other Bishops.

The Pope *Vigilius*, who was coming to *Constantinople*, having receiv'd in *Sicily* the News of all that had pass'd, and being angry that the thing was done so quickly, and that they had not waited for his coming before the Decree was made, wrote smartly against what was done, prais'd his Deacon for separating from the Communion of *Mennas*, and demand'd that every thing which had been done in his absence, should be null'd, and threatn'd to be reveng'd for this Enterprize, if he did not receive satisfaction. These Threatnings were not vain, for being arriv'd at *Constantinople* on the twentieth of *January* in the Year 547, he separated from the Communion of

Mennas, and the other Bishops who had sign'd the Condemnation of the three Chapters. Nevertheless some Months after having gone to Prayers with the Empress, he was reconcil'd to them, and receiv'd *Mennas* into his Communion, tho' he continued steadfast in his first Resolution not to condemn the three Chapters. But he had not Constancy enough to resist for a long time the Promises and Threatnings of the Empress; for he agreed that the next year an Assembly should be held at *Constantinople*, wherein he caus'd Suffrages to be given in writing; and lastly, made a Decree call'd *Judicatum*, wherein he condemn'd the three Chapters, but with this Declaration, that he did not pretend to meddle with the Council of *Chalcedon*. *Facundus* and the other Bishops of *Africa*, as well as those of *Illyria* and *Dalmatia*, were much displeas'd with this Writing of *Vigilius*, and upon that account separated from his Communion. The Deacons *Rusticus* and *Sebastianus* openly attack'd his Decision, and every where accus'd him of violating the Council of *Chalcedon*. This rumor spreading into *Gaul* and *Italy*, *Aurelianus* of *Arles* wrote about it to *Vigilius*, who defended himself in two Letters, wherein he endeavour'd to shew that he had done nothing against the Council of *Chalcedon*, and degraded *Rusticus* and *Sebastianus*.

The Emperor, or rather *Theodorus* of *Cæsarea*, were not satisfied with what the Pope had done. They wish'd that he had absolutely condemn'd the three Chapters without mentioning the Council of *Chalcedon*. The Pope for his part was troubled, that he had brought upon himself the hatred of almost all the Western Bishops. To bring this Affair to some Accommodation, *Vigilius* propos'd to the Emperor to summon a General Council to meet at *Constantinople*, to which the Bishops of *Africa* and *Illyria* should be cited, and in the mean time to leave things in the same state that they were before this Controversie, and for this end he withdrew his *Judicatum*, and the Subscriptions of the other Bishops, and he resolv'd that no more should be said of this Affair until the Meeting of the Council. *Vigilius* thought he had found out a way to put a stop to this Contest; for the Bishops of *Africa* and *Illyria* had no Safe-conduct to come to *Constantinople*, where they foresaw that they should be forc'd to consent to the Will of the Emperor, and they not appearing, *Vigilius* had a good Excuse for not being present. In the mean time he had by way of Preparation, withdrawn for ever the Writing which had so much displeas'd the Occidentals, and was free to take what side he would. But this Artifice did not succeed well, for the Emperor being provok'd with the Delays which the Bishops of *Africa* and *Illyria* made, and seeing that *Vigilius* had trapp'd him, caus'd an Edict which was made against the three Chapters, and was kept secret till then, to be publish'd at the beginning of the Year 551. *Vigilius* had presently recourse to the ordinary Weapons of Popes, by declaring those who should receive this Edict to be excommunicated. He caus'd the same thing to be done also by *Dacus* of *Milan*.

'Tis easie to conceive the Anger in which *Justinian* was to see himself treated so harshly: and *Vigilius*, to shun the Effects of it, retir'd into the Church of St. *Peter*. The Emperor sent thither an Officer who would have drawn him forth by force, but the People beat him back, so that *Vigilius* did not come out till the Emperor had promised him with an Oath that he would do him no hurt. After he had received this Promise he return'd into the Palace of *Placidia*: But finding that they were continually drawing up Indictments, and making Snares for him, he withdrew by night to *Chalcedon* to the Temple of St. *Euphemia*. The Emperor sent to him six Senators to persuade him to return, but neither they, nor *Peter*, the Master of Requests to the Church of *Constantinople*, could make him resolve to surrender himself to the Will of the Emperor; but on the contrary, he publish'd

the

The
Councils.

the Sentence of Excommunication against *Theodorus* of *Cæsarea*, and of Suspension against *Mennas*, which he had given six Months before, and sent a Circular Letter wherein he represented the Miseries which he was forc'd to endure.

This Firmness of *Vigilius* astonish'd his Adversaries, and made them take up a Resolution of handling things with more Moderation. They sent him therefore a Confession of Faith, wherein having approv'd the Decrees of the first four General Councils, and the Letters of St. *Leo*, they consent that all the Formularies made for the Condemnation of the three Chapters, should be put into his hands. As to the Reproaches and ill Treatment he might have receiv'd, they disallow of them, and ask his pardon for communicating with those whom he had excommunicated. This Formulary was sent to *Vigilius* by *Mennas*, *Theodorus* of *Cæsarea*, *Andrew* of *Ephesus*, *Theodorus* of *Antioch* in *Pisidia*, *Peter* of *Tarsus*, and by many other Bishops, who did all sign it in a distinct Copy.

Vigilius having thus compass'd his Design return'd to *Constantinople*, towards the end of the year 552, where he receiv'd a second Confession of Faith, in the name of *Eutychius*, who succeeded *Mennas* lately deceas'd on the day of *Theophany*, i. e. on the sixth of *January* in the year 553. It was also sign'd by *Apollinaris* of *Antioch*, whom the Emperor had plac'd in the room of *Zoilus*, either because *Zoilus* would not sign the Edict of Condemnation of the three Chapters, as is reported in the Chronicle of *Victor*, or because *Paul*, to whom *Zoilus* succeeded, had given Money to the Emperor to remove him, in hopes of being restor'd to that See, as *Procopius* thinks in his Secret History. Howsoever it was, *Vigilius* who complain'd in his Sentence against *Theodorus* of the Deposition of *Zoilus*, and the Appointment of *Apollinaris*, acknowledges here *Apollinaris* to be a lawful Bishop by receiving his Confession of Faith; which shews the Inconstancy of this Pope. In short, *Domnus* the ancient Bishop of *Antioch*, *Elias* of *Theffalonia*, and all the other Bishops of the East, subscrib'd to this second Confession of Faith, in which they made the like distinction as in the former. In it they profess'd to adhere inviolably to the Faith decreed in the four first General Councils, and in the Letters of the Popes, and particularly in those of St. *Leo*; and afterwards they desire, that since it is necessary to decide the Difference about the three Chapters for restoring Peace to the Church, that this Matter may be handled in an Assembly of Bishops where the Pope shall preside, and where things shall be treated of with that Meekness and Moderation which becomes Bishops. *Petimus presidente nobis vestra Beatitudine, sub tranquillitate & Sacerdotali mansuetudine, communi tractatu eadem Capitula in medio proponenda quæri & conferri, & finem quæstioni imponi.*

The Pope *Vigilius* accepted this Proposition by his Letter *January* the sixth of the same year; but he desires that this Council may meet in *Italy*, or in *Sicily*, and that the Bishops of *Africa*, and the other Western Bishops, may be cited to come there. The Emperor not being willing to pass this Article, it was determin'd that at least he should summon to the Council those Western Bishops, whom *Vigilius* should signify to him. In fine, sometime before *Easter* it was agreed, as *Vigilius* had said, that an equal number of Eastern and Western Bishops should be summon'd to meet and treat of this Affair.

The Emperor being vex'd that the thing was delay'd so long, and desiring to determine this Affair to his own Advantage, caus'd the Council to meet on the third of (a) *May*, in the year 553. *Eutychius*

the Patriarch of *Constantinople* held the first place in it; after him *Apollinaris* the Patriarch of *Alexandria*, *Domnus* the Patriarch of *Antioch*, two Bishops deputed from the Bishop of *Jerusalem*, and 147 Bishops Dependents upon these Patriarchs.

All these Bishops being assembled in the Episcopal (b) *Prætorium* of *Constantinople*, *Diodorus* the Archdeacon and chief of the Notaries, declar'd to them, that *Theodorus*, (c) Gentleman of the Chamber, was sent in the Emperor's name to their Assembly. *Eutychius* having order'd that he should be admitted, he presented to the Synod a Letter from the Emperor. It was read in the Council. Here follow the Contents of it.

Justinian intending to prove that the Emperors did always take care to maintain the Faith of the Church in its purity, relates what pass'd in the four first General Councils by their Authority: Neither does he forget what he had done himself to support the Authority of the Council of *Chalcedon*, against the Followers of *Nestorius* and *Eutyches*, and to drive out of the Churches those who would not receive it. He adds, that a little while ago some *Nestorians* desiring to insinuate their Doctrine, and not being able to do it under the name of *Nestorius*, consulted how to do it under the name of *Theodorus* the Master of *Nestorius*, who had asserted Blasphemies and Impieties, even greater than that Heretick. That they had also made use of the Writings of *Theodoret* against St. *Cyril*, and of the impious Letter of *Ibas*, which, they say, was approv'd in the Council of *Chalcedon*, to cover their Impiety under the name of this Council, their design being to order the matter so, that it shall no more be said, that the Word of God was made Man, and that the Virgin *Mary* is the Mother of God. That to put a stop to the progress of this Heresie, he had consulted the Bishops about the three Chapters, and had condemn'd them; but that some Persons, intending still to maintain them, notwithstanding this Condemnation, he found himself oblig'd to call this Assembly, that they might once more declare what their Opinion was about this subject: That *Vigilius* having come from *Rome* to *Constantinople*, had carefully examin'd them, and condemn'd and anathematiz'd them many times, even in writing. That he had also discover'd how firm and stedfast he was in this Judgment, by condemning *Rusticus* and *Sebastianus*, who after they had at first receiv'd the Constitution which he made upon this subject, did retract what they had done, and defend the three Chapters: That he had also written upon this Subject to *Valentinian* Bishop of *Scythia*, and to *Aurelian* Bishop of the Church of *Arles*, which is, says the Emperor, the first Church of the *Gauls*: That after they were come to *Constantinople*, it was agreed with him, that a Council should be assembled to treat of this Affair together: That in consequence of this he had declar'd to him by his Magistrates, that he should be present at the Assembly of Bishops, to condemn there with the rest the three Chapters; or to defend them if he thought they could be maintain'd: But he had made answer, that he would acquaint the Emperor with his thoughts about the three Chapters; that he exhorted them also to treat of this matter in the Synod. He declares afterwards, that he receives the Decrees of the four first General Councils; that he rejects the Errors which did not agree with their Doctrine; that he follows the holy Doctors of the Church, viz. St. *Athanasius*, St. *Hilary*, St. *Basil*, St. *Gregory Nazianzen*, St. *Gregory Nyssen*, St. *Ambrose*, *Theophilus*, St. *John Chrysostome*, St. *Cyril*, St. *Austine*, *Proclus*, and St. *Leo*, and that he approved all that they had written for the Faith against Errors:

The
Councils.

(a) There it is, 4to *Nonas*, which is the 2d, but it must be corrected according to the Manuscript of Mr. *Joly*, 30 *Nonas*, which is the 3d, being a Sunday. This Correction is prov'd, because the Deputies sent to *Vigilius*, were sent to him on the day of this Conference, two days before the second Session.

(b) So it must be read and understood, in *Secretario venerabilis Episcopi hujus regia Civitatis*: & *Secretarium*, is properly the Tri-

bunal of the Patriarch of *Constantinople*. There were two of them at *Constantinople*, as is observ'd by Mr. *de Gange*, whose death hath afflicted all learn'd Men, who cannot sufficiently regret so great a loss.

(c) *Silencers* were considerable Officers of the Emperor, who entered into his secret Chamber, which was call'd *Silentium*, as who should say, the Gentlemen of the Chamber.

The
Councils.

That he own'd for Catholicks those who believ'd what was decreed by the four first General Councils, and taught by the Holy Fathers. But since the Hereticks, who would vindicate *Nestorius*, dar'd to affirm that the Council of *Chalcedon* had approv'd *Theodorus*, he exhorts them upon this occasion, to enquire what was the Judgment of this Council, and of that at *Ephesus*; whether they did not anathematize the Creed of *Theodorus*, and whether he was not already condemn'd, and his name raz'd out of the Ecclesiastical Diptychs. He desires them also to examine, whether we may not anathematize the dead, and whether the Examples of *John* and *Flavianus* do not prove that it may be done. In fine, he recommends to them the Examination of the Letter of *Ibas*, and the Writings of *Theodoret*, and to compare the Doctrine with that of the Council of *Chalcedon*. He admonishes them above all things, to have nothing before their eyes but the fear of God, and the love of Truth, and to return him an Answer quickly, because when there is a long time taken to answer about a matter of Faith, 'tis a sign that the Person is not well dispos'd to maintain the Truth: And that moreover, when a Question or Answer about the Faith is handled, we must neither consider who is the first, nor who is the last, but that he who is most ready to answer is most acceptable to God: Which words are plainly written against *Vigilius*,

After the reading of this Letter, *Theodorus* was order'd to go forth; and the Letter of *Eutychius* to *Vigilius*, and the Answer of *Vigilius* to *Eutychius* were read, wherein the Pope had consented, that a Council should be held about the Affair of the three Chapters, and promis'd to be present at it. After which three Patriarchs were sent Deputies to him, with the most considerable Bishops of the Council, to invite him to come to the Assembly. He answer'd them, that he could give no Answer to day, because of his Indisposition, but he would acquaint them to morrow what he thought of their Assembly. The Deputies came to report this to the Council, and the matter was delay'd till to morrow. This is what pass'd on the first Collation or Conference of the Council held on the third of *May*.

The second Conference was on the eighth of the same Month. The Deputies reported, that being to wait upon Pope *Vigilius* on the sixth of *May* to know his Answer, he told them, that he could not assemble with them, because there was a very great number of Eastern Bishops, and he had but a few Western Bishops with him; that they had remonstrated to him, that he had promis'd and subscrib'd that he would be present at their Assembly; that it was not necessary there should be at the Council a considerable number of Western Bishops; that there had been but few in the greater part of the preceding General Councils; that he had with him the Bishops of *Africa* and *Illyria*; that notwithstanding this, *Vigilius* could not resolve to come to their Assembly, but that he had propos'd that the three Patriarchs should come with a fourth Bishop, who should find with him three Western Bishops, and that they together might regulate these matters; that they had represented to him how indecent it would be, that three Patriarchs should have only one Bishop with them, and that eight Bishops alone should make Synodical Decrees, while there was a very great number of them in the Assembly; that having press'd him to answer, he had desir'd of them twenty days delay, in which time he had promis'd to discover his mind and will, and if he should not do it, he would follow their Opinion; that they had made answer to him that it was not fit to abuse thus the Patience of the Emperor, and to give Scandal to the People; that now this Cause had continued already for the space of seven years; that they were urg'd in the Emperor's name to give a speedy Answer; that he ought not to refuse to come to the Assembly to treat there of this Affair with them; that at least he should promise them, that if he did not in twenty days re-

The
Councils.

move the Scandal which he had given in defending the three Chapters, he should not withdraw from their Communion; that they could not draw from him any other Answer upon this Subject; that they had promis'd to report these Answers to the Emperor; that having done it, the Emperor had sent with them Magistrates to the Pope.

These Magistrates appear'd here at Council, and declar'd, that they had twice waited upon *Vigilius* in the Emperor's Name, and that he had told them, that he had no other Answer to give them, but what they might find at the Council, where he should have liberty to say what he would for the Prohibition of the three Chapters. That *Vigilius* had often answer'd them, that he would give his Opinion alone; that they had told him, that he had many times already condemn'd the three Chapters in private by himself, but the design of the Emperor was, that he should be present at the Council, that there the Matter might receive a publick Decision by common consent. That as to the delay it should be granted him, and even a greater than he had desir'd, provided he would promise to treat of this Affair in the publick Assembly; but if he would give his Decision in private, the Emperor would also know the private Judgment of other Bishops. That notwithstanding all this, the Pope continued firm in his first Resolution. This Report was confirm'd by the Bishops that were deputed, and the Magistrates withdrew after they had exhorted the Bishops to determine this Affair speedily. When they had withdrawn, the Council order'd four Western Bishops to be cited, who were at *Constantinople*, viz. *Primasius* of the Province of *Byzacena* in *Africa*, *Sabinianus* and *Proiectus* of *Illyria*, and *Paul* the Bishop of the second *Justinianea*. The first answer'd, that he would not come to the Synod where the Pope was not; and the others excus'd themselves because their Archbishop was not there. These Answers being reported to the Synod, it disapproved of their Conduct; and as to *Primasius* it declar'd, that they would handle him according to the rigor of the Canons, in due time and place: As to the other three, that they should have leave to go and find out their Archbishop *Benenatus*, who communicated with the Bishops of the Council, and who had also deputed a Bishop of his Diocess, call'd *Phocas*, who was present at the Council. This Matter being thus order'd, they put off the Affair till the morrow.

They did not again debate the Question about the three Chapters, but only made a Profession, that they do embrace the Faith of the four General Councils, and follow the Doctrine of the Holy Fathers. This is all that there is in the third Conference. They use almost the same words that the Emperor made use of.

In the fourth Conference held on the twelfth of *May*, the Examination of the Affair for which the Council was assembled, begun by the reading of many Extracts taken out of the Books of *Theodorus* of *Mopsuestia*. The Creed was also read which was attributed to him, and is reported in the Council of *Ephesus*. When this was ended, the Bishops without any further Examination did all cry out, Anathema against the Writings, against the Creed, and against the Person of *Theodorus*, an Anathema to those who do not anathematize him. After many Acclamations of this kind, among which it was not forgotten to wish a long Life to the Emperor, it was determin'd, that tho' the Blasphemies of *Theodorus* which they had just now read, were more than sufficient to procure his Condemnation, yet it was convenient to enquire further, what there was against him: Which was put off to another Assembly.

It was held the next day according to some, according to others it was delay'd to the seventeenth of the same Month. However this was, in this Session were read the Testimonies which could be found against *Theodorus* of *Mopsuestia*. Here follows a Catalogue of them. 1. Extracts out of a Book of *St. Cyril* against *Theodorus*. 2. A Libel presented to *Pro-*
clus

The
Councils.

clus of Constantinople, by the Priests and Deacons who call'd themselves the Deputies of the Churches of Armenia, Persis, and other Nations, who accuse him of having preach'd in their Houses Nestorianism. 3. An Extract out of the Answer of Proclus, who condemns sufficiently in general the Error of Nestorius, and blames those who sow bad Doctrines, yet without saying any thing against Theodorus. 4. Five Letters of St. Cyril against Theodorus. 5. An Extract out of the Ecclesiastical History of Hesychius a Priest of Jerusalem, who affirms, that Theodorus of Mopsuestia is he to whom St. Chrysostome wrote two Books, persuading him to forsake his disorderly Courses, who accuses him of being void of all Piety, and denying that the Word was truly Incarnate. 6. Two Laws of the Emperors Theodosius and Valentinian against the Followers of Nestorius, where Theodorus is joyn'd with this Heretick. 7. A Letter of Theophilus against those who maintain the Heresie of Nestorius, where it was pretended that he speaks of Theodorus. 8. A Letter of St. Gregory Nyssen to Theophilus, against them who writing against Apollinarius, fall into the Error of Nestorius. 9. Some Extracts out of the Writings of Theodoret, which prove that Theodorus was accus'd by St. Cyril. 10. An Extract out of the Treatise of St. Cyril against Theodorus, where he commends the diligence of this Author, and condemns his impious Doctrine.

After this, some Letters of St. Gregory Nazianzen address'd to a Bishop call'd Theodorus, were examin'd; and it was prov'd both by the Letters themselves, and by the Testimony of the Bishops, that they were written to Theodorus of Tyana, and not to Theodorus of Mopsuestia.

Lastly, this other Question was debated, whether we may condemn the Dead. At first two passages of St. Cyril of an indefinite Sense were recited, which prov'd nothing. But Sextilianus Bishop of Africa, being deputed from Primosus Bishop of Carthage, related many passages of St. Augustine to shew, that the Dead may be condemned, who were not condemned during their Life. Afterwards Benignus Bishop of Ileraclea, being deputed from the Bishop of Thessalonica, alledg'd some Examples of this Practice very unlikely; and added, that Theodorus himself had been condemned after his death, by Rambulas Bishop of Edessa.

This Question being thus decided, a Letter of St. Cyril was examin'd, which was supposed to be written to John of Antioch, wherein he says, that he ought not to separate from the Communion of Theodorus; and some pretend that it was convicted of Forgery, by repeating many other Letters of St. Cyril, wherein he does openly condemn Theodorus. To these Testimonies of St. Cyril was added that of Proclus of Constantinople, and the Testimonies of St. Basil, and St. John Chrysostome, which appear'd favourable to Theodorus, were evaded, by observing that the Fathers did sometimes praise Hereticks thro' Ignorance.

One of the chief Monuments inserted into this Conference is an Enquiry made by a Council held in the year 550, to know whether the name of Theodorus of Mopsuestia was in the Diptychs. Here the whole Acts are related, at the beginning of which there are two Letters of the Emperor Justinian, one to John of Anazarbum, wherein he gives him order to call the Synod; and the other to Cosmus Bishop of Mopsuestia, wherein he acquaints him that he had given him this Order. Eight Bishops of the Province were present there, together with John of Justinianople their Metropolitan. The Priests, the elder Inhabitants, and the Churchwardens were sent for. In the first place the Diptychs were demanded of the Churchwarden. He presented those which he now made use of, and two Rolls more ancient. In them were read the names of the Bishops of Mopsuestia, since the Faith of Nice was restor'd to Mopsuestia. The name of one Theodorus was found in two of these Diptychs, and it was not found in the last. This place of History informs us both of the Suc-

cession of Bishops, and of the Form of the Diptychs. It is express'd in these words: *Pro requiescentibus Episcopis* Protogene, Zozimo, Olympio, Cyrillo, Thoma, Bassiano, Joanne, Auxentio, Palatino, Jacobo, Theodoro, Simone. Afterwards the Priests and ancient People were ask'd, and they do all unanimously depose, that they have never heard the name of the old Theodorus read in the Diptychs, but that they do well remember that of Cyril; and that the Theodorus, whose name was in the Diptychs, was another Theodorus of Galatia, who died about three years ago. The Bishops made an Act of these things, and wrote of them to the Emperor, and to the Pope Vigilius.

This Conference of the fifth Council ended with the reading of the Extracts taken out of the Books of Theodoret, which are thought to favour too much the Error of Nestorius. In them was found a Letter address'd to John of Antioch, which was pretended to be against the Memory of St. Cyril. Some have thought it Supposititious, as well because of the sharp Style wherein it was written, as because it is probable that St. Cyril did not die till after John. Mr. de Marca thinks that Dominus should be put instead of John; but it is not certain that he speaks of St. Cyril in this Letter; on the contrary, he of whom Theodoret speaks was a Bishop in the Diocess of Antioch. Procurandum, says he to John of Antioch, *oportet tuam Sanctitatem hanc suscipere festinantiam, & jubere Collagio mortuos asportantium, lapidem aliquem maximum & gravissimum sepulchro imponere, ne iterum perveniret.*

The sixth Conference on the nineteenth of May, begun with the reading of the Letter of Ibas to Maris of Persis, written upon occasion of the Differences which were between St. Cyril of Alexandria and the Eastern Bishops. In it he supposes that Nestorius and St. Cyril had fall'n into two opposite Errors: that the latter had affirm'd there was but one Nature in Jesus Christ, and that Nestorius having deny'd that the Virgin was the Mother of God, had given occasion to believe that he follow'd the Sentiment of Paulus Samosatenus: that the Doctrine of the Church is, that there are two Natures and one Person in Jesus Christ: that the Emperor had assembled a Council at Ephesus about the Contests between St. Cyril and Nestorius: that St. Cyril being arriv'd at Ephesus before John of Antioch and the Orientalists, had procur'd the condemnation of Nestorius, and the approbation of his 12 Chapters: that John of Antioch and the Orientalists being arriv'd, had done the quite contrary by condemning the Chapters of St. Cyril, and deposing him, and excommunicating the Bishops who comply'd with his desires; that both of them had withdrawn without being reconcil'd; that thus the Eastern Bishops had continued in a Separation from those of the other Dioceses; that this had given a great Scandal to the Church, and that many Bishops under a pretence of being zealous for the Faith, cherished Divisions, and made cruel Wars one upon another; that among the rest a Bishop in their Quarters (of Edessa) whom he calls a Tyrant, had cruelly reproached the Memory of Theodorus, being mov'd by a secret hatred which he had to him: that the Emperor desiring to put an end to these Commotions, had persuaded John of Antioch to be reconcil'd to St. Cyril: that he had sent to him Paul Bishop of Emesa; with a Confession of Faith, and an Order to communicate with him; if he would consent to it; and if he would anathematize those who said that the Divinity of Jesus Christ had suffer'd, and that the Divinity and Humanity are in him only one Nature: that God had touch'd the heart of this Egyptian, that he had satisfied the desires of John of Antioch, and that these two Bishops being reconcil'd, Peace was restor'd to the Church. These are the principal Points contain'd in the Letter of Ibas, which indeed is not written in a very respectful manner towards St. Cyril, but it contains nothing but what is very Orthodox.

The
Councils.

The
Councils.The
Councils.

Afterwards was read a Letter of *Proclus*, wherein it appear'd that *Ibas* had been accus'd of translating into Syriack, and publishing the *Nestorian* Propositions which *Proclus* had condemn'd, and which he had sent to *John* of *Antioch*, that he might be oblig'd to retract them, and to make a Profession of the Faith of the Church. After the reading of this Letter, *Theodorus* added, that after the death of *John*, the same Accusers of *Ibas* address'd themselves to *Domnus* his Successor, and that *Domnus* refusing to hearken to them, they came to wait upon the Emperor, and *Flavian* the Bishop, Successor to *Proclus* in the See of *Constantinople*, who had refer'd this Affair. 'Tis remarkable that this Reference is attributed as well to the Emperor as to the Patriarch. *Precibus susceptis, tam divine recordationis Theodasius, quam Flavianus sancte memorie, delegaverunt examinationem*, who had refer'd, I say, the Decision of this Accusation to *Photius* of *Tyre*, and *Eutychius* of *Berytus*, and appointed for putting this Order in Execution on behalf of the Emperor *Damascius*, and on behalf of *Flavian* *Eulogius* the Deacon, who caus'd *Ibas* and his Accusers to appear before the two Bishops that were nominated: that *Ibas* being accus'd of taxing *St. Cyril* and his Chapters of Heresie, and of despising the Council of *Ephesus*, as having judg'd without mature Examination of the Matter under consideration, declar'd, that since the Reconciliation he had never spoken ill of *St. Cyril*, but only before he was reconcil'd to *John* of *Antioch*. The Judges ordain'd that *Ibas* should return to *Edeffa*, and that he should anathematize *Nestorius*, and receive the Council of *Ephesus* as a lawful Council, and of equal Authority with that of *Nice*: that *Ibas* refusing to obey this Sentence, was depos'd as well as *Domnus*, and that even *Nonnus*, who was ordain'd in his room, was present at the Council of *Chalcedon*, as a lawful Bishop: that in this Council of *Chalcedon* his Letter was read, but not at all approv'd; that on the contrary the Decision of *Photius* and *Eustathius* was confirm'd, who oblig'd *Ibas* to make Profession of the contrary to that which was affirm'd in his Letter; and that the greater part of the Bishops had receiv'd *Ibas* as a Penitent, in consequence of the Declaration which he had made, that he condemn'd *Nestorius*, and was troubled with remorse for the evil he had spoken of *St. Cyril*. After *Theodorus* had finish'd this Relation, then were read the Passages of the Acts of the Councils of *Ephesus* and *Chalcedon*, wherein they treat of the Faith of the Church about the Incarnation, and after that the Decree of Faith made by the Council of *Chalcedon*, was compar'd with some places of the Letter of *Ibas*, and it was pretended that there were manifest Contradictions between them. Indeed there are such found in that part which concerns the Memory of *St. Cyril*, and the Authority of the Council of *Ephesus*, and it may be also in some ways of expression; but as to the substance, the Doctrine is the same. Nevertheless, here the Letter of *Ibas* was condemn'd as Heretical and Blasphemous; and this Conference ended with the same kind of Acclamations as the former.

While the Council was thus preparing to condemn the three Chapters, Pope *Vigilius* sent his Opinion in Writing to the Emperor, as he had promised: this Act is call'd *Constitutum*. After he has related what had pass'd since it was agreed to hold a Council about the three Chapters, and the Reasons which he had for refusing to be present in the Assembly of the Eastern Bishops, he transcribes sixty Extracts out of the Books of *Theodorus*, which were condemn'd in the third Session of this Council, and condemns them in the bad Sense which they are capable of. Yet he spares the Person of *Theodorus*, because he died in the Communion of the Church; and pretends that in this he follows the Conduct and Example of *St. Cyril*, of *Proclus*, and of the Councils of *Ephesus* and *Chalcedon*. He maintains that there is a Canon against condemning those who die in Communion; and shews that it is the Practice of

the Roman Church, by reciting the Authorities of the Popes, *St. Leo*, and *Gelasius*, who affirm that we can neither condemn nor absolve the Dead. He adds, that the Roman Church had not derogated from this Custom in the Affair of *St. Chrysostome*, nor in that of *Flavianus*, since they died in her Communion. He quotes also an Example of *Denys* of *Alexandria*, taken out of the Ecclesiastical History of *Eusebius*, wherein it appears that this Bishop had condemn'd the Doctrine of *Nepos*, about the Reign of Jesus Christ on Earth for a thousand years, without meddling with his Person, because he died in the Communion of the Church. As to the Writings of *Theodoret*, he thinks, that since the Council of *Chalcedon* requir'd nothing more of him, but only to anathematize *Nestorius*, it was not convenient for them to do any thing more against him, and that it was sufficient to condemn in general the Writings and Doctrines that favour'd the *Nestorians* and *Eutychians*, without mentioning the Writings of those Bishops who died in the Communion of the Church. Lastly, that as to *Ibas*, the Fathers of the Council of *Chalcedon* having receiv'd and approv'd him, after the reading of his Letter, which was Orthodox, altho' by a mistake in matter of Fact it condemn'd *St. Cyril*, his Letter could not be condemn'd as Heretical, without violating the Decision of that Council. Lastly, *Vigilius* confirms the Authority of that Council, and exhorts the Emperor to leave things in the same state as that Council left them, without changing or adding any thing to them. He forbids all Persons, by the Authority of the Holy Apostolical See to say or write any thing against what he had now propos'd concerning the three Chapters. This Decree was sign'd by nineteen Bishops, and is dated the fourteenth of May.

The Emperor, without being stopp'd by this Decision, caus'd the Examination of the Affair of the three Chapters to be still continued, and that he might oppose the Authority of *Vigilius* to *Vigilius* himself, he caus'd the three Letters of *Vigilius* to be read in the seventh Conference of this Council, wherein he expressly approv'd the Condemnation of the three Chapters, and condemn'd them himself. The first of these three Letters is to *Rusticus*, and to *Sebastianus* a Deacon, whom he sharply reproves, because they had blam'd his Conduct for having condemn'd the three Chapters: the second is to *Valerian* Bishop of *Tomi*; and the third to *Aurelian* Bishop of *Arles*.

Mr. *Baluzius* has publish'd from a Manuscript of Mr. *Joly* two other Letters of the same Pope, address'd to the Emperor and the Empress, wherein he declares that he is no Heretick, and that he never was; that he demands the Rights and Prerogatives due to his See; that he will by no means defend Hereticks, and that he anathematizes the Letter of *Ibas*, the Writings of *Theodoret*, and the Person of *Theodorus* of *Mopsuesta*, and that he believes there is in Jesus Christ only one Substance, one Person, and one Operation.

These Letters were produc'd in the sixth Council at Sess. 13 and 14, but the Pope's Legates accus'd them of Forgery; and after Examination of the Matter, they were found to be in the Greek Copy of the fifth Council, which was in the Archives of the Patriarchal Church of *Constantinople*, but they were not to be found in the Latin Copy, and it appear'd that the Patriarch *Paul* had caus'd them to be translated and copied out in a new Roll, which he had added to the ancient Version of this Council. *Justinian* makes mention of these Letters in his Epistle to the fifth Council. Lastly, *Facundus* and *Victor* do assure us, that *Vigilius* had condemn'd the three Chapters to please the Emperor and Empress, according to his Oath before his Ordination; inasmuch that it was look'd upon as a thing most evident, that these Letters were *Vigilius's*. But it is not so certain that they were read and inserted into the fifth Council, and it may be that they

The Councils. they were afterwards added. The same Judgment is to be made of the Oath to condemn the three Chapters taken by *Vigilius* in the presence of *Theodorus* of *Cæsarea*, and *Patricius Cethegus*, which is also found in the Manuscript of Mr. *Joly*, and which Mr. *Baluzius* has also publish'd, to supply the omission of those who had the care of publishing the Councils, who pass'd it by, altho' they had seen the Manuscript of Mr. *Joly*.

At the same Conference there was also read by the Emperor's Order, a Letter which was written about some Ecclesiasticks, who had solemnly carried about in the Church of *Cyprus* an Image of *Theodoret*, and had made a Commemoration of him, of *Diodorus*, of *Theodorus* and *Nestorius*. By this Letter the Emperor order'd *Hypatius* to inform himself of the Matter of Fact, and to enquire whether *Sergius* Bishop of *Cyprus* had not approv'd this Proceeding. 'Tis said, that this being found that he had done it, *Sergius* was turn'd out of his Church. After the reading of this Letter, the Fathers commended the good Intentions of the Emperor, who shall be, say they, rewarded by the Divine Goodness in another Life, and for which end we offer up our Prayers in this Life. The finishing of the Affair about the three Chapters was put off to another day.

There is also in the Manuscript of Mr. *Joly* a Letter of the Emperor against *Vigilius*, wherein he forbids to place his Name in the Diptychs. This Letter being dated *July* the fourteenth, is posterior to this Conference which was on the six and twentieth of *May*, and to the next, which was on the second of *June*; which proves evidently that the Letter was never read in the Council, but inserted afterwards when it was reduc'd into Acts.

In the eighth and last Conference, after they have prov'd the necessity of Ecclesiastical Assemblies and Conferences for the Decision of Matters of Faith, by the Example of the Apostles, and the four first Councils, they make a Recapitulation in a few words of all that had been done till that time.

This Recapitulation being ended, they made Profession of receiving the four first General Councils, and of anathematizing the Errors and Persons whom they condemn'd, and to whom were added the Person and Writings of *Theodorus*, the Writings of *Theodoret*, and the Letter of *Ibas*, who are anathematiz'd, together with those who undertake to write in Defence of these three Articles.

This General Decree was follow'd with fourteen Anathema's against many particular Errors, chiefly about the Incarnation. The three last contain yet more formally the Condemnation of the three Chapters, whose Defenders are also anathematiz'd.

Mr. *Baluzius* has also publish'd fifteen other Anathematisms against the Errors of the *Origenians* concerning the Souls of Men. If it were evident that these Chapters were made by the fifth General Council, it would be past all doubt that the Affair of *Origen* was decided there. But this is a Question which has difficulties on both sides: 'Tis certain that in the eight Conferences of the Council, there is no mention of any other Business but only that of the three Chapters, and that the Affair of *Origen* was not at all inquir'd into. Now there is no probability that after these three, were held two other Assemblies, as some suppose without any foundation; and it is so much the less probable, because *Evagrius*, who has made an Abridgment of this Council, says nothing of them in Canon 11. of the eighth Conference, and because *Origen* is plac'd in the number of Hereticks already condemn'd, and *Theodorus* speaks of him in the same manner in Conference 5. But on the other side, the seventh General Council, and all the Greek Historians, do testify, that the Cause of *Origen*, of *Evagrius*, and of *Didymus*, was decided in the fifth Council, and that their

Writings were there examin'd and condemn'd. Yet 'tis easie to reconcile this apparent Contradiction, by reflecting on what we have said after *Liberatus*: that in the year 540 the Emperor made an Edict against the Writings of *Origen*, and caus'd his Doctrine to be condemn'd in a Synod held at *Constantinople* under *Mennas*. In this Synod it was that the Cause of *Origen*, of *Evagrius* and *Didymus* was examin'd, and the Acts of this Council being joyn'd to those of the Council held for the Condemnation of the three Chapters, as well as the Acts of the Synod of *Mennas* against *Anthimus*, *Severus*, *Peter* and *Zoaras*; what was done by these three Councils, was look'd upon as done by one and the same, to which the name of the fifth General Council was given. *Photius* sufficiently discovers this in his first Letter to *Michel* Duke of *Bulgaria*, where 'tis said that *Mennas* and *Eutychius* presided one after another in the fifth Council, and that in it the three Chapters were condemn'd, together with *Origen* and *Didymus*, *Anthimus*, *Severus*, and *Zoaras*. The same Condemnations are attributed to the fifth Council in the Profession of the Popes, which is related in the *Diurnus Romanorum Pontificum*, publish'd by Father *Garneus*. *Sophronius* the Patriarch of *Constantinople* in the Synodical Letter to *Sergius*, which is related in the sixth Council, speaking of the fifth Council, places the Condemnation of *Origen* and *Evagrius*, before that of the three Chapters, which discovers that it was done in the preceding Council. *Constantinus Pogonatus* confirm'd the sixth Council, Act 18. *Cedrenus* and the other Greek Writers follow the same Order. Lastly, *Evagrius*, and the other Greek Historians, who say that *Origen* was condemn'd in the fifth Council, suppose that the Edict of *Justinian* against *Origen* was address'd to this Council: Now 'tis certain that this was to the Synod held under *Mennas*, before that *Vigilius* was at *Constantinople*. 'Tis manifest, therefore that what they say of the Condemnation of *Origen* in the fifth Council concerns what pass'd in the Council held in 540 under *Mennas*, which made a part of the fifth Council. And in effect, *Binius* observes that he found in a Manuscript Acts of the Council held against *Anthimus*, intituled, *Acta Synodi V. Const.* and in the Latin Collections, whatsoever concerns these three Synods, is attributed to the fifth General Council, which is said to have been held under *Silverius* and *Vigilius*. The same is to be said of the Greek Canons against *Origen*, which are attributed to the fifth Council in the Title, because they belong to the Council held under *Mennas* against *Origen*.

Vigilius refusing to appear in the Synod, and much more to approve its Decision, was banish'd by the Emperor's Order, who commanded, as we have already observed, that his Name should be raz'd out of the Diptychs. But this Pope being always inconstant according to his old wont, quickly chang'd his Opinion and Resolution; For on the eighth of *December* he wrote a Letter to *Eutychius*, wherein he blam'd the Conduct he had observ'd, in refusing to be present at the Council, and retracted what he had written in Defence of the three Chapters, which he condemn'd in very sharp terms, and pronounc'd an Anathema against those who should defend them. Some thought that this Letter was supposititious, because it is very submissive, and *Vigilius* speaks in it very much to his own disadvantage. But this Conjecture is very weak. His natural Inconstancy, the state to which he was reduc'd, the desire he had to come out of Exile, the necessity of satisfying the Emperor, &c. might determine him to write this Letter. Who knows also but it might be suggested to him by *Eutychius* or *Theodorus*? Moreover, it contains no sign of Forgery. It was transcribed more than 400 years ago by a Greek Copy from a Manuscript of the Library of the Church of *Rome*, where it had been kept since the year 753. Besides, it is

The
Councils.

prov'd by the Testimonies of *Photius*, and by a Title which is found in an Ancient Arabick Collection, that Pope *Vigilius* approv'd what was done by the fifth General Council about the Affair of the three Chapters. This seems also to be the Sense of the Letter of Pope *Pelagius* to the Bishops of *Istria*. And moreover, *Justinian* had never suffer'd him to return from Banishment, if he had not submitted to his Will. But altho' the Letter be the first Act of Consent given by *Vigilius* to the fifth Council, yet it is not the only one: For we have one much longer and more authentick, publish'd a little while ago by Mr. *Baluzius* from a Manuscript of the Library of Mr. *Colbert*. It is a most precious and excellent Monument; 'tis dated *Febr. 23.* in the year 554. 'Tis probable that *Vigilius* compos'd it after he was return'd from his Banishment. There he recites in the first place the Acts of the fifth Session of the Council of *Chalcedon*, and the Letter of St. *Leo*. After this he repeats what pass'd there upon occasion of the Letter of *Ibas*, and endeavours to shew, against what was establish'd in the preceding Constitution, that the Council believ'd the Letter of *Ibas* to be Heretical, and refutes the Reasons which might be alledg'd to prove the contrary. After he has made a long Dissertation upon this first Chapter, he enlarges much less upon the Condemnation of *Theodorus*, from which he did not much differ before, and says very little of the Writings of *Theodoret*. Lastly, he anathematizes *Theodorus*, the Letter of *Ibas*, and the Writings of *Theodoret*, and all those who would maintain them, and declares all that he had done and written himself in their Defence to be null and void.

This is the last Constitution of *Vigilius* about the three Chapters. He continued some time after in the East, and died in the year 558, as he was returning to *Italy*. *Pelagius* was ordain'd in his room, whom the Emperor call'd back from Banishment he had endur'd for defending the three Chapters, after he had promis'd to condemn them if he was chosen Pope. The Emperor spar'd not the other Bishops in the West who would not sign the Condemnation of the three Chapters. He caus'd *Reparatus* Bishop of *Carthage* to be turn'd out, and *Primasius* to be ordain'd in his room, who presently condemn'd the three Chapters. This Man persecuted the *African* Bishops who would not communicate with him, and prevail'd so far, that he made the greater part of the *Africans* to consent to it. In *Illyria* the Bishops were divided in their Opinions. *Benenatus* Archbishop of *Theffalonica*, condemn'd the three Chapters: the greater part of the other Bishops of *Illyria* defended them, and even separated from the Communion of *Benenatus* upon this occasion. The Bishops of *Italy* did not much concern themselves in this Controversie; where only some Deacons and Priests defended the three Chapters, who for the most were banish'd. The Bishops of *Tuscany* resisted long enough, as we learn from the sixth Letter of *Pelagius*. In the *Gauls* there was none almost but *Dacus*, the Bishop of *Milan*, who was concern'd in this Affair, and as he had followed *Vigilius* in defending the three Chapters, so when he saw him abandon the Cause, he yielded: But the Bishops of *Istria* and *Liguria*, who were under the Dominion of the *Lombards*, fearing no Persecution from the Emperor, maintain'd the three Chapters with much boldness.

Thus I have given an account in a few words of every thing almost that was done about the Affair of the three Chapters in the East and in the West: where you may see the Church in a wonderful Confusion for a matter of a very small consequence. For what was the advantage of condemning the three Chapters? and why were they defended with so much stiffness? Those who condemn'd them, and those who maintain'd them, made Profession of the same Faith, they acknowledg'd the same Councils,

The
Councils.

they protested that they adhered to the Decrees of the Council of *Chalcedon*. Why then did they not live in Peace with one another? Why do they condemn, why do they excommunicate, why do they persecute one another? It had been much better for the Church, if *Theodorus* had never invented the Condemnation of the three Chapters, and if the Emperor *Justinian* had never resolv'd to have them condemn'd by all the Bishops, whether they would or no: then the Church had enjoy'd a Profound Peace, then many holy Bishops both of the East and West had never been remov'd from the Government of their Dioceses, to attend frivolous Disputes; many great Persons, who were capable of doing very good Service to the Church, had never been banish'd, persecuted and forc'd away. Lastly, then the People had not been scandaliz'd with seeing such a deadly Division in the Church, and so great Animosities among its Pastors. If any ask who were to be blam'd at the bottom, those who condemn'd, or those who defended the three Chapters, it is a Question very intricate, and very difficult to be resolv'd: For if it was so obscure and knotty at the time when it was debated, with what darkness and difficulties will it not be envelopp'd now? yet it may be, that we being free from those Passions which disturb'd the Minds of Men at that time, may judge of it more soundly than they. But besides, that these Passions are not yet extinct, and Prejudice makes us engage with some warmth for the Interest of the Dead, we have not now the Writings of *Theodorus* of *Mopsuestia*, which caus'd a great Contest; neither have we a perfect knowledge how the Churches stood affected with respect to *Theodoret* and *Ibas*. Nevertheless let us try to say something about it which appears to us most reasonable, without obliging any Person to submit to our Judgment.

First, as to the Writings of *Theodorus* of *Mopsuestia*, 'tis certain that they were full of very harsh Expressions, and which seem'd to favour the Opinion of those who admitted two Persons in Jesus Christ. But as he wrote before the Condemnation of the Error of *Nestorius*, it seems that these Expressions should be pardon'd him, especially since the like are found in other Authors, and he in other places profess'd to acknowledge one Person and two Natures in Jesus Christ.

As to his Person, supposing that his Dogmes were damnable, and that he had asserted manifest Impieties; it may be asked, whether it were lawful to condemn and anathematize him after his Death, who deceas'd in the Communion of the Church? 'Tis certain that the Church cannot, properly speaking, condemn nor absolve the Dead; *i. e.* remove them from or restore them to the Communion of the Church: For this Communion consisting in the Participation of the Sacraments, and in other Offices which the Faithful do to one another, 'tis impossible to refuse or grant this Communion to the Dead. All that can be done in this Case, is to signify that Respect or Hatred is due to their Memory, by pronouncing an Anathema against them, or by declaring that they were unjustly anathematiz'd during their Life; by putting their Name into the Diptychs of the Church, or by causing their Name to be blotted out of the Ecclesiastical Tables. There is no doubt but in this Sense the Church can absolve and condemn the Dead, by restoring them to, or removing them from this kind of Communion, which, properly speaking, is no true Communion. But whether she ought to do it or no, this is not so very clear. The Practice of the Church of *Africa* was for it, that of the Church of *Rome* was against it. It seems to be more Human and Natural, not to meddle with the Memory of the Dead, and to leave them all that Reputation wherewith they departed out of this Life: But then is it also just to suffer the Memory of an innocent Person to continue under Reproach, because he was unjustly condemn'd

in

The Councils. in his Life-time? Is it fit to suffer a wicked and impious Person to enjoy that Reputation which he never deserv'd? I think that when the thing is clear and evident, we should declare for the Truth: But in a doubtful Case it is better to leave things as they are.

As to the Chapter concerning the Letter of *Ibas*, there is no doubt but that it is reproachful against St. *Cyril*, and even against the Council of *Ephesus*; but then we must not condemn it as Heretical upon that account. The Council of *Chalcedon* did not formally approve it; but tolerated it, and look'd upon it as a Proof of the Orthodox Faith of *Ibas*, since at the same time that he did most oppose St. *Cyril*, he made this Profession, that there was but one Person and two Natures in Jesus Christ.

As to the Writings of *Theodoret*, they ought not to be condemn'd as Heretical: For tho' this Author did never approve the Anathematisms of St. *Cyril*, and had defended the Person of *Nestorius*; yet he always rejected his Error. And therefore the most that he can be accus'd of, is his being too partial, his not

understanding aright the Sentiment of St. *Cyril*; but he cannot be accus'd of being an Heretick. And indeed, if *John* of *Antioch*, and the *Orientalists*, were not oblig'd to approve the Anathematisms of St. *Cyril*, if they were not forc'd to retract what they had said and written before the Union, why is *Theodoret* treated more harshly. Lastly, the Council of *Chalcedon* having never requir'd *Theodoret* to retract his Writings, it was needless to condemn them.

Nevertheless it must be confess'd, that the fifth Council having condemn'd the three Chapters, and the greatest part of all the Bishops in the World, having subscrib'd this Condemnation, it was convenient for Peace-sake to agree to it, and that those behav'd themselves very ill, who did not only obstinately refuse to subscribe this Condemnation, but also separated from the Communion of those who sign'd it. For nothing is more to be desir'd than Peace; and many times it is very fit to sacrifice our private Interests for the Repose and Tranquillity of the Church.

The fifth Council of Arles.

Of Arles. **S**apaudus Bishop of *Arles* held this Council at the end of *June* in the year 554, wherein were made seven Canons.

The first, that in the Province there should be a Conformity, as to the Ceremony of Offerings, to the usage of the Church of *Arles*.

The second, that the Monasteries and Jurisdiction over the Monks shall belong to the Bishop in whose Territory the Monasteries are situate.

The third, that the Abbots shall not remove from their Monastery without leave from their Bishop.

The fourth, that a Priest cannot depose a Deacon or Subdeacon without the Bishop's knowledge.

The fifth, that Bishops shall take care of the Nunneries that are in their City, and the Abbess can do nothing against the Rule.

The sixth, that the Clergy cannot leave the Revenues of the Church in a worse condition than they found them.

The seventh, that a Bishop shall not ordain the Clergymen of another Bishop.

The second Council of Paris in the Year 555.

Of Paris. **T**HE same *Sapaudus* held another Council the next year, consisting of six and twenty Bishops,

at *Paris*, wherein the Deposition of *Saffaracus* Bishop of *Paris* was confirm'd.

The third Council of Paris.

Of Paris. **T**HE Archbishops of *Bourges*, of *Roan*, and of *Bourdeaux* were present at this Council, together with thirteen Bishops. It was held under King *Childebert* towards the year 557. It made ten Canons.

The first is a long Canon against those who detain the Possessions belonging to the Church.

The second is against those who invade the Possessions of the Church.

The third is against those Bishops who seek after the Possessions of another.

The fourth forbids to marry the Widow of his Brother, his Father, or his Uncle, his Wife's Sister, her Daughter-in-law, her Aunt, the Daughter of her Daughter-in-law, &c.

The fifth is against those who take away by force, or desire in Marriage Virgins consecrated to God.

The sixth forbids to desire of the Prince to grant Maids or Widows against the Consent of their Kinsfolk.

The seventh renews the Prohibition of receiving any Person excommunicated by his Bishop.

The eighth forbids to constitute any one Bishop over the People against their Will. It ordains that there shall be a Choice made with perfect freedom by the People and the Clergy; that he shall not be appointed by the Order of the Prince, nor ordain'd against the Judgment of the Metropolitan.

The ninth ordains that the Children of Slaves to whom Liberty has been granted on condition that they pay some Service, shall be oblig'd to discharge this Office to which they were design'd.

The tenth is, that these Canons shall be sign'd by the Bishops.

The Edict of Clotharius.

The Edict of Clotharius. **B**Y this Edict the King grants to the Bishops the Power of hindring the Execution of unjust Judgments given by the Judges. It forbids any to use his Authority for taking away by force, or marrying Maids and Widows. It forbids

also to marry Virgins consecrated to God. It secures to the Church the Donations that are made to it, and grants it Exemption from Taxes. It exempts Clergymen from publick Offices, and confirms all the Grants made to the Church by his Predecessors.

The first Council of Bracara.

Of Bracara. **L**Ucretius, Metropolitan of *Bracara*, held this Council of seven Bishops on the first day of *May* in the year 563, under King *Ariamirus*. Father *L'abbee* reckons it the second, but that which he places first is a Forgery.

The Bishops begun with rejecting the Errors of the *Priscillianists*, by causing the Letter of St. *Leo* to *Turribius*, and the Canons of the first Council of *Toledo*, to be read; and by making seventeen Propositions against the Errors of *Manicheus* and *Priscillian*.